

## **Religion 12: In Search of the Good**

**School Name:** Vanier Catholic Secondary

**Developed by:** Canadian Conference of Catholic Bishops

**Date Developed:** 2007

**Principal's Name:** Edward Frison

**Department Authorized Approval Date:**

**Department Signature:**

**Course Name:** In Search of the Good

**Grade Level of Course:** 12

**Number of Course Credits:** 4

**Number of Hours of Instruction:** 100

**Prerequisite(s):** Religion 11

### **Special Training, Facilities or Equipment Required:**

The teaching of Religious Education requires a **teacher** whose qualities and skills include:

- knowledge and respect for the Catholic faith tradition;
- educational training in the discipline of Religious Education;
- communication skills relevant to working with youth;
- sensitivity to the religious needs and questions of individual students;
- ability to use various instructional strategies;
- skills in assessment and evaluation;
- participation in a Catholic faith community.

### **Course Synopsis:**

This course is directed toward the clear identification of Catholic ethics and the concrete application of these principles in the lives of students. The course proceeds from foundational beliefs rooted in Philosophy and Revelation. Notions of happiness and freedom are explored. Further issues in social justice, ecology, mercy, marriage, family and politics are addressed.

This course is intended to prepare the senior student for the lifelong task of living a good life in dialog with the larger culture.

### **Organizational Structure:**

<b>Unit</b>	<b>Duration</b>	<b>UNIT</b>
1	20 hours	<b>Mapping the Ethical Experience</b>
2	10 hours	<b>Guided by the Light of Revelation</b>
3	17 hours	<b>Discovering the Good Life</b>
4	17 hours	<b>Gifted with Freedom</b>
5	20 hours	<b>Searching for the Good: Special Topics</b>

### **Unit/Topic/Module Descriptions:**

*Although divided into Units, the religion program and its learning outcomes are based upon 6 strands which are built upon at each grade level within each unit.*

1. Scripture
2. Profession of Faith
3. Christian Moral Development
4. Prayer and Sacramental Life
5. Family Life Education
6. Research and Inquiry Skills

## Unit Organization

### Unit 1: Mapping the Ethical Experience

**Time: Approx. 20 days**

**Description:** Students explore ways in which human reason has approached the issue of ethics. Three important stances are traced. The issues of freedom and conscience are then tackled. Am I free to act morally? What is this conscience?

**Graduate Expectations:** A Discerning Believer Formed in the Catholic Faith Community who understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey;

#### **Synthesis of expectations as applied to *In Search of the Good*:**

- Distinguish between morality and ethics
- Explore the similarities and differences between teleological, deontological, and relational approaches to ethics
- Describe Ricouer's notion of the conceptual framework of human action.
- Assess the merits of naturalism as a source of understanding human action
- Understand and express the six aspects of the human person that are most important for ethics
- Apply the notion of conscience to a particular decision

### Unit 2: Guided by the Light of Revelation

**Time: Approx 10 days**

**Description:** This unit will review scriptural and Church understandings that underpin our ethical stances. After exploring how God invited the Israelites into a new relationship as expressed in the covenant and codified in the Decalogue, the Gospel message develops the idea that Jesus emphasized a relational ethics. The various aspects of Church teaching on ethics are then traced.

**Graduate Expectation:** A Discerning Believer Formed in the Catholic Faith Community who actively reflects on **God's Word** as communicated through the Hebrew and Christian scriptures

#### **Synthesis of expectations as applied to *In Search of the Good*:**

- Understand the self-revelation of God by interpreting Exodus and the prophetic call narratives.
- Analyze the Sermon on the Mount in order to discern Jesus' ethical stance.
- Express how the Church has been a source of moral formation through history.

### Unit 3: Discovering the Good Life

**Time: Approx. 19 days**

**Description:** Students explore the meaning of happiness through the insights of various thinkers in order to discern ways of living the good life. Norms for moral living are also presented in context of being tools that are needed to become happy. For Christians a happy life is a life informed by the spirituality of the beatitudes.

**Graduate Expectation:** A Responsible Citizen who acts morally and legally as a person formed in Catholic traditions;

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development, Prayer and Sacramental Life Family Life

**Synthesis of expectations as applied to *In Search of the Good*:**

- Understand various ways in which happiness and the good life are linked by philosophers.
- Explain the relationship between goodness and happiness as expressed by Aristotle and Aquinas.
- Express various strategies for living the good life.
- Understand the role of norms, laws, rules, and obligations in moral living
- Apply natural law to various ethical situations
- Explain the relationship between the beatitudes and our vocation to happiness.
- Illustrate how Christian gratitude can be shown
- Apply the Christian notion of vocation to one's own situation.

**Unit 4: Gifted with Freedom**

**Time: 19 Days**

**Description:** Students explore the notion of freedom as it pertains to human identity. Ideas of freedom have changed over time and contemporary confusions can be understood better by situating ourselves historically. Freedom is not just individual but social and so the political context of freedom is explored. Finally, the notion of freedom as a spiritual state is explored in the context of an appreciation of the flow of grace in our lives.

**Graduate Expectation:** A Reflective and Creative Thinker who recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.

**Synthesis of expectations as applied to *In Search of the Good*:**

- Understand the contributions to the notion of human freedom made by Augustine, Descartes, the CCC, developmental psychologists, Hobbes, Locke, Rousseau, Rawls, and St Paul.
- Demonstrate how the various understandings of freedom found in Augustine, Descartes, the CCC, developmental psychologists and the harmful effects of the self as a free agent are found in media,
- Analyze the influences that affect ethical choices in Western culture.
- Assess the impact of Utilitarianism, Individualism, instrumental reason on Canadian society.
- Express St Paul's notion of Freedom of Grace and its implications for Christian living.

**Unit 5: Searching for the Good: Special Topics**

**Time: 20 Days**

**Description:** Students conduct a study of aspects of Christian living. Students select from the following topics: Social Justice, Ecological Justice, Forgiveness and Mercy, Marriage, Family Life and Politics. Students apply the teachings from the first part of the course into presentations which form part of their culminating performance task. Presentations can be individual or group.

**Graduate Expectations:** A Caring Family Member who relates to family members in a loving, compassionate and respectful manner; A Caring Family Member who values and honours the important role of the family in society; A Responsible Citizen who acts

morally and legally as a person formed in Catholic traditions; A Responsible Citizen seeks and grants forgiveness; A Responsible Citizen who witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;

### **Synthesis of expectations as applied to *In Search of the Good*:**

- Describe the various forms of justice, Gospel ethics that pertain to justice Catholic social justice teachings, and various examples of people who are models of justice.
- Explain the relationship between the common good and the private good in Catholic teaching.
- Analyze, apply and present the concepts of Social Justice to a particular issue.
- Describe the historical context of the ecological crisis.
- Distinguish between the various approaches to the moral standing of nature.
- Exhibit a personal appreciation for creation.
- Analyze, apply and present the concepts of Ecological Justice to a particular issue.
- Define and explain the concepts of Sin, social evil, forgiveness, social reconciliation, and restorative justice.
- In context of a real situation express how forgiveness and reconciliation restores one to wholeness.
- Describe Catholic Church teachings regarding the sacrament of marriage.
- Explain why the Catholic Church is opposed to same-sex unions being recognized as marriages.
- Evaluate the stages of married life model by applying it to real-life situations.
- Explain how marriage is related to the search for the good.
- Explain how the family is the primary environment for the ethical and moral formation of the person.
- Identify ways in which the family contributes to the common good.
- Explain the relationship between ethics and morality to political life.
- Describe how Catholics can help build a civilization of Love.

### **Assessment Component**

Those expectations which are to be evaluated fall under the following categories:

- Knowledge and Understanding
- Thinking
- Communication
- Application

General guidelines to be followed in Religious Education assessment and evaluation include the following:

- The ultimate purpose of assessment and evaluation is to improve student learning.
- Assessment strategies must align themselves with student curriculum expectations.

Therefore, assessment strategies must be planned alongside learning activities.

- Strategies in assessment and evaluation must be free of bias.
- Strategies must respect the worth and dignity of all students.
- Assessment strategies must take into account program modifications, which

address students' specific learning needs and styles of learning.

- A variety of strategies should be employed, because many of the learning expectations cannot be translated into an item on a test or a mark/grade on a report card.
- The criteria for assessment and evaluation must be communicated from the outset to students.

	<b>Diagnostic Assessment</b>	<b>Formative Assessment</b>	<b>Summative Evaluation</b>
<b>Occurance</b>	occurs at, or near, the beginning of a unit when new skills and concepts are being introduced	occurs in an ongoing manner throughout each unit, term, or course	occurs at, or near, the end of a unit, term, or course
<b>Purpose</b>	<p>informs the teacher about what students already know and can do before instruction begins</p> <p>informs the teacher about what students are unfamiliar with or unable to do in order to help make appropriate instructional decisions</p>	<p>provides the most useful information to direct students toward improvement and growth</p> <p>most helpful when it takes the form of constructive feedback to students on what they are doing well and what they need to improve</p>	<p>provides opportunities for students to synthesize their knowledge and skills in more complex ways and to demonstrate the full extent of their learning</p> <p>represents the essential learning or enduring understandings from a unit, term, or course</p>
<b>Link to Grading</b>	should never count toward a report card grade	can provide some data for report card grades (such as a performance pattern over time) but grading is not its primary purpose	counts toward report card grades (for this reason it is accurately referred to as summative evaluation, since it will be used for judging individual performance against provincial standards)

<b>Achievement Chart – Religious Education (Gr. 8 to 12)</b>				
<b>Categories</b>	<b>50-50% (Level 1)</b>	<b>60% - 69% (Level 2)</b>	<b>70% - 79% (Level 3)</b>	<b>80% - 100% (Level 4)</b>
<b>Knowledge and Understanding</b> - Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding)				
	<b>The student:</b>			
<b>Knowledge of content</b> (e.g., Scripture, creedal statements, facts, terms, definitions)	– demonstrates limited knowledge of content.	– demonstrates some knowledge of content.	– demonstrates considerable knowledge of content.	– demonstrates thorough knowledge of content.
<b>Understanding of content</b> (e.g., dogma, doctrine, theories, concepts, ideas, methodologies, procedures, processes, technologies)	– demonstrates limited understanding of content	– demonstrates some understanding of content	– demonstrates considerable understanding of content	– demonstrates thorough understanding of content
<b>Thinking</b> – The use of critical and creative thinking skills and or processes.				
	<b>The student:</b>			
<b>Use of processing skills</b> (e.g., discerning, selecting, analysing, synthesizing, evaluating, detecting point of view and bias, forming conclusions)	– uses processing skills with limited effectiveness	– uses processing skills with some effectiveness	– uses processing skills with considerable effectiveness	– uses processing skills with a high degree of effectiveness
<b>Use of critical/creative thinking processes</b> (e.g., theological reflection, inquiry, problem solving, and research processes)	– uses critical/creative thinking processes with limited effectiveness	– uses critical/creative thinking processes with some effectiveness	– uses critical/creative thinking processes with considerable effectiveness	– uses critical/creative thinking processes with a high degree of effectiveness

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<b>Communication</b> - The conveying of meaning through various forms				
	<b>The student:</b>			
<b>Expression and organization of ideas and information</b> (e.g., clarity of expression, logical organization) in oral, visual, and written forms (e.g., prayers, reflections, presentations, reports)	– expresses and organizes ideas and information with limited effectiveness	– expresses and organizes ideas and information with some effectiveness	– expresses and organizes ideas and information with considerable effectiveness	– expresses and organizes ideas and information with a high degree of effectiveness
<b>Communication for different audiences</b> (e.g., peers, adults) and purposes (e.g., liturgies, to inform, persuade) in oral, visual, and written forms	– communicates for different audiences and purposes with limited effectiveness	– communicates for different audiences and purposes with some effectiveness	– communicates for different audiences and purposes with considerable effectiveness	– communicates for different audiences and purposes with a high degree of effectiveness
Use of conventions (e.g., religious language, religious symbols, media usage), vocabulary, and terminology in oral, visual, and written forms	– uses conventions, vocabulary, and terminology of the discipline with limited effectiveness	– uses conventions, vocabulary, and terminology of the discipline with some effectiveness	– uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness	– uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness
<b>Application:</b> The use of knowledge and skills to make connections between Religious Education and the world outside of school				
	<b>The student:</b>			
<b>Transfer of knowledge and skills</b> (e.g., concepts, procedures, processes) to new contexts	– transfers knowledge and skills to new contexts with limited effectiveness	– transfers knowledge and skills to new contexts with some effectiveness	– transfers knowledge and skills to new contexts with considerable effectiveness	– transfers knowledge and skills to new contexts with a high degree of effectiveness



<b>Making connections between Religious Education and the world</b> (e.g., moral issues; ethically based problems; social justice issues)	– makes connections between various contexts with limited effectiveness	– makes connections between various contexts with some effectiveness	– makes connections between various contexts with considerable effectiveness	– makes connections between various contexts with a high degree of effectiveness
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**Grading Scheme:**

<b>Evaluation of Student Achievement in ‘In Search of the Good’</b>				
<b>Term Work – 70%</b>		<b>Final Evaluation – 30%</b>		<b>Final Grade Calculation</b>
<b>Weighting</b>		<b>Weighting</b>		<b>Term Total + Final Evaluation = Report Card Mark</b>
Knowledge	17	Culminating Performance Task	20	
Inquiry	18	Final Exam	10	
Communication	18			
Application	17			
<b>TOTAL</b>	70		30	

**Learning Resources**

***In Search of the Good.*** CCCB. Ottawa: Publications Service, 1997.

***Good News Bible (with Deuterocanonical and Apocryphal books)***

***Catechism of the Catholic Church***

**CCCB. AIDS: A Catholic Educational Approach to HIV, 2<sup>nd</sup> edition.** Toronto: The Institute for Catholic Education, 1999.

## **Videos and DVD's**

School Ties

Groundhog Day

Gospel of John

Christianity: The First Thousand Years

Christianity: The Second Thousand Years

Places in the Heart

Cry Freedom

City of Joy

Tender Mercies

Schindler's List

Good Will Hunting

Ordinary People

The 6<sup>th</sup> day

Jacob the Liar

Helen Keller

Amistad

Rudy

The Mission

Regarding Henry

The Doctor

The Fighting Temptations

Dead Man Walking

Les Miserables

Romero

Gandhi

A Civil Action

Powers of Ten

Silkwood,

Gorillas in the Mist

The Emerald Forest

Sleeping Tigers

Jesus of Nazareth

The Mission

The Color Purple

Castaway

On Golden Pond

# In Search of the Good

A Catholic Understanding  
of Moral Living

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The sextant depicted on the cover is an instrument used by sailors to aid their navigation. By sighting on the horizon and the Sun or North Star at a given time of day or night, sailors can establish their location in terms of latitude. By using a sextant together with charts, compass, and timepiece, sailors can get their bearings even in the middle of the sea. The sextant symbolizes what this course is about. Life is like being out at sea: we live in times that may seem more fluid than solid, where the direction we need to travel does not always seem obvious, where storms may arise, where we must learn to navigate or be lost to the mercy of the winds and currents in which we are caught. There are solid points of reference in the moral life, just like the Sun and stars and horizon for the sailor. By learning to recognize these solid points of reference, and developing our skills in order to be able to navigate through life using these reference points, we will succeed in finding direction. *In Search of the Good: A Catholic Understanding of Moral Living* will help guide you as you undertake your search for the good in life.



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