

Catholic Curriculum Standards

With Jesus as its foundation, Catholic education integrally forms all aspects of students' physical, moral, spiritual, and intellectual development.



**THE CARDINAL
NEWMAN SOCIETY**

Promoting and Defending Faithful Catholic Education

Catholic Curriculum Standards

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About The Cardinal Newman Society:

Founded in 1993, The Cardinal Newman Society is dedicated to promoting and defending faithful Catholic education. The Society, a 501(c)(3) tax-exempt, nonprofit organization, has a broad range of programs:

- ◆ The Cardinal Newman Society keeps Catholics informed through its Catholic email program and member publications like Our Catholic Mission and Renewal Report.
- ◆ The Society helps families choose faithful Catholic education through programs such as *The Newman Guide to Choosing a Catholic College*, *My Future, My Faith* magazine, Recruit Me, and the Catholic Education Honor Roll.
- ◆ The Society helps strengthen Catholic identity through its higher education programs, K-12 education programs, and initiatives defending the religious freedom of Catholic educational institutions.



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The standards emanated from focus groups among these scholars and from research using multiple sources including Church documents on education; books and articles on Catholic education, liberal arts education, and classical education; the educational philosophies of Catholic colleges in *The Newman Guide to Choosing a Catholic College*; and The Cardinal Newman Society's *Principles of Catholic Identity in Education*. Sandra Stotsky, Ed.D., a national expert and consultant in standards development and author of the highly regarded Massachusetts Academic Standards, provided helpful input and review. Several dioceses also reviewed and provided input on the Catholic Curriculum Standards, including the Diocese of Marquette (Superintendent Mark Salisbury) and the Diocese of Pensacola (Superintendent Mark Juhas).

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Introduction

The mission and goals of Catholic education are significantly different from the college and career goals that guide public schools. Because the mission of a school should guide its choice of standards, the unique and broader mission of Catholic education requires additional and foundational standards that include specific Catholic modes of intellectual reasoning as well as accompanying dispositions.

A discussion of standards in use in a Catholic school should therefore begin with a discussion of the mission of Catholic education. There is no shortage of guidance from the Church on this topic. Building on insights from Vatican II's *Gravissimum Educationis* (1965), these documents echo the fact that Catholic education has a primarily evangelical mission. It is to foster in students an awareness of the God-given gift of faith and to nurture their development into mature adults who will bear witness to the Mystical Body of Christ; respect the dignity of the human person; lead virtuous, prayerful, apostolic lives; serve the common good; and build the Kingdom of God.¹

Through Catholic education, students encounter God's transforming love and truth.² With Jesus as its foundation,³ Catholic education integrally forms all aspects of students' physical, moral, spiritual, and intellectual development, teaching them responsibility and the right use of freedom and preparing them to fulfill God's calling in this world so as to attain the eternal kingdom in the next.⁴

To guide students toward this goal, the United States Conference of Catholic Bishops (USCCB) created the *Curriculum Framework*⁵ for high school religion classes. But the mission of Catholic education is not limited to religion classes, nor is it separate from the intellectual formation of the students.

Blessed John Henry Cardinal Newman observed that because of the divine origin and the destiny of all reality:

All branches of knowledge are connected together, because the subject-matter of knowledge is intimately united in itself, as being the acts and the work of the Creator. Hence it is that the Sciences, into which our knowledge may be said to be cast, have multiplied bearings one on another, and an internal sympathy, and admit, or rather demand, comparison and adjustment. They complete, correct, [and] balance each other.⁶

This is a critical addition to the academic approach common in secular schools. Like these schools, Catholic educators lead students to know and appreciate reality using the best and most appropriate methods for the subject at hand and delve deeply into each specific academic discipline on its own terms, but Catholic education is also specifically and distinctly open to transcendent truths and an objective reality which surpasses and integrates the disciplines.

When illumined by the light of faith, all knowledge becomes living, conscious, and active.⁷ Because students have access to reason, revelation, and the guidance of the Catholic Church, Catholic education is uniquely positioned to offer guidance on issues of values and morality as well as to provide life-giving and definitive answers related to questions of human purpose, human dignity, and human flourishing. These questions arise quite naturally in academic practice and inquiry.

The Catholic educational project, to bring human wisdom into an encounter with divine wisdom,⁸ cultivates in students not only the intellectual but also the creative and aesthetic faculties of the human person. It develops the ability to make correct use of judgment, promotes a sense of values, encourages just attitudes and prudent behavior, introduces a cultural heritage, and prepares students to take on the responsibilities to serve society and the Church.⁹ It prepares students to work for the evangelization of culture and the common good.¹⁰ In the light of faith, Catholic education critically and systematically transmits the civic and religious cultural patrimony handed down from previous generations, especially that which makes a person more human.¹¹ Both educator and student participate in a dialogue with culture and pursue the integration of culture with faith and faith with living.¹²

In Catholic education, there is no separation between learning and formation. The atmosphere is characterized by discovery and awareness that enkindles a love for truth, a desire to know the universe as God's creation, and an awakening of a critical sense of examination which impels the mind to learn with order and precision.¹³ Catholic education, imbued with the light of faith, instills a sense of responsibility and encourages strength and perseverance in the quest for knowledge.¹⁴ Catholic intellectual efforts and formation are significantly more rich and profound given this broader understanding of reality, access to transcendent truths, support from a cultural heritage, and the efficacy of God's grace poured forth from the Sacraments and guided by the Holy Spirit. Catholic academic standards must take all this and more into account, and, drawing from guidance in Church documents, should ensure these key components are addressed.

Therefore,

Catholic education:

1. Involves the integral formation of the whole person, body, mind, and spirit, in light of his or her ultimate end and the good of society.¹⁵
2. Seeks to know and understand objective reality, including transcendent Truth, which is knowable by reason and faith and finds its origin, unity, and end in God.
3. Promotes human virtues and the dignity of the human person, as created in the image and likeness of God and modeled on the person of Jesus Christ.¹⁶
4. Encourages a synthesis of faith, life, and culture.¹⁷
5. Develops a Catholic worldview and enables a deeper incorporation of the student into the heart of the Catholic Church.¹⁸

Operational Guidance

This resource guide is not a complete set of standards for any particular subject, but it is designed to complement a broader set of primarily content driven academic standards. Not all of the standards in this guide need be implemented.

There are many other possible articulations of standards that might address the intellectual and dispositional needs of Catholic education.¹⁹ The intent here is to start a conversation and invite further consideration as Catholic educators develop their own standards and curriculum guides based on their unique mission, which extends to the formation of their students in a rich Catholic intellectual heritage.

These standards reflect insights gathered from Church documents on education; books and articles on Catholic education, liberal arts education, and classical education; the educational philosophies of Catholic colleges in *The Newman Guide to Choosing a Catholic College*; and the Cardinal Newman Society's *Principles of Catholic Identity in Education*. A list of contributors and consultants is available in the Appendix. Reference tables at the end of the document link most standards with books, articles, or websites for further exploration of the topic.

The standards include the following designations:

- ◆ GS = General Standards that articulate the above five premises.
- ◆ IS = Intellectual Standards that articulate cognitive learning standards grouped by content for ease of use.
- ◆ WS = Writing Standards involve formation of proper and logical thinking.
- ◆ DS = Dispositional Standards involve the formation of character, beliefs, attitudes, and values, or other non-cognitive standards.

They are grouped into two sets, grades K-6 and 7-12, with general, intellectual, and affective dispositions for most subjects. Users are encouraged to select some or all of the standards that they believe might solidify and enhance the Catholic identity of their curriculum. This guide is intended primarily as a general resource for Catholic school curriculum developers, superintendents, and others familiar with creating standards and curriculum. Additional resources are available on the Cardinal Newman Society's K-12 Catholic Curriculum Standards website at www.cardinalnewmansociety.org.

Catholic Curriculum Standards

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN ENGLISH/LANGUAGE ARTS K-6¹

Literature and the arts are also, in their own way, of great importance to the life of the Church. They strive to make known the proper nature of man, his problems and his experiences in trying to know and perfect both himself and the world. They have much to do with revealing man's place in history and in the world; with illustrating the miseries and joys, the needs and strengths of man and with foreshadowing a better life for him. Thus they are able to elevate human life, expressed in multifold forms according to various times and regions.

Gaudium et Spes, 1965, #62

<i>General Standards</i>			
CS	ELA.K6	GS1	Analyze literature that reflects the transmission of a Catholic culture and worldview.
CS	ELA.K6	GS2	Analyze works of fiction and non-fiction to uncover authentic Truth.
CS	ELA.K6	GS3	Analyze carefully chosen selections to uncover the proper nature of man, his problems, and his experiences in trying to know and perfect both himself and the world.
CS	ELA.K6	GS4	Share how literature can contribute to strengthening one's moral character.
<i>Intellectual Standards</i>			
CS	ELA.K6	IS1	Demonstrate how literature is used to develop a religious, moral, and social sense.
CS	ELA.K6	IS2	Articulate how spiritual knowledge and enduring truths are represented and communicated through fairy tales, fables, myths, parables, and stories.
CS	ELA.K6	IS3	Recognize Christian and Western symbols and symbolism.
CS	ELA.K6	IS4	Explain how Christian and Western symbols and symbolism communicate the battle between good and evil and make reality visible.
CS	ELA.K6	IS5	Recite poems of substance that inform the human soul and encourage a striving for virtue and goodness.
CS	ELA.K6	IS6	Identify examples of noble characteristics in stories of virtuous heroes and heroines.
CS	ELA.K6	IS7	Identify the causes underlying why people do the things they do.
CS	ELA.K6	IS8	Identify how literature develops the faculty of personal judgment.
CS	ELA.K6	IS9	Analyze how literature assists in the ability to make judgments about what is true and what is false and to make choices based on these judgments.
CS	ELA.K6	IS10	Analyze literature to identify, interpret, and assimilate the cultural patrimony handed down from previous generations.
CS	ELA.K6	IS11	Summarize how literature can reflect the historical and sociological culture of the time period in which it was written to help us better understand ourselves and other cultures and times.
CS	ELA.K6	IS12	Use imagination to create dialogue between the readers and the characters in a story.
CS	ELA.K6	IS13	Determine how literature cultivates the human intellectual faculties of contemplation, intuition, and creativity.
CS	ELA.K6	IS14	Analyze the author's reasoning and discover the author's intent.

¹ See Appendix C for English Language Arts resources and a recommended reading list for Catholic schools in the United States.

			<i>Writing Standards</i>
CS	ELA.K6	WS1	Use language as a bridge for communication with one's fellow man for the betterment of all involved.
CS	ELA.K6	WS2	Write in various ways to naturally order thoughts, align them with truth, and accurately express intent, knowledge, and feelings.
CS	ELA.K6	WS3	Use grammar as a means of signifying concepts and the relationship to reason.
			<i>Dispositional Standards</i>
CS	ELA.K6	DS1	Accept and value how literature aids one to live harmoniously with others.
CS	ELA.K6	DS2	Accept and value how literature can assist in interpreting and evaluating all things in a truly Christian spirit.
CS	ELA.K6	DS3	Share how literature cultivates the aesthetic faculties within the human person.
CS	ELA.K6	DS4	Share beautifully told and well-crafted works, especially those with elements of unity, harmony, and radiance of form.
CS	ELA.K6	DS5	Share how literature ignites the creative imagination in healthy ways.
CS	ELA.K6	DS6	Share how literature assists in identifying, interpreting, and assimilating the cultural patrimony handed down from previous generations.
CS	ELA.K6	DS7	Delight and wonder through the reading of creative, sound, and healthy stories, poems, and plays.
CS	ELA.K6	DS8	Recognize literary characters possessing virtue and begin to exhibit these virtuous behaviors, values, and attitudes.
CS	ELA.K6	DS9	Share how the beauty and cadence of poetry impacts human sensibilities and forms the soul.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS

IN ENGLISH/LANGUAGE ARTS 7-12²

Literature and the arts are also, in their own way, of great importance to the life of the Church. They strive to make known the proper nature of man, his problems and his experiences in trying to know and perfect both himself and the world. They have much to do with revealing man's place in history and in the world; with illustrating the miseries and joys, the needs and strengths of man and with foreshadowing a better life for him. Thus they are able to elevate human life, expressed in multifold forms according to various times and regions.

Gaudium et Spes, 1965, #62

<i>General Standards</i>		
CS	ELA.7.12	GS1 Analyze literature that reflects the transmission of a Catholic culture and worldview.
CS	ELA.7.12	GS2 Analyze works of fiction and non-fiction to uncover authentic Truth.
CS	ELA.7.12	GS3 Analyze carefully chosen selections to uncover the proper nature of man, his problems, and his experiences in trying to know and perfect both himself and the world.
CS	ELA.7.12	GS4 Share how literature can contribute to strengthening one's moral character.
<i>Intellectual Standards</i>		
CS	ELA.7.12	IS1 Identify how literature interprets the human condition, human behaviors, and human actions in its redeemed and unredeemed state.
CS	ELA.7.12	IS2 Describe how the rich spiritual knowledge communicated through fairy tales, fables, myths, parables, and other stories is a reflection on the truth and development of a moral imagination and the mystery, danger, and wonder of human experience.
CS	ELA.7.12	IS3 Describe the importance of thinking with images informed by classic Christian and Western symbols and archetypes, including their important role in understanding the battle between good and evil and their role in making visible realities that are complex, invisible, and spiritual.
CS	ELA.7.12	IS4 Explain from a Catholic perspective how literature addresses critical questions related to man, such as: How ought men live in community with each other? What are an individual's rights, duties, freedoms, and restraints? What are a society's? What is the relationship between man and God? Between man and the physical world? What is the nature of human dignity and the human spirit? What is love? What is the good life?
CS	ELA.7.12	IS5 Describe how poets and writers use language to convey truths that are universal and transcendent.
CS	ELA.7.12	IS6 Analyze critical values presented in literature and the degree to which they are in accord or discord with Catholic norms.
CS	ELA.7.12	IS7 Use imagination to create dialogue between the reader and fictional characters by entering into the lives of the characters and uncovering deeper meanings, inferences, and relationships between the characters, nature, and God.

² See Appendix C for English Language Arts resources and a recommended reading list for Catholic schools in the United States.

CS	ELA.712	IS8	Explain how literature assists in transcending the limited horizon of human reality.
CS	ELA.712	IS9	Evaluate complex literary selections for all that is implied in the concept of "person" ³ as defined from a Catholic perspective.
CS	ELA.712	IS10	Analyze how literature helps identify, interpret, and assimilate the cultural patrimony handed down from previous generations.
CS	ELA.712	IS11	Summarize how literature can reflect the historical and sociological culture of the time period in which it was written and help better understand ourselves and other cultures and times.
CS	ELA.712	IS12	Demonstrate cultural literacy and familiarity with the great works and authors of the world and in particular the Western canon.
CS	ELA.712	IS13	Explain how the powerful role of poetic knowledge, the moral imagination, connotative language, and artistic creativity explore difficult and unwieldy elements of the human condition, which is not always explainable with technical linguistic analysis or scientific rationalism.
CS	ELA.712	IS14	Analyze the author's reasoning and discover the author's intent.
CS	ELA.712	IS15	Describe how the gratuitousness of literary and artistic creation reflects the divine prerogative. Explain the role of man as "maker"—as artist, poet, and creator—and how the use of language to create is reflective of our being made in the image and likeness of God.
<i>Writing Standards</i>			
CS	ELA.712	WS1	Explain how language can be used as a bridge for communion with others for the betterment of all involved.
CS	ELA.712	WS2	Write in various ways to naturally order thoughts to the truth with an accurate expression of intent, knowledge, and feelings.
CS	ELA.712	WS3	Use grammar as a means of signifying concepts and the relationship to reason.
CS	ELA.712	WS4	Demonstrate the use of effective rhetorical skills in the service and pursuit of truth.
<i>Dispositional Standards</i>			
CS	ELA.712	DS1	Share how literature fosters both prudence and sound judgment in the human person.
CS	ELA.712	DS2	Develop empathy, care, and compassion for a character's crisis or choice in order to transcend oneself, build virtue, and better understand one's own disposition and humanity.
CS	ELA.712	DS3	Display the virtues and values evident within stories that involve an ideal and take a stand for love, faith, courage, fidelity, truth, beauty, goodness, and all virtues.
CS	ELA.712	DS4	Identify with beautifully told and well-crafted works, especially those with elements of unity, harmony, and radiance of form.
CS	ELA.712	DS5	Share how literature ignites the creative imagination by presenting in rich context amazing lives and situations told by humanity's best storytellers and most alive intellects.

³ A "person" includes concepts of intelligence and will, freedom and feelings, the capacity to be an active and creative agent, a being endowed with both rights and duties, capable of interpersonal relationships, called to a specific mission in the world.

CS	ELA.7.12	DS6	Display a sense of the “good” by examining the degree in which characters significantly possess or lack the perfections proper to a) their nature as human persons, b) their proper role in society as understood in their own culture or the world of the text, c) the terms of contemporary culture, and d) the terms of Catholic tradition and moral norms.
CS	ELA.7.12	DS7	Delight and wonder through the reading of creative, sound, and healthy stories, plays and poems.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS

IN HISTORY K-6⁴

Teachers should guide the students' work in such a way that they will be able to discover a religious dimension in the world of human history. As a preliminary, they should be encouraged to develop a taste for historical truth, and therefore to realize the need to look critically at texts and curricula which, at times, are imposed by a government or distorted by the ideology of the author...they will see the development of civilizations, and learn about progress...When they are ready to appreciate it, students can be invited to reflect on the fact that this human struggle takes place within the divine history of universal salvation. At this moment, the religious dimension of history begins to shine forth in all its luminous grandeur.

The Religious Dimension of a Catholic School, 1988, #58-59

General Standards			
CS	H.K6	GS1	Demonstrate a general understanding of the “story” of humanity from creation to present through a Catholic concept of the world and man.
CS	H.K6	GS2	Demonstrate an understanding about great figures of history by examining their lives for examples of virtue or vice.
CS	H.K6	GS3	Demonstrate an understanding of the cultural inheritance provided by the Church.
<i>Intellectual Standards</i>			
CS	H.K6	IS1	Describe how history begins and ends in God and how history has a religious dimension.
CS	H.K6	IS2	Describe how Jesus, as God incarnate, existed in history just like we do.
CS	H.K6	IS3	Describe how reading history is a way to learn about what God does for humanity.
CS	H.K6	IS4	Explain the history of the Catholic Church and its impact in human events.
CS	H.K6	IS5	Exhibit mastery of essential dates, persons, places, and facts relevant to the Western tradition and the Catholic Church.
CS	H.K6	IS6	Explain how the central themes within the stories of important Catholic figures and saints repeat over time.
CS	H.K6	IS7	Explain how beliefs about God, humanity, and material things affect behavior.
CS	H.K6	IS8	Explain the human condition and the role and dignity of man in God's plan.
CS	H.K6	IS9	Demonstrate how history helps us predict and plan for future events using prudence and wisdom gleaned from recognizing previous patterns of change, knowledge of past events, and a richer, more significant, view of personal experiences.
CS	H.K6	IS10	Explain how historical events involving critical human experiences, especially those dealing with good and evil, help enlarge perspective and understanding of self and others.
CS	H.K6	IS11	Identify the motivating values that have informed particular societies and how they correlate with Catholic teaching.
CS	H.K6	IS12	Examine how history can assist in the acquisition of values and virtues.
<i>Dispositional Standards</i>			
CS	H.K6	DS1	Select and describe beautiful artifacts from different times and cultures
CS	H.K6	DS2	Exhibit an affinity for the common good and shared humanity, not just with those nearby, but also for those who have gone before and those who will come after.
CS	H.K6	DS3	Demonstrate respect and solicitude to individual differences among students in the classroom and school community.

⁴ See Appendix D for History resources.

CS	HK6	DS4	Discriminate between what is positive in the world with what needs to be transformed and what injustices need to be overcome.
CS	HK6	DS5	Justify the significance and impact of the Catholic Church throughout history.
CS	HK6	DS6	Develop a habitual vision of greatness.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN HISTORY 7-12⁵

Teachers should guide the students' work in such a way that they will be able to discover a religious dimension in the world of human history. As a preliminary, they should be encouraged to develop a taste for historical truth, and therefore to realize the need to look critically at texts and curricula which, at times, are imposed by a government or distorted by the ideology of the author...they will see the development of civilizations, and learn about progress...When they are ready to appreciate it, students can be invited to reflect on the fact that this human struggle takes place within the divine history of universal salvation. At this moment, the religious dimension of history begins to shine forth in all its luminous grandeur.

The Religious Dimension of a Catholic School, 1988, # 58-59

General Standards			
CS H.712	GS1	Describe how history begins and ends in God and how history has a religious dimension.	
CS H.712	GS2	Analyze stories of important Catholic figures and saints who through their actions and examples develop or reawaken that period's moral sense.	
CS H.712	GS3	Describe the historical impact of the Catholic Church on human events.	
CS H.712	GS4	Explain how religious and moral knowledge are a requisite for understanding human grandeur and the drama of human activity throughout history.	
CS H.712	GS5	Display personal self-worth and dignity as a human being and as part of God's ultimate plan of creation.	
<i>Intellectual Standards</i>			
CS H.712	IS1	Describe how God, Himself, through the incarnation, has "sacramentalized" time and humanity.	
CS H.712	IS2	Analyze how God has revealed Himself throughout time and history, including the things we know best and can easily verify.	
CS H.712	IS3	Analyze how life experiences and life choices create a personal history with eternal consequences.	
CS H.712	IS4	Evaluate how history is not a mere chronicle of human events, but rather a moral and meta-physical drama having supreme worth in the eyes of God.	
CS H.712	IS5	Analyze cultures to show how they give expression to the transcendent aspects of life, including reflection on the mystery of the world and the mystery of humanity.	
CS H.712	IS6	Develop an historical perspective and intellectual framework to properly situate each academic discipline, not only in its own developmental timeline, but also within the larger story of historical, cultural, and intellectual development.	
CS H.712	IS7	Identify, from the Catholic perspective, the motivating values, philosophies, and theologies that have informed particular societies (e.g., Mexico, Canada, early colonies in the U.S.).	
CS H.712	IS8	Demonstrate the ways men and societies change and/or persist over time to better understand the human condition.	
CS H.712	IS9	Evaluate how societies provide a sense of coherence and meaning to human life, shaping and forming human culture and events.	

⁵ See Appendix D for History resources.

CS	H.7.12	IS10	Analyze great figures and events in history using the systematic frameworks of Western philosophical tradition and Catholic moral norms and virtue to better understand both those people and events.
CS	H.7.12	IS11	Compare the actions of peoples according to their historical and cultural norms to the expectations of current Catholic moral norms and virtues.
CS	H.7.12	IS12	Demonstrate how historical events and patterns of change help predict and plan for future events.
CS	H.7.12	IS13	Describe how the moral qualities of a citizenry naturally give rise to the nature of the government and influence societal outcomes and destinies.
CS	H.7.12	IS14	Relate how the development of a broader viewpoint of history and events affects individual experiences and deepens a sense of being and the world.
CS	H.7.12	IS15	Analyze the thoughts and deeds of great men and women of the past.
CS	H.7.12	IS16	Analyze and exhibit mastery of essential dates, persons, places, and facts, relevant to the Western tradition and the Catholic Church.
CS	H.7.12	IS17	Examine texts for historical truths, recognizing bias or distortion by the author and overcoming a relativistic viewpoint.
CS	H.7.12	IS18	Analyze historical events, especially those involving critical human experiences of good and evil, so as to enlarge understanding of self and others.
CS	H.7.12	IS19	Distinguish the basic elements of Christian social ethics within historical events.
CS	H.7.12	IS20	Evaluate how Christian social ethics extend to questions of politics, economy, and social institutions and not just personal moral decision-making.
CS	H.7.12	IS21	Evaluate the concept of subsidiarity and its role in Catholic social doctrine.
CS	H.7.12	IS22	Analyze the concept of solidarity and describe its effect on a local, regional, and global level.
CS	H.7.12	IS23	Compare the right to own private property with the universal distribution of goods and the distribution of goods in a socialist society.
CS	H.7.12	IS24	Summarize the case for the dignity of work and the rights of workers.
CS	H.7.12	IS25	Examine the Church's position on freedom and man's right to participate in the building up of society and contributing to the common good.
CS	H.7.12	IS26	Articulate the tension and distinction between religious freedom and social cohesion.
CS	H.7.12	IS27	Identify the dangers of relativism present in the notion that one culture cannot critique another, and that truth is simply culturally created.
<i>Dispositional Standards</i>			
CS	H.7.12	DS1	Select and describe beautiful artifacts from different times and cultures.
CS	H.7.12	DS2	Exhibit love for the common good and a shared humanity with those present, those who have gone before, and those who will come after.
CS	H.7.12	DS3	Evaluate the aesthetics (idea of beauty) of different cultures and times to better appreciate the purpose and power of both cultural and transcendent notions of the beautiful.

CS	H.712	DS4	Share Catholic virtues and values (i.e., prudence and wisdom) gleaned from the study of human history to better evaluate personal behaviors, trends of contemporary society, and prevalent social pressures and norms.
CS	H.712	DS5	Justify how history, as a medium, can assist in recognizing and rejecting contemporary cultural values that threaten human dignity and are contrary to the Gospel message.
CS	H.712	DS6	Demonstrate respect and appreciation for the qualities and characteristics of different cultures in order to pursue peace and understanding, knowledge and truth.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS

RELATED TO SCIENTIFIC TOPICS K-6⁶

By the very nature of creation, material being is endowed with its own stability, truth and excellence, its own order and laws. These man must respect as he recognizes the methods proper to every science and technique... Whoever labors to penetrate the secrets of reality with a humble and steady mind, even though he is unaware of the fact, is nevertheless being led by the hand of God, who holds all things in existence, and gives them their identity.

Gaudium et Spes, 1965, #36

<i>General Standards</i>		
CS	S.K6	GS1 Exhibit care and concern at all stages of life for each human person as an image and likeness of God.
CS	S.K6	GS2 Describe the unity of faith and reason with confidence that there exists no contradiction between the God of nature and the God of faith.
CS	S.K6	GS3 Value the human body as the temple of the Holy Spirit.
<i>Intellectual Standards</i>		
CS	S.K6	IS1 Explain what it means to say that God created the world and all matter out of nothing at a certain point in time; how it manifests His wisdom, glory, and purpose; and how He holds everything in existence according to His plan.
CS	S.K6	IS2 Describe the relationships, elements, underlying order, harmony, and meaning in God's creation.
CS	S.K6	IS3 Explain how creation is an outward sign of God's love and goodness and, therefore, is "sacramental" in nature.
CS	S.K6	IS4 Give examples of the beauty evident in God's creation.
CS	S.K6	IS5 Explain the processes of conservation, preservation, overconsumption, and stewardship in relation to caring for that which God has given to sustain and delight us.
CS	S.K6	IS6 Describe God's relationship with man and nature.
CS	S.K6	IS7 Describe how science and technology should always be at the service of humanity and, ultimately, to God, in harmony with His purposes.
CS	S.K6	IS8 Explain how science properly limits its focus to "how" things physically exist and is not designed to answer issues of meaning, the value of things, or the mysteries of the human person.
CS	S.K6	IS9 Describe how the use of the scientific method to explore and understand nature differs, yet complements, the theological and philosophical questions one asks in order to understand God and His works.
CS	S.K6	IS10 Analyze the false assumption that science can replace faith.
CS	S.K6	IS11 List the basic contributions of significant Catholics to science such as Galileo, Copernicus, Mendel, and others.
<i>Dispositional Standards</i>		
CS	S.K6	DS1 Display a sense of wonder and delight about the natural universe and its beauty.
CS	S.K6	DS2 Share concern and care for the environment as a part of God's creation.

⁶The topics covered in these standards, while touching upon the natural world, nevertheless transcend the limits of strict scientific inquiry. Thus they may be explored in various disciplines. However, all science teachers in Catholic schools should be conversant in these issues from a Catholic perspective as they may arise in science class. See Appendix E for Science resources.

CS	S.K6	DS3	Accept the premise that nature should not be manipulated simply at man's will or only viewed as a thing to be used, but that man must cooperate with God's plan for himself and for nature.
CS	S.K6	DS4	Accept that scientific knowledge is a call to serve and not simply a means to gain power, material prosperity, or success.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS RELATED TO SCIENTIFIC TOPICS 7-12⁷

By the very nature of creation, material being is endowed with its own stability, truth and excellence, its own order and laws. These man must respect as he recognizes the methods proper to every science and technique... Whoever labors to penetrate the secrets of reality with a humble and steady mind, even though he is unaware of the fact, is nevertheless being led by the hand of God, who holds all things in existence, and gives them their identity.

Gaudium et Spes, 1965, #36

<i>General Standards</i>		
CS	S.712	GS1 Exhibit a primacy of care and concern at all stages of life for each human person as an image and likeness of God.
CS	S.712	GS2 Explain and promote the unity of faith and reason with confidence that there exists no contradiction between the God of nature and the God of the faith.
CS	S.712	GS3 Value the human body as the temple of the Holy Spirit.
CS	S.712	GS4 Share how the beauty and goodness of God is reflected in nature and the study of the natural sciences.
<i>Intellectual Standards</i>		
CS	S.712	IS1 Articulate how science properly situates itself within other academic disciplines (e.g., history, theology) for correction and completion in order to recognize the limited material explanation of reality to which it is properly attuned.
CS	S.712	IS2 Demonstrate confidence in human reason and in one's ability to know the truth about God's creation and the fundamental intelligibility of the world.
CS	S.712	IS3 Analyze how the pursuit of scientific knowledge, for utilitarian purposes alone or for the misguided manipulation of nature, thwarts the pursuit of authentic Truth and the greater glory of God.
CS	S.712	IS4 Relate how the search for truth, even when it concerns a finite reality of the natural world or of man, is never-ending and always points beyond to something higher than the immediate object of study.
CS	S.712	IS5 Explain the processes of conservation, preservation, overconsumption, and stewardship as it relates to creation and to caring for that which God has given to sustain and delight us.
CS	S.712	IS6 Evaluate the relationship between God, man, and nature, and the proper role in the totality of being and creation.
CS	S.712	IS7 Describe humanity's natural situation in, and dependence upon, physical reality and how man carries out his role as a cooperator with God in the work of creation.
CS	S.712	IS8 Evaluate the errors present in the belief system of scientific naturalism or scientism ⁸ (which includes materialism ⁹ and reductionism ¹⁰), which posits that scientific exploration and explanation is the only valid source of meaning.

⁷ The topics covered in these standards, while touching upon the natural world, nevertheless transcend the limits of strict scientific inquiry. Thus they may be explored in various disciplines. However, all science teachers in Catholic schools should be conversant in these issues from a Catholic perspective as they may arise in science class. See Appendix E for Science resources.

⁸ Scientism – belief that only science can reveal the truth.

⁹ Materialism – elements of the visible world are the only things that really exist.

¹⁰ Reductionism – all of reality is reducible to its smallest physical parts.

CS	S.712	IS9	Distinguish the difference between the use of the scientific method and the use of theological inquiry to know and understand God's creation and universal truths.
CS	S.712	IS10	Articulate the limitations of science (the scientific method and constraints of the physical world) to know and understand God and transcendent reality.
CS	S.712	IS11	Identify key Catholic scientists such as Copernicus, Mendel, DaVinci, Bacon, Pasteur, Volta, St. Albert the Great, and others and the witness and evidence they supply against the false claim that Catholicism is not compatible with science.
CS	S.712	IS12	Analyze and articulate the Church's approach to the theory of evolution.
CS	S.712	IS13	Relate how the human soul is specifically created by God for each human being, does not evolve from lesser matter, and is not inherited from our parents.
CS	S.712	IS14	Explain how understanding the physiological properties of a human being does not address the existence of the transcendent spirit of the human person (see Appendix E).
CS	S.712	IS15	Explain the supernatural design hypothesis in terms of the Borde-Vilenkin-Guth Proof, the Second Law of Thermodynamics, entropy, and anthropic coincidences (fine tuning of initial conditions and universal constants) (see Appendix E).
CS	S.712	IS16	Articulate the details of the Galileo affair to counter the assumption that the Church is anti-science.
CS	S.712	IS17	Demonstrate an understanding of the moral issues involving <i>in vitro</i> fertilization, human cloning, human genetic manipulation, and human experimentation and what the Church teaches regarding work in these areas.
<i>Dispositional Standards</i>			
CS	S.712	DS1	Display a deep sense of wonder and delight about the natural universe.
CS	S.712	DS2	Share how natural phenomena have more than a utilitarian meaning and purpose and exemplify the handiwork of the Creator.
CS	S.712	DS3	Subscribe to the premise that nature should not be manipulated at will, but should be respected for its natural purpose and end as destined by the creator God.
CS	S.712	DS4	Share concern and care for the environment as part of God's creation.
CS	S.712	DS5	Adhere to the idea of the simultaneous complexity and simplicity of physical reality.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN MATHEMATICS K-6¹¹

The school considers human knowledge as a truth to be discovered. In the measure in which subjects are taught by someone who knowingly and without restraint seeks the truth, they are to that extent Christian. Discovery and awareness of truth leads man to the discovery of Truth itself. A teacher who is full of Christian wisdom, well prepared in his own subject, does more than convey the sense of what he is teaching to his pupils. Over and above what he says, he guides his pupils beyond his mere words to the heart of total Truth.

The Catholic School, 1977, #41

		<i>General Standards</i>	
CS	M.K6	GS1	Demonstrate the mental habits of precise, determined, careful, and accurate questioning, inquiry, and reasoning.
CS	M.K6	GS2	Develop lines of inquiry (as developmentally appropriate) to understand why things are true and why they are false.
CS	M.K6	GS3	Recognize the power of the human mind as both a gift from God and a reflection of Him in whose image and likeness we are made.
CS	M.K6	GS4	Survey the truths about mathematical objects that are interesting in their own right and independent of human opinions.
		<i>Dispositional Standards</i>	
CS	M.K6	DS1	Display a sense of wonder about mathematical relationships as well as confidence in mathematical certitude.
CS	M.K6	DS2	Respond to the beauty, harmony, proportion, radiance, and wholeness present in mathematics.
CS	M.K6	DS3	Show interest in the pursuit of understanding for its own sake.
CS	M.K6	DS4	Exhibit joy at solving difficult mathematical problems and operations.
CS	M.K6	DS5	Show interest in how the mental processes evident within the discipline of mathematics (such as order, perseverance, and logical reasoning) help us with the development of the natural virtues (such as self-discipline and fortitude).

¹¹ See Appendix F for mathematics resources.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS

IN MATHEMATICS 7-12¹²

The school considers human knowledge as a truth to be discovered. In the measure in which subjects are taught by someone who knowingly and without restraint seeks the truth, they are to that extent Christian. Discovery and awareness of truth leads man to the discovery of Truth itself. A teacher who is full of Christian wisdom, well prepared in his own subject, does more than convey the sense of what he is teaching to his pupils. Over and above what he says, he guides his pupils beyond his mere words to the heart of total Truth.
The Catholic school, 1977, #41

General Standards			
CS	M.712	GS1	Demonstrate the mental habits of precise, determined, careful, and accurate questioning, inquiry, and reasoning in the pursuit of transcendent truths.
CS	M.712	GS2	Develop lines of inquiry to understand why things are true and why they are false.
CS	M.712	GS3	Have faith in the glory and dignity of human reason as both a gift from God and a reflection of Him in whose image and likeness we are made.
CS	M.712	GS4	Explain how mathematics in its reflection of the good, true, and beautiful reveals qualities of being and the presence of God.
Intellectual Standards			
CS	M.712	IS1	Explain the nature of rational discourse and argument and the desirability of precision and deductive certainty which mathematics makes possible and is not possible to the same degree in other disciplines.
CS	M.712	IS2	Demonstrate how sound logical arguments and other processes of mathematics are foundational to its discipline.
CS	M.712	IS3	Recognize how mathematical arguments and processes can be extrapolated to other areas of study, including theology and philosophy.
CS	M.712	IS4	Explain how it is possible to mentally abstract and construct mathematical objects from direct observations of reality and how one's perception of that reality is important to what one is doing (see Appendix F).
CS	M.712	IS5	Recognize personal bias in inquiry and articulate why inquiry should be undertaken in a fair and independent manner.
CS	M.712	IS6	Evaluate the ongoing nature of mathematical inquiry, its inexhaustibility, and its openness to the infinite.
CS	M.712	IS7	Explain man's limitations of understanding and uncovering all mathematical knowledge.
CS	M.712	IS8	Explain how fundamental questions of values, common sense, and religious and human truths and experiences are beyond the scope of mathematical inquiry and its syllogisms.
Dispositional Standards			
CS	M.712	DS1	Display a sense of wonder about mathematical relationships, especially mathematical certitude which is independent of human opinion.
CS	M.712	DS2	Share with others the beauty, harmony, proportion, radiance, and wholeness present in mathematics.

¹² See Appendix F for Mathematics resources.

CS	M.712	DS3	Advocate for the pursuit of understanding for its own sake and the intrinsic value or discovery of the true and the beautiful often at the requirement of great sacrifice, discipline, and effort.
CS	M.712	DS4	Exhibit appreciation for the ongoing nature of mathematical inquiry.
CS	M.712	DS5	Exhibit habits of thinking quantitatively and in an orderly manner, especially through immersion in mathematical observations found within creation.
CS	M.712	DS6	Propose how mathematical objects or proofs (such as the golden mean, the Fibonacci numbers, the musical scale, and geometric proofs) suggest divine origin.
CS	M.712	DS7	Exhibit appreciation for the process of discovering meanings and truths existing within the solution of the problem and not just arriving at an answer.
CS	M.712	DS8	Exhibit humility at knowing that as a human being man can only grasp a portion of the truths of the universe.
CS	M.712	DS9	Advance an understanding of the ability of the human intellect to know and the desire of the will to want to know more.

Appendices

APPENDIX A

Educating to Truth, Beauty, and Goodness²⁰

The world, in all its diversity, is eager to be guided towards the great values of mankind, truth, good and beauty; now more than ever...Teaching means to accompany young people in their search for truth and beauty, for what is right and good.

Educating Today and Tomorrow: A Renewing Passion, 2014²¹

We want our students to maximize their human potential and to both be good and do good in authentic freedom. In order to do this, our students need to be able to know how to wisely and fully apprehend and interrogate all aspects of reality from a solid Christian intellectual tradition. This intellectual tradition involves not just teaching facts and skills, but is also essentially focused on seeking to know the value and nature of things and in appreciating the value of knowledge for its own sake.

One method of assisting students to keep focus on these aspects of Catholic intellectual inquiry is to use the lenses of truth, goodness, and beauty to evaluate a subject under consideration. These three elements are often understood as being among the transcendentals. Transcendentals are the timeless and universal attributes of being.²² They are the properties of all beings. They reflect the divine origin of all things and the unity of all truth and reality in God. These elements are among the deepest realities. They help unite men across time and culture and are often a delight to explore and discuss, because they are substantive to our very nature.

The transcendentals of truth, beauty, and goodness are closely intertwined. Dubay (1999) observed that, “Truth, goodness, and beauty have their being together. By truth we are put in touch with reality, which we find is good for us and beautiful to behold. In our knowing, loving, and delighting the gift of reality appears to us as ‘something infinitely and inexhaustibly valuable and fascinating.’”²³ In seeking to discuss one, the others are naturally and organically brought into the conversation.

The following simple definitions and essential questions are provided as a general framework to help facilitate a discussion on any topic in any subject. The goal is not to generate easy questions for easy answers, but to generate foundational questions for deep inquiry into the value and nature of things, to instill a sense of the intrinsic value of knowledge, and to elicit a sense of wonder.

Beauty

Beauty can help evoke wonder and delight, which are foundations of a life of wisdom and inquiry.²⁴ Beauty involves apprehending unity, harmony, proportion, wholeness, and radiance.²⁵ It often manifests itself in simplicity and purity, especially in math and science.²⁶ Often beauty

has a type of pre-rational (striking) force upon the soul, for instance when one witnesses a spectacular sunset or the face of one's beloved. Beauty can be understood as a type of inner radiance or shine coming from a thing that is well-ordered to its state of being or is true to its nature or form.²⁷

Beauty pleases not only the eye or ear, but also the intellect in a celebration of the integrity of our body and soul. It can be seen as a sign of God's goodness, benevolence and graciousness, of both His presence and His transcendence in the world.²⁸ It can serve as re-enchantment with the cosmos and all reality²⁹ and assist in moving our students to a rich and deep contemplative beholding of the real.³⁰

Some essential questions related to beauty:

- ◆ Is "X" beautiful? How so? Why not?
- ◆ Which of these (i.e., poems, experiments, proofs, theories, people, functions, concepts) is more beautiful and why? Why might others have thought this beautiful?
- ◆ How does this person/thing attract? Is this person using their God-given gifts to attract in a way that pleases God and draws others closer to God? What can happen when beauty is not used for the glory of God?
- ◆ What is delightful, wondrous about this person/thing?
- ◆ How does this shine? Radiate?
- ◆ How is faithfulness to form or nature powerfully evident here?
- ◆ What does this reveal about the nature of what is seen?
- ◆ Where is there unity and wholeness here?
- ◆ Where is there proportion and harmony here?
- ◆ How does this reveal God's graciousness, presence, and transcendence?
- ◆ What does my response to this reveal about me?
- ◆ Is this also Good? Is this also True?

Goodness

When we explore issues of goodness with our students, we are fundamentally asking them to consider questions of how well someone or something fulfills its purpose. Goodness is understood as the perfection of being. A thing is good to the degree that it enacts and perfects those powers, activities, and capacities appropriate to its nature and purpose. A good pair of scissors cuts, a good eye has 20/20 vision, and so forth. We have to know a thing's purpose, nature, or form to engage in an authentic discussion of "The Good." When we get to questions

of what is a good law, a good government, a good father, or a good man, the discussion quickly grows richer, deeper, and more complex.

As Catholic educators, our goal is to help our students to become good persons. Among those qualities we deem good are wisdom, faithfulness, and virtue. Virtue is a habitual and firm disposition to do the good.³¹ We are free to the extent that with the help of others, we have maximized these goods, these proper powers and perfections as man.³² Such efforts raise fundamental questions of what it means to be human and our relationships with each other, the created world, and God.

God, through reason and revelation, has not left us blind on these issues, nor has He left us up to our own subjective devices. It is a fundamental responsibility of the Catholic school to teach and pass on this Catholic culture, this Catholic worldview, this cultural patrimony, these insights, and these very fundamental truths about the good and what constitutes the good life.³³ Particularly, in this and all our efforts as Catholic educators, we build our foundation of the good on Jesus Christ, who is the perfect man, and who fully reveals man to himself.³⁴

Some essential questions related to goodness:

- ◆ What is this thing's purpose/end? What do we know from our senses and reason? From nature and natural law? What do we know from revelation?
- ◆ What is this thing's nature? What do we know from our senses and reason? From nature and natural law? What do we know from revelation?
- ◆ What perfections are proper to this thing in light of its purpose?
- ◆ To what degree does the particular instance we are considering possess or lack these perfections?
- ◆ What, if anything, would make this better?
- ◆ What would make this worse?
- ◆ How well does this work? Is "X" a good "Y"? What makes "X" a good "Y"? (e.g., Is Odysseus a good husband? Is the liver we are diagnosing a good liver? Is the theory of relativity a good theory? Is Picasso a good artist?)
- ◆ How does this measure up in terms of a Catholic worldview and values?
- ◆ How does this measure up in terms of Catholic morality and virtue?
- ◆ How does this measure up to God's plan or expectations of it as revealed in Christ?
- ◆ Is this also beautiful? Is this also true?

Truth

A simple definition for truth is the mind being in accord with reality.³⁵ We seek always to place our students and ourselves in proper relationship with the truth. Nothing we do can ever be opposed to the truth, that is, opposed to reality which has its being in God. Catholics hold that

when our senses are in good condition and functioning properly under normal circumstances, and when our reason is functioning honestly and clearly, we can come to know reality and have the ability to make true judgments about reality. Through study, reflection, experimentation, argument and discussion, we believe that an object under discussion may manifest itself in its various relations, either directly or indirectly, to the mind.³⁶

We believe that Man tends by nature toward the truth. Even though due to our fallen nature we may sometimes seek to ignore or obfuscate the truth, we are nonetheless obliged to honor and bear witness to it in its fullness. We are bound to adhere to the truth once we come to know it and direct our whole life in accordance with the demands of truth.³⁷ As Catholics, we believe that reason, revelation, and science will never be in ultimate conflict, as the same God created them all.³⁸ We oppose scientism which without evidence makes the metaphysical claim that only what can be measured and subject to physical science can be true. We oppose relativism, not only because its central dictum “there is no truth” is self-contradicting, but also because in removing objective truths from any analysis, this also removes the possibility of gauging human progress, destroys the basis for human dignity, and disables the ability to make important moral distinctions such as the desirability of tolerance³⁹ and wisdom of pursuing truth, beauty, and goodness as opposed to their opposites of error, ugliness, and sin.

Some essential questions related to truth:

- ◆ Is it true?
- ◆ Is our mind/concept in accord with reality?
- ◆ Are we looking at this clearly and with our senses and reason properly attuned?
- ◆ Is the thinking rational and logical?
- ◆ Is the information and reasoning clear and precise?
- ◆ Is the approach fair and balanced?
- ◆ How does this square with what we know from revelation? If there is a disconnect, where further shall we explore?
- ◆ On what intellectual, moral, or intuitive principle are we basing this?
- ◆ Can the knowledge or situation under consideration be integrated with or expanded by the knowledge from another academic discipline?
- ◆ Now that we know this particular truth about a thing, what other questions does that raise? What more do we want to know?
- ◆ Is this also beautiful? Is this also good?

APPENDIX B

Assessing Non-Cognitive Standards

In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered.

The Catholic School on the Threshold of the Third Millennium, 1997, #14

The virtues, values, truths, and wisdom, which are never separated from instruction in Catholic schools, must not be forgotten or minimized because they are not easily measurable. Our efforts at complete human formation often find us situated into matters of the heart and spirit which do not easily lend themselves to traditional quantitative assessment.⁴⁰ We need not worry about this or apologize for it. We must also avoid the common trap of assuming that only that which can be quantifiably assessed should be taught or only that which is quantifiable is assessable. As Catholic educators, we know many of life's most important things are invisible to the eye and do not lend themselves to the scientist's tools of measurement. This does not prevent us from teaching the things that matter most.

Values, beliefs, attitudes, interpersonal skills, and virtues have always been taught, for the most part implicitly, in Catholic schools. It is important to be explicit about all that is implicit in our instructional efforts and their nature so that we do not lose touch with them or allow them to be sidelined by a culture of constant assessment. We must plan for the un-planned and never hesitate to grab a teachable moment, even though it deviates from a lesson plan or state standard. Formal lesson plans with objectives stating “Students will internalize aspects of our Catholic cultural heritage” or “Students will value the sacraments as outward signs of God’s inner grace” are not typically required or appropriate. These affective⁴¹ dispositions are, for the most part, taught by the example given by others (especially as modeled by the teacher) or developed through classroom discussions and firsthand interactions with materials, problems, and experiences. Growth in such areas is more often “caught than taught,” and rather than planning for them in discreet experiences, the Catholic teacher must be constantly aware of them so as to integrate them naturally whenever possible and without immediate concern for concrete assessment.

This area of highly personal affective behaviors, attitudes, and beliefs touches close to the heart of the individual, and because of this schools have traditionally shied away from placing numerical values on whether students do or do not possess particular affective qualities.

While we are seeing more attempts at this type of measurement in public schools, sometimes measurement of these beliefs, values, and attitudes is not absolutely necessary. Sometimes framing the dispositions as an objective for the classroom teacher so as to provide focus and direction is all that is required. Sometimes it is appropriate to assess the group as a whole,

either through observation or an anonymous class survey, in an effort to determine progress on developing dispositions such as: do students “realize a deep sense of wonder and delight about the natural universe,” or do students “recognize and value how literature assists them in interpreting and evaluating all things in a truly Christian spirit”?

Three Methods for Assessing Non-Cognitive Dispositions

When contemplating an assessment, one should always ask: “What is the purpose, use, and measure of this assessment?” “Why is this assessment necessary?” “How will this assessment be used?” and “Is this a proper measure for this type of standard?” These types of questions are always necessary for any assessment, but especially assessments where students’ values and beliefs are the center of attention. When focusing on whether a student possesses a certain attitude, belief, or value, we are entering into an area that is highly personal and might change from day to day. While assessing cognition seems slightly removed from the center of the person, assessing beliefs and values cuts to the heart. It is almost like assessing love. “How much do you love me?” would be the assessment question, but isn’t love in-and-of-itself worthy without measure?

While caution needs to be used when seeking to align assessment to non-cognitive dispositions, it is still possible to design assessments for some of the non-cognitive standards using three primary methods: teacher observations, student-teacher interviews, and student self-reports. Because of the nature of assessing a disposition, it is advisable to use multiple measures to gain a fuller insight into a student’s behaviors and beliefs rather than through the use of only one assessment. Gathering information through the use of multiple types of assessments will result in a better understanding of what the student actually believes and, perhaps, why he or she believes it. Taking multiple measures over a longer period of time can also improve the reliability of the measure and help to confirm or disconfirm the student’s beliefs, values, and attitudes.

Non-cognitive dispositions can be assessed daily through interaction, such as brief or concentrated discussions with and between students, casual teacher observations of student traits or behaviors, or as articulated statements of belief made by the student during classroom exercises. These observations can be gathered informally through an anecdotal running record. Teachers might also record more formal notations of student beliefs, values, and attitudes through the development of a more structured rating scale. Either approach relies upon a solid understanding of the disposition in question.

When targeting a specific affective disposition for formal assessment, teachers first need to think deeply about the quality and characteristics evident for that disposition. Working with other teachers to compile a list of both positive and negative behaviors is the first step toward developing a continuum for observation. With this complete, a scale or frequency checklist can be created to provide reliability and guidance when observing students.

For example, a teacher might like to note the developing disposition of how well her students “exhibit a primacy of care and concern for each human person at all stages of life and as images and likenesses of God.” The teacher would first think about what qualities and characteristics are evident in a student who “exhibits a primacy of care and concern for each human person...” and begin to list these characteristics. Consultation with other educational experts about these

characteristics helps validate the behaviors or lack thereof. The teacher would next create either a rating scale or frequency checklist as illustrated below using the behaviors as the criteria of measurement.

Rating Scale

Behavior	Never	Rarely	Sometimes	Most of the Time	Almost Always
Helps others in need without being asked.					
Looks for ways of making life easier for others.					

Frequency Checklist

Number of events	Behavior
	Helps others in need without being asked.
	Looks for ways of making life easier for others.

Most Catholic schoolteachers are familiar with the National Catholic Educational Association's ACRE exam,⁴² the *Assessment of Children/Youth Religious Education* given to students in 5th, 8-9th, and 11-12th grades annually. This exam assesses students' knowledge as well as beliefs, attitudes, practices, and perceptions about the Catholic faith. This assessment is an example of using a student questionnaire or survey to uncover developing dispositions of faith and is similar to what can be designed to address dispositions in other content areas. Unfortunately, students might not feel comfortable completing these assessments as accurately and honestly as they could if anonymity is not available. Again, this is where multiple measures of assessment are necessary to confirm a developing disposition.

While it is possible to create assessments of dispositions for individual students, it is recommended that whole class assessment be made through teacher observation and that these types of assessments not be used for grading purposes. Assessments of this nature are best used as formative assessments to aid the classroom teacher in a more focused and integral formation of the student in all content areas.

APPENDIX C

English Language Arts Resources

Recommended Reading List for Catholic Schools in the United States

Catholic school students in the United States should be familiar with most of these core works and authors. The recommendations on this list are minimal by design so as to make it possible to introduce students to the “great conversation” of both Western and Catholic culture. These works provide for basic cultural literacy and offer examples of excellent writing and storytelling. Schools will no doubt add significant additional texts to their curricula drawn from the hundreds of excellent works not on this short list.

Grades K-4 Recommended Literature

Critical Bible Stories

Mother Goose Nursery Rhymes

Aesop’s Fables

Adapted Greek and Roman myths

Selected fairy tales from Grimm

Selected fairy tales from Hans Christian Andersen

Folk tales

Other stories that reflect classical Western archetypes, teach morality, and/or emphasize fantasy and creativity

Extensive age-appropriate poetry

Grades 5-8 Recommended Literature

A Christmas Carol (Dickens)

A Wrinkle in Time (L’Engle)

Adam of the Road (Gray)

Amos Fortune, Free Man (Yates)

Anne of Green Gables (Montgomery)

Around the World in Eighty Days (Verne)

Beowulf: A New Telling (Nye)

Black Ships Before Troy: The Story of the Iliad (Lee)

Charlotte's Web (White)

Cyrano de Bergerac (Rostand)

Death Comes for the Archbishop (Cather)

Dr. Jekyll and Mr. Hyde (Stevenson)

I, Juan de Pareja (de Trevino)

If All the Swords in England (Willard)

Johnny Tremain (Forbes)

Journey to the Center of the Earth (Verne)

King Arthur and His Knights (Green)

Legend of Sleepy Hollow (Irving)

Little House in the Big Woods (Wilder)

Little Women (Alcott)

My Antonia (Cather)

My Side of the Mountain (George)

Narrative of the Life of Frederick Douglass (Douglass)

Twenty Thousand Leagues Under the Sea (Verne)

Our Town (Wilder)

Roll of Thunder Hear My Cry (Taylor)

Sarah Plain and Tall (Wilder)

Swallows and Amazons (Ransome)

The Adventures of Robin Hood (Green)

The Adventures of Sherlock Holmes (Doyle)

The Adventures of Tom Sawyer (Twain)

The Bronze Bow (Speare)

The Call of the Wild (London)

The Chronicles of Narnia (Lewis)

- The Crucible* (Miller)
- The Hobbit* (Tolkien)
- The Innocence of Father Brown* [or others] (Chesterton)
- The Jungle Book* (Kipling)
- The Lord of the Rings* (Tolkien)
- The Pearl* (Steinbeck)
- The Railway Children* (Nesbit)
- The Red Badge of Courage* (Crane)
- The Red Keep* (French)
- The Song at the Scaffold* (Von le Fort)
- The Story of Rolf and the Viking Bow* (French)
- The Swiss Family Robinson* (Wyss)
- The Trumpeter of Krakow* (Kelly)
- The Wanderings of Odysseus: The Story of the Odyssey* (Lee)
- The Witch of Blackbird Pond* (Speare)
- The Yearling* (Rawlings)
- Treasure Island* (Stevenson)
- Uncle Tom's Cabin* (Stowe)
- Wind in the Willows* (Grahame)

Grades 9-12 Recommended Historical Documents (original or in translation)

- Apology, Dialogues, Republic* [excerpts] (Plato)
- Democracy in America* [selections] (de Tocqueville)
- Funeral Oration* (Pericles)
- Gettysburg Address* (Lincoln)
- Harvard Commencement Address* and/or *Nobel Lecture* (Solzhenitsyn)
- Histories* [selections] (Herodotus)
- I Have a Dream* (King)
- Magna Carta*
-

Poetics, Ethics [excerpts] (Aristotle)

Rights of Man (Paine)

“Self-Reliance” (Emerson)

Slave narratives (Douglass, Jacobs)

The Autobiography of Benjamin Franklin (Franklin)

The Communist Manifesto (Marx)

The Federalist [selections] (Hamilton, et. al)

The Prince (Machiavelli)

The Rule of St. Benedict (Benedict of Nursia)

The Social Contract (Rousseau)

Treatise on Law and excerpts from other works (Aquinas)

United States Constitution

United States Declaration of Independence

Grades 9-12 Recommended Literary Works

A Man for All Seasons (Bolt)

A Tale of Two Cities, David Copperfield, Great Expectations (Dickens)

Aeneid [excerpts] (Virgil)

Andromache or Medea (Euripides)

Animal Farm and/or *1984* (Orwell)

Antigone, Oedipus the King, Oedipus at Colonus (Sophocles)

Beowulf (trans. Tolkien)

Billy Budd, Bartleby the Scrivener, and other short stories (Melville)

Brideshead Revisited (Waugh)

Brothers Karamazov or *Crime and Punishment* (Dostoyevsky)

Canterbury Tales [excerpts] (Chaucer)

Doctor Faustus (Marlow)

Frankenstein (Shelley)

Hamlet, Macbeth, and if possible *King Lear* and others (Shakespeare)

Huckleberry Finn (Twain)

Jane Eyre (Bronte)

Le Morte D'Arthur (Malory)

Metamorphoses [excerpts] (Ovid)

One Day in the Life of Ivan Denisovich or *The Gulag Archipelago* [abridged] (Solzhenitsyn)

Oresteia (Aeschylus)

Paradise Lost [excerpts] (Milton)

Pride and Prejudice (Austen)

Short stories (Poe)

Sir Gawain and the Green Knight (anonymous)

The Betrothed (Manzoni)

The Divine Comedy [excerpts] (Dante)

The Epic of Gilgamesh (anonymous)

The Great Gatsby (Fitzgerald)

The Heart of Darkness (Conrad)

The Iliad [excerpts] (Homer)

The Man Who Was Thursday (Chesterton)

The Odyssey [excerpts or full] (Homer)

The Scarlet Letter (Hawthorne)

The Song of Roland (anonymous)

Recommended Catholic authors: Georges Bernanos, G.K. Chesterton, Shusaku Endo, Graham Greene, Victor Hugo, Flannery O'Connor, Walker Percy, Sigrid Undset, Evelyn Waugh

Recommended poets: Matthew Arnold, W. H. Auden, Hilaire Belloc, William Blake, Elizabeth Barrett Browning, Robert Browning, Lord Byron, G.K. Chesterton, Samuel Taylor Coleridge, Richard Crashaw, Emily Dickinson, John Donne, T.S. Eliot, Robert Frost, George Herbert, Gerard Manley Hopkins, A. E. Housman, John Keats, Joyce Kilmer, Henry Wadsworth Longfellow, Andrew Marvell, Alexander Pope, Dante Gabriel Rossetti, Siegfried Sassoon, William Shakespeare, Percy Shelley, Robert Southwell, Edmund Spenser, Alfred Lord Tennyson, Dylan Thomas, Francis Thompson, William Wordsworth, William Butler Yeats

Recommended Spiritual Classics

Bible

Catechism of the Catholic Church

Confessions [excerpts] (St. Augustine of Hippo)

Desert Fathers [excerpts]

Documents of Vatican II [selections]

Humanae Vitae

Introduction to the Devout Life [excerpts] (St. Francis de Sales)

Mere Christianity, Screwtape Letters, or The Abolition of Man (Lewis)

Summa Theologica [excerpts] (St. Thomas Aquinas)

The Imitation of Christ [excerpts] (Thomas a Kempis)

The Story of a Soul (St. Therese of Lisieux)

Veritatis Splendor

Best Practice Suggestions for English Language Arts in Catholic Schools, Grades K-6

- ◆ Choose a majority of readings from the Good Books List found in the appendix of *The Death of Christian Culture* (see Senior, J. in *English Language Arts K-6 Resources*) or recommended classics.
- ◆ Avoid an overemphasis on informational texts. Great books engage higher order thinking skills and enhance student personal development, creativity, and engagement.
- ◆ Especially with younger children, beware of stories of darkness, despair, or the occult or that confuse archetypes. Beware of stories that pursue a cultural agenda at odds with a Catholic understanding of human dignity, marriage, or sexuality.
- ◆ Use multiple literary approaches beyond “close reading,” such as moral analysis, to examine a text. Do more with the text than clinically dissect and disaggregate it. Link it with life, context, and transcendent meaning.
- ◆ Move into authentic “chapter books” and grade level adaptations of classics when possible. Avoid anthologies and readers. Tailor questions and assignments to the real-world experiences and natural questions of the readers in the class.
- ◆ Situate the study of literature within an interdisciplinary approach so that the theology, history, philosophy, beliefs, and practices of the time develop the “story” and inform the discussion of historical events.

- ◆ Develop a separate grammar course that begins to focus students on the structure of English writing and speaking in the 4th grade.
- ◆ Include the study of a foreign language, taught in a systematic (not conversational) style to help with English grammar and logic of thinking.
- ◆ Integrate writing exercises and instruction with reading of sound literature written by expert craftsmen and women. Use imitation of author structure, tone, and craft to develop writing style.

Best Practice Suggestions for English Language Arts in Catholic Schools, Grades 7-12

- ◆ Introduce students to the great conversations of humanity—especially as those conversations are advanced in literary classics. Choose a majority of readings from the Great Books or recommended classics. Avoid simply selecting currently popular, scandalous, or titillating texts in the hopes of getting the students to read. Authentic engagement and lasting human and intellectual development can arise from authentic and impassioned study of the things that matter most from the greatest minds who have walked the earth.
- ◆ Read the greatest works by the greatest authors with an appropriate degree of humility and almost reverence, acknowledging that the great minds and artists have something to teach us, so as to grow in knowledge, understanding, and wisdom.
- ◆ Avoid an overemphasis on informational texts. Great Books better engage higher order thinking skills and enhance student personal development, creativity, and engagement.
- ◆ Whenever possible use a seminar format to discuss literature. Avoid canned materials, questions, or text units.
- ◆ Use multiple literary approaches beyond “close reading” to examine a text, such as moral analysis, or analyzing the text as an expression of the author’s philosophical and theological beliefs. Do more with the text than clinically dissect and disaggregate it. Link it with life, context, and transcendent meaning.
- ◆ Situate the study of literature within an interdisciplinary approach so that the theology, history, philosophy, beliefs, and practices of the time develop the “story” and inform the discussion of historical events.
- ◆ Writing is thinking. Exploring great literature on weighty transcendent topics invites rich opportunity for writing assignments: reflective, creative, and analytical. Take advantage of this opportunity.
- ◆ Good writing comes from good reading and good example. Use the beauty and skill evident in the works of the best writers to model and teach effective writing skills.

English Language Arts Resources, Grades K-6

Donohue, D., & Guernsey, D. (2015). *Disconnect between Common Core's literary approach and Catholic education's pursuit of truth*. Retrieved from <https://s3.amazonaws.com/cardinalnewmansociety/wp-content/uploads/Disconnect-between-Common-Cores-Literary-Approach-and-Catholic-Educations-Pursuit-of-Truth.pdf>

Markey, S. (2014). *The moral imagination: The heart and soul's best guide achieving the goals of a Catholic education through the good, true, and beautiful in literature*. Retrieved from <http://www.spcatholic.org/uploads/mce/3bb18d9ab531def40a51e637a236689460f8d373/The%20Moral%20Imagination.pdf>

McKenzie, J. (2007). *Reading the Saints: Lists of Catholic books for children plus book collecting tips for the home and school library*. Bessemer, MI: Biblio Resource Publications, Inc. This book categorizes by geographical location stories about saints.

Senior, J. (2008). *The death of Christian culture*. Norfolk, VA: IHS Press.

English Language Arts Resources, Grades 7-12

How to Teach a Socratic Seminar. National Paideia Center. See <http://www.paideia.org/about-paideia/socratic-seminar/>

Ignatius Press Critical Editions. Classical texts with curriculum suggestions, study guides, commentary and helpful resources. See <http://www.ignatius.com/promotions/ignatiuscriticaleditions/>

Pearce, J. *How to Read Shakespeare (or Anyone Else)*. See <https://s3.amazonaws.com/cardinalnewmansociety/wp-content/uploads/HowTo-Read-Joseph-Pearce.pdf>

Socratic Teaching: Stimulating Life-long Learning. See <http://www.catholicliberaleducation.org/beyond-the-test-newsletter/socratic-teaching-stimulating-life-long-learning>

English Language Arts K-12 Curriculum

Stotsky, S. (2013). *An English language arts curriculum framework for American public schools: A model*. See http://alscw.org/news/wp-content/uploads/2013/05/2013_ELA_Curriculum_Framework.pdf for an example of a solid secular English language arts curriculum.

APPENDIX D

History Resources

Best Practice Suggestions for History in Catholic Schools, Grades K-6

- ◆ Use an interdisciplinary approach – History, Literature, Theology.
- ◆ Emphasize the sociological and cultural process and achievements, including moral values, over a series of disjointed events.
- ◆ Use historical fiction to complement and elaborate on the stories of history.
- ◆ Combine selections from historical texts discussing external developments surrounding Christendom with texts that study Christianity itself and its expressions of human thought, life, and institutions throughout the ages.
- ◆ Consider dividing history into four or six successive time periods based on distinctive movements of culture. For instance: Ancient History – 5000 BC to 400 AD; Medieval/Early Renaissance 400 AD – 1600 AD; Late Renaissance/ Early Modern 1600 AD – 1850 AD; Modern Times. Another option: 1. Patristic Christianity, from the first to the beginning of the fourth century; 2. Patristic Christianity, from the fourth to the sixth centuries; 3. The Formation of Western Christendom, from the sixth to the eleventh centuries; 4. Medieval Christendom, from the eleventh to the fifteenth centuries; 5. Divided Christendom, from the sixteenth to the eighteenth centuries; 6. Secularized Christendom, from the eighteenth century to today.

Best Practice Suggestions for History in Catholic Schools, Grades 7-12

- ◆ Use an interdisciplinary approach – History, Literature, Theology.
- ◆ Whenever possible use primary texts (or translations) in historical inquiry.
- ◆ Whenever possible incorporate Socratic discussions into history.
- ◆ Emphasize the sociological and cultural process and achievements, including moral values, over a series of disjointed events.

History – Resources

Catholic Textbook Project: *From sea to shining sea, All ye lands, Light to the nations Part I & II, Lands of hope and promise.* (Teacher manuals and student workbooks).

Massachusetts history and social science curriculum framework: August 2003. Recommended by Dr. Sandra Stotsky.

Weidenkopf, S. (2009). *Epic: A journey through Church history.* Contains DVDs, CDs, Student Workbook, and Time-line.

APPENDIX E

Science Resources

Best Practice Suggestions for Science in Catholic Schools

- ◆ Present scientific concepts from a superordinate (whole view) perspective before breaking them down into subordinate concepts. This approach (whole to part) can manifest itself in the alignment of courses of study (general biology in younger grades to micro-biology in high school) to the organization and presentation of curricular materials (superordinate concepts first then parallel and underlying concepts).
- ◆ Incorporate nature notebooks for observation to facilitate opportunities of wonder and awe (K-6).
- ◆ Formation of set groups of teachers at workshops designed to address scientific issues of human and cosmic origin from philosophical and theological perspectives (i.e., religion and science teachers, religion and math teachers, and religion and literature teachers). These groupings are to facilitate dialogue and build an interdisciplinary culture within the school. This will allow theology teachers to address scientific topics from a theological perspective as they are concurrently being taught in the science classroom.
- ◆ Avoid interjection of theological doctrine into scientific inquiry in older grades. Consider incorporating a course designed specifically for the discussion of topics of faith and reason.
- ◆ Supplement all science textbooks with biographies of Catholic scientists, such as Copernicus, Mendel, Bacon, St. Albert the Great, and so forth.
- ◆ Consider using an apologetic approach based on facts and evidence (7-12) (Magis Center materials).

Science Resources

Baglow, C. (2012). *Faith, science, and reason: Theology on the cutting edge*. Midwest Theological Forum, Woodridge: IL. Designed as a senior-level high school theology course to integrate faith and science. Contains twelve chapters with supplementary reading, study guide (vocabulary, study questions, and practical exercises) and endnotes. Beautiful artwork enhances the scientific content on the sleek pages of this textbook yet coffee table-styled volume.

Sample from Christopher Baglow's book:

"What do we have to believe before we can hope to become scientists? We must believe that the world is in some sense good, so that it is worthy of careful study. We must believe that his order is open to the human mind, for otherwise there would be no point in trying to find it. We must believe that this order is not a necessary order that could be found out by pure thought like the truths of mathematics, but is rather a contingent or dependent order that can only be found by making experiments. ...the development of science depends on moral convictions such as the obligation freely to share any knowledge that is gained." (pp. 19-21)

John Paul II. (June 1988). *Letter to Rev. George Coyne, S.J. Director of the Vatican Observatory.*

Retrieved from http://w2.vatican.va/content/john-paul-ii/en/letters/1988/documents/hf_jp-ii_let_19880601_padre-coyne.html

John Paul II. (October 22, 1996). *Message to the Pontifical Academy of Sciences: On evolution.*

Retrieved from <http://www.ewtn.com/library/papaldoc/jp961022.htm>

Laracy, J. (May-June 2010). *Priestly contributions to modern science: The case of Monseignor Georges Lemaitre.* Faith Magazine. Retrieved from <http://www.faith.org.uk/article/may-june-2010-priestly-contributions-to-modern-science-the-case-of-monseignor-georges-lemaitre>

Magis Center. www.magiscenter.org

Pius XII. (August, 1950). *Humani Generis.* Retrieved from http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis.html

Spitzer, R. (2010). *New proofs for the existence of God: Contributions of contemporary physics and philosophy.* Wm. B. Eerdmans Publishing Co. Grand Rapids, MI.

Spitzer, R. (2015). *The soul's upward yearning.* Wm. B. Eerdmans Publishing Co. Grand Rapids, MI. Of particular interest might be Chapter 5 on the science behind the transcendent soul and Appendix One on a contemporary view of evidence for an Intelligent Creator.

Spitzer, R. and LeBlanc, C. *The reason series.* Video series, student workbook and teacher resource manual. This series is designed for high school students (9-12) in either science or religion classes. It is designed with an apologetic approach in mind as recommended by the USCCB's *2008 Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*, with an alignment to the Framework in the teacher's manual. The series includes 5 sequential video modules progressing students through the questions of: Can science disprove God? Is there any evidence for a creator in the universe? Is the universe random and meaningless? Does the bible conflict with science? Does the bible conflict with evolution? Student objectives, summarized points, review questions, and quizzes are included for each chapter. Teacher manual has answers to quizzes, but not discussion questions.

Spitzer, R. and Noggle, M. *From Nothing to cosmos* (2015). This interactive workbook links text content to online resources through both QR codes and web URLs. Topics include: What science can and cannot do, The Big Bang Theory and the modern universe, The

Borde-Vilenkin-Guth proof for a beginning of ANY universe or multiverse, The evidence for a beginning from entropy, Evidence of supernatural design from fine-tuning of universal constants, A response to atheist's objections (particularly, Richard Dawkins), A metaphysical proof of God, Evidence of a transphysical soul from near death experiences, Evidence of a transcendent soul from our five transcendental desires, and Atheism, the bible, science, and evolution and aliens. Chapter review and summary questions are included for each chapter.

APPENDIX F

Mathematics Resources

Best Practice Suggestions for Mathematics in Catholic Schools, Grades K-6

- ◆ Ensure developmental appropriate mathematics instruction in younger grades. Beware of mathematical programs that push abstract operations too quickly into younger minds.
- ◆ Ensure a positive approach to mathematical inquiry by maximizing student success and confidence in early mathematical experiences and incorporating opportunities for joy, wonder, and excitement in the study of mathematics.

Best Practice Suggestions for Mathematics in Catholic Schools, Grades 7-12

- ◆ Consider an interdisciplinary, liberal arts approach to mathematics, especially in high school.
- ◆ Professional development in philosophy, especially philosophers who have greatly impacted the Catholic western tradition.

Abstractions of the Human Mind

What one abstracts from reality is basic but fundamental, though what is constructed out of the abstraction is much more important in the study of mathematics. For example, one can take in at a glance a small number of apples, say 5 or 6, but not as many as 100 or 1,000. Mathematics teaches us how to construct these numbers in our mind from the simpler concepts immediately abstracted from reality.

Mathematics Resources

Ashley, B. *The arts of learning and communication: A handbook of the liberal arts*. http://www.amazon.com/Arts-Learning-Communication-Handbook-Liberal/dp/1606089315/ref=la_B001HD41Q8_1_7?s=books&ie=UTF8&qid=1452700470&sr=1-7

Ashley, B. *The way toward wisdom: An interdisciplinary and intercultural introduction to metaphysics*. http://www.amazon.com/Way-toward-Wisdom-Interdisciplinary-Intercultural/dp/0268020353/ref=la_B001HD41Q8_1_3?s=books&ie=UTF8&qid=1452700831

APPENDIX G

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Vatican II (1965). *Gaudium et spes: Pastoral constitution on the Church in the modern world*. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

Reference Tables for Standards

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN ENGLISH/LANGUAGE ARTS K-6			
		<i>General Standards</i>	
CS	ELA.K6	GS1	<i>The Catholic School</i> , 37; O'Donnell, A. (2012). Poetry and Catholic themes. In J. Piderit & M. Morey (Eds.), <i>Teaching the tradition. Catholic Themes in academic disciplines</i> . (pp. 126).
CS	ELA.K6	GS2	<i>The Religious Dimension of Education in a Catholic School</i> , 57.
CS	ELA.K6	GS3	Senior, J. (1983). The restoration of Christian culture. In R. Topping (Ed.), <i>Renewing the mind: A reader in the philosophy of Catholic education</i> , (pp. 313, 320).
CS	ELA.K6	GS4	<i>The Catholic School</i> , 12.
<i>Intellectual Standards</i>			
CS	ELA.K6	IS1	<i>Gaudium et Spes</i> , 59.
CS	ELA.K6	IS2	O'Brien, M. p.41-42. See also Reed and Redden p.94
CS	ELA.K6	IS3	O'Brien, M. p.41-42
CS	ELA.K6	IS4	O'Brien, M. p. 41-42
CS	ELA.K6	IS7	Moore, T. p. 50
CS	ELA.K6	IS8	<i>Gaudium et Spes</i> , 59; <i>Lay Catholics in Schools: Witnesses to Faith</i> , 12.
CS	ELA.K6	IS9	<i>The Religious Dimension of Education in a Catholic School</i> , 58.
CS	ELA.K6	IS10	<i>Lay Catholics in Schools: Witnesses to Faith</i> , 12.
CS	ELA.K6	IS12	Kirk, R. (1981). The moral imagination. <i>Literature and Belief, Vol. 1</i> , 37-49.
CS	ELA.K6	IS13	<i>Lay Catholics in Schools: Witnesses to Faith</i> , 12; <i>Gaudium et Spes</i> , 59.
<i>Writing Standards</i>			
CS	ELA.K6	WS1	Halpin, P.A., p. 83
CS	ELA.K6	WS2	<i>The Religious Dimension of Education in a Catholic School</i> , 49.
CS	ELA.K6	WS3	Thomas Aquinas College http://www.thomasaquinas.edu/a-liberating-education-course-descriptions#logic-tutorial
<i>Dispositional Standards</i>			
CS	ELA.K6	AD1	<i>Gaudium et Spes</i> , 62. Ave Maria University, https://www.avemaria.edu/wp-content/uploads/2015/04/Academic-Catalogue-2014-2015_091020141.pdf p.144
CS	ELA.K6	AD2	Ibid.
CS	ELA.K6	AD3	<i>Lay Catholics in Schools: Witnesses to Faith</i> , 12.
CS	ELA.K6	AD4	Dubay, T. p.12; Franciscan University Steubenville Academic Catalog. http://www.franciscan.edu/undergraduate-catalog/ p.180
CS	ELA.K6	AD5	Hicks, D. p. 35-38
CS	ELA.K6	AD6	<i>Lay Catholics in Schools: Witnesses to Faith</i> , 12.
CS	ELA.K6	AD7	Taylor, J. p.4; Halpin, P.A., & Wagner, J. p.
CS	ELA.K6	AD8	<i>The Catholic School</i> , 36 & 12; Dittmannson, H., Hong, H., & Quanbeck, W. p. 156-157
CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN ENGLISH/LANGUAGE ARTS 7-12			
		<i>General Standards</i>	
CS	ELA.712	GS1	<i>The Catholic School</i> , 37. See also O'Donnell, A. (2012). Poetry and Catholic themes. In J. Piderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> . p.126.
CS	ELA.712	GS2	<i>The Religious Dimension of Education in a Catholic School</i> , 57.
CS	ELA.712	GS3	<i>The Catholic School</i> , 12.
CS	ELA.712	GS4	<i>Gaudium et Spes</i> , 62.
<i>Intellectual Standards</i>			
CS	ELA.712	IS1	Moore, T., p. 91. See also Redden and Ryan p. 94-95; University of St. Thomas More http://www.thomasmorecollege.edu/academics/true-enlargement-of-mind/ ;
CS	ELA.712	IS2	O'Brien, M. p.41-42. See also Reed and Redden p.94.
CS	ELA.712	IS3	O'Brien, M., p.12-13.

CS	ELA.712	IS4	Ave Maria University, https://www.avemaria.edu/wp-content/uploads/2015/04/Academic-Catalogue-2014-2015_091020141.pdf p.144
CS	ELA.712	IS5	O'Donnell, A. (2012). Poetry and Catholic themes. In J. Pidertit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> .p.112. <i>The Kirk, Russell "The Moral imagination." in Literature and Belief</i> Vol. 1 (1981), 37-49.
CS	ELA.712	IS7	Kirk, Russell "The Moral imagination." in <i>Literature and Belief</i> Vol. 1 (1981), 37-49.
CS	ELA.712	IS8	<i>The Religious Dimension of Education in a Catholic School</i> , 51.
CS	ELA.712	IS9	<i>Religious Dimension of Education in a Catholic School</i> , 55.
CS	ELA.712	IS10	<i>Lay Catholics in Schools: Witnesses to Faith</i> , 12.
CS	ELA.712	IS12	University of Dallas http://udallas.edu/offices/registrar/documents/bulletin-2014-2015-final-singles.pdf pp. 146-148, see also John Paul II, <i>Veritatis Splendor</i> , 3.
CS	ELA.712	IS13	Taylor, J.p.22.
CS	ELA.712	IS15	O'Donnell, A. (2012). Poetry and Catholic themes. In J. Pidertit, & M. Morey (Eds.), <i>Teaching the Tradition. Catholic Themes in Academic Disciplines</i> . p. 112, 125.
			<i>Writing Standards</i>
CS	ELA.712	WS1	Halpin, P.A., p. 83..
CS	ELA.712	WS2	<i>The Religious Dimension of Education in a Catholic School</i> , 49.
CS	ELA.712	WS3	Thomas Aquinas College http://www.thomasaquinas.edu/a-liberating-education/course-descriptions#logic-tutorial
CS	ELA.712	WS4	Esolen, A. (November, 2013).
			<i>Dispositional Standards</i>
CS	ELA.712	AD1	Moore, T. p. 91. See also Redden and Ryan p. 94-95.
CS	ELA.712	AD2	Hicks, D., p. 35; Simmons, T. p. 145; Ditmanson, H., Hong, H., & Quanbeck, W.,p. 156-157.
CS	ELA.712	AD3	Hicks, D., p. 35; Simmons, T., p. 145.
CS	ELA.712	AD4	Dubay, T., p.12; Franciscan University Steubenville Academic Catalog. p.180 http://www.franciscan.edu/undergraduate-catalog/
CS	ELA.712	AD5	Hicks, D. p. 35-38.
CS	ELA.712	AD6	Redden, J. & Ryan, F., p. 92-95.
CS	ELA.712	AD7	Taylor, J., p.4; Halpin, P.A., and Wagner, J., p. 127.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN HISTORY K-6			
		General Standards	
CS	H.K6	GS1	<i>The Catholic School</i> , 8.
CS	H.K6	GS2	Ditmanson, H., Hong, H., & Quanbeck, W., p. 181.
CS	H.K6	GS3	Dawson, p. 301
			<i>Intellectual Standards</i>
CS	H.K6	IS1	Ditmanson, H., Hong, H., & Quanbeck, W., p. 12; <i>The Religious Dimension of Education in a Catholic School</i> , 58.
CS	H.K6	IS2	www.magiscenter.com
CS	H.K6	IS3	Pope John Paul II <i>Fides et Ratio</i> , 11-12.
CS	H.K6	IS4	Our Lady Seat of Wisdom Academy https://www.seatofwisdom.ca/academics/departments/history/
CS	H.K6	IS5	<i>The Religious Dimension of Education in a Catholic School</i> , 57.
CS	H.K6	IS8	Ave Maria University Academic Catalog p. 134.
CS	H.K6	IS9	University of Dallas Academic Bulletin. p. 159 http://udallas.edu/offices/registrar/documents/bulletin-2014-2015-final-singles.pdf ; Simmons, T., p. 20-21.
CS	H.K6	IS10	Hicks, D., p.23; <i>The Religious Dimension of Education in a Catholic School</i> , 59.
CS	H.K6	IS11	Simmons, T., p. 14; Christendom College Academic Principles. http://www.christendom.edu/academics/education-principles-overview/
CS	H.K6	IS12	<i>The Catholic School on the Threshold of the Third Millennium</i> , 14.
			<i>Dispositional Standards</i>
CS	H.K6	AD1	Pope John Paul II. <i>Fides et Ratio</i> , 8.
CS	H.K6	AD2	Simmons, T., p. 209-210.
CS	H.K6	AD3	<i>Lay Catholics in Schools: Witnesses to Faith</i> , 12.
CS	H.K6	AD4	<i>Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful</i> , 46.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN HISTORY INSTRUCTION 7-12

		<i>General Standards</i>	
CS	H.712	GS1	Ditmanson, H., Hong, H., & Quanbeck, W. p. 12; <i>The Religious Dimension of Education in a Catholic School</i> , 58.
CS	H.712	GS2	Pope John Paul II, <i>Veritatis Splendor</i> , 93.
CS	H.712	GS3	Our Lady Seat of Wisdom Academy https://www.seatofwisdom.ca/academics/departments/history/
CS	H.712	GS4	Hicks, D., p.23; <i>The Religious Dimension of Education in a Catholic School</i> , 58.
CS	H.712	GS5	Ave Maria University Academic Catalog p.134. https://www.avemaria.edu/wp-content/uploads/2015/04/Academic-Catalogue-2014-2015_091020141.pdf
		<i>Intellectual Standards</i>	
CS	H.712	IS1	Ditmanson, H., Hong, H., & Quanbeck, W. p. 180.
CS	H.712	IS2	Pope John Paul II, <i>Fides et Ratio</i> , 11-12.
CS	H.712	IS3	Hancock, C., p. 41; <i>Lay Catholics in Schools: Witnesses to Faith</i> , 20; <i>The Religious Dimension of Education in a Catholic School</i> , 59; <i>The Religious Dimension of Education in a Catholic School</i> , 88.
CS	H.712	IS4	Ditmanson, H., Hong, H., & Quanbeck, W. p. 180.
CS	H.712	IS5	<i>Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love</i> , 30.
CS	H.712	IS6	Dawson, C. (2010). Crisis in Western education (2010). In R. Topping's (Ed.), <i>Renewing the mind: A reader in the philosophy of Catholic education</i> . (p. 301).
CS	H.712	IS7	<i>The Catholic School on the Threshold of the Third Millennium</i> , 14.
CS	H.712	IS8	Ave Maria University Academic Catalog p. 134.
CS	H.712	IS9	Simmons, T., p.20; Christendom College Academic Principles http://www.christendom.edu/academics/education-principles-overview/
CS	H.712	IS10	Mannoia, V.,p. 84; Ditmanson, H., Hong, H., & Quanbeck, W. p. 181; <i>The Religious Dimension of Education in a Catholic School</i> , 58.
CS	H.712	IS12	University of Dallas Academic Bulletin. P. 159 http://udallas.edu/offices/registrar/documents/bulletin/2014-2015-final-singles.pdf
CS	H.712	IS13	Simmons, T., p. 142.
CS	H.712	IS14	Simmons, T., p. 31.
CS	H.712	IS15	Thomas Aquinas College Why We Study http://www.thomasaquinas.edu/a-liberating-education/why-we-study
CS	H.712	IS16	<i>The Religious Dimension of Education in a Catholic School</i> , 57
CS	H.712	IS17	<i>The Religious Dimension of Education in a Catholic School</i> , 58; <i>Educating Together in Catholic Schools, A Shared Mission</i> , 46.
CS	H.712	IS18	Hicks, D., p.23; <i>The Religious Dimension of Education in a Catholic School</i> , 59.
CS	H.712	IS20	Pope John Paul II, <i>Laborem Exercens</i> , 3.
CS	H.712	IS21-25	USCCB, Seven themes of Catholic social teaching. http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm
CS	H.712	IS26	<i>The Religious Dimension of Education in a Catholic School</i> , 51, 108, 89.
CS	H.712	IS27	Beckwith, F. & Koukl, G. (1998). <i>Relativism: Feet firmly planted in mid-air</i> . Grand Rapids, MI: Baker Publishing Group. How relativism presents a false understanding of cultural diversity and fails to distinguish how some cultures, like individuals, have discovered more knowledge and truth than others.
		<i>Dispositional Standards</i>	
CS	H.712	AD1	Pope John Paul II, <i>Fides et Ratio</i> , 8.
CS	H.712	AD2	Simmons, T., p. 209-210.
CS	H.712	AD3	Ditmanson, H., Hong, H., & Quanbeck, W. p.10.
CS	H.712	AD4	Simmons, T., p. 20-21.
CS	H.712	AD5	<i>The Religious Dimension of Education in a Catholic School</i> , 52.
CS	H.712	AD6	<i>Lay Catholics in Schools: Witnesses to Faith</i> , 12.

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS Related to Science Topics K-6

		<i>General Standards</i>	
CS	S.K6	GS1	<i>The Religious Dimension of Education in a Catholic School</i> , 56, 57.
CS	S.K6	GS2	<i>The Religious Dimension of Education in a Catholic School</i> , 54; Baglow, C., p. 66.
		<i>Intellectual Standards</i>	
CS	S.K6	IS1	<i>The Religious Dimension of Education in a Catholic School</i> , 54; Baglow, C., p. 65

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS Related to Science Topics 7-12					
				General Standards	
CS	S.K6	IS2	Baglow, C, Chapter 3; See Hodgson, P. <i>Theology and modern physics</i> , pp. 21-24 in Baglow, C., p. 58.		
CS	S.K6	IS4	Hodgson, P. <i>Theology and modern physics</i> , pp. 21-24 in Baglow, C., p. 58.		
CS	S.K6	IS6	CCC, 337-344; Baglow, Chapter 1.		
CS	S.K6	IS7	<i>The Religious Dimension of Education in a Catholic School</i> , 54.		
CS	S.K6	IS8	<i>Gaudium et Spes</i> , 57; Baglow, C., p. 8-9.		
CS	S.K6	IS9	Baglow, C., p. 8-10.		
CS	S.K6	IS10	<i>Gaudium et Spes</i> , 57.		
			<i>Dispositional Standards</i>		
CS	S.K6	AD1	Wyoming Catholic Academic Vision p. 21. http://www.wyomingcatholiccollege.com/data/files/gallery/AcademicDownloadsFileGallery/WCCVision1.pdf		
CS	S.K6	AD2	John Paul II. (1988). <i>Letter of His Holiness John Paul II to Reverend George V. Coyne, S.J. Director of the Vatican Observatory</i> .		
CS	S.K6	AD4	John Paul II. (1988). <i>Letter of His Holiness John Paul II to Reverend George V. Coyne, S.J. Director of the Vatican Observatory</i>		
CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN MATHEMATICS K-6					
				General Standards	
CS	M.K6	GS1	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Piderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.248).		
CS	M.K6	GS3	Thomas Aquinas College, <i>Why we study math</i> by Brian Kelly. http://thomasaquinas.edu/a-liberating-e-education/why-we-study-mathematics ; Christendom College http://www.christendom.edu/2014/11/11/christendom-college-launches-mathematics-major/		
			<i>Dispositional Standards</i>		
CS	M.K6	AD1	Thomas Aquinas College, <i>Why we study math</i> by Brian Kelly. http://thomasaquinas.edu/a-liberating-e-education/why-we-study-mathematics ; Clayton, D. Chpt. 5-7.		

			Christendom College, <i>Why mathematics in the liberal arts tradition matters</i> . http://www.christendom.edu/2015/08/20/why-mathematics-in-the-liberal-arts-tradition-matters/
CS	M.K6	AD2	Thomas Aquinas College, <i>Why we study math</i> by Brian Kelly. http://thomasaquinas.edu/a-liberating-education/why-we-study-mathematics ; Clayton, D. pp. 65-66.
CS	M.K6	AD 3-4	Christendom College, <i>Why mathematics in the liberal arts tradition matters</i> . http://www.christendom.edu/2015/08/20/why-mathematics-in-the-liberal-arts-tradition-matters/

CATHOLIC CURRICULAR STANDARDS AND DISPOSITIONS IN MATHEMATICS 7-12

General Standards			
CS	M.712	GS1	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.248).
CS	M.712	GS3	Thomas Aquinas College, <i>Why we study math</i> by Brian Kelly. http://thomasaquinas.edu/a-liberating-education/why-we-study-mathematics
CS	M.712	GS4	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.) <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.233-234).
Intellectual Standards			
CS	M.712	IS1	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.240).
CS	M.712	IS2	Ave Maria University Academic Catalogue, p. 150.
CS	M.712	IS3	Ibid.
CS	M.712	IS4	Clayton, D. pp.97-98.
CS	M.712	IS5	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.245).
CS	M.712	IS6	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.241); Clayton, D. pp. 168-170.
CS	M.712	IS8	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.242).
Dispositional Standards			
CS	M.712	AD1	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.241).
CS	M.712	AD2	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic themes in academic disciplines</i> (p.248).
CS	M.712	AD3	Thomas Aquinas College, <i>Why we study math</i> by Brian Kelly. http://thomasaquinas.edu/a-liberating-education/why-we-study-mathematics ; Clayton D. Chapter 5.
CS	M.712	AD4	Christendom College http://www.christendom.edu/news/2014/11-11-math.php .
CS	M.712	AD5	Schweitzer, P.A., (2012). Mathematics, reality, and God. In J. Fiderit, & M. Morey (Eds.), <i>Teaching the tradition. Catholic Themes in academic disciplines</i> (pp.229 - 232).
CS	M.712	AD8	Thomas Aquinas College, <i>Why we study math</i> by Brian Kelly. http://thomasaquinas.s3.amazonaws.com/wp-content/uploads/2014/08/BAC-2014-2015-Catalogue_18JUL2014.pdf ,

Notes

1. *Code of Canon Law* (1983), canon 795; Second Vatican Ecumenical Council, Declaration on Christian Education *Gravissimum Educationis* (1965), 2.
2. *Meeting with Catholic Educators: Address of His Holiness Benedict XVI* (Washington, D.C., April, 2008).
3. The Sacred Congregation for Catholic Education, *The Catholic School* (1977), 34.
4. Code of Canon Law, canon 795; *Gravissimum Educationis*, Introduction; *Circular Letter to the Presidents of Bishops' Conferences on Religious Education in Schools* (2009), 1.
5. USCCB, *Doctrinal elements of a curriculum framework for the development of catechetical materials for young people of high school age* (Washington, DC: USCCB, 2008).
6. Blessed John Henry Newman. *The Idea of a University: Defined and illustrated* (London, England: Pickering, 1873).
7. *The Catholic School* (1977), 34; The Sacred Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School* (1988), 77, 100; Congregation for Catholic Education, *Educating in Intercultural Dialogue in the Catholic school: Living in Harmony for a Civilization of Love* (2013), 56; National Conference of Catholic Bishops, *To Teach as Jesus Did*, (Washington, DC: USCCB, 1973), 102.
8. Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 57.
9. *Gravissimum Educationis*, 5; The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith* (1982), 12.
10. Saint Pope John Paul II, *Ad limina visit of bishops from Illinois, Indiana, and Wisconsin*, (May 30, 1998), 2; *Gravissimum Educationis*, 8; USCCB, *Renewing Our Commitment to Catholic Elementary & Secondary Schools in the Third Millennium* (Washington, DC: USCCB, 2005), excerpts.
11. *The Catholic School*, 15, 26, 36; *Lay Catholics in Schools: Witnesses to Faith*, 12; *The Religious Dimension of Education in a Catholic School*, 108.
12. *The Catholic School*, 49; *The Religious Dimension of Education in a Catholic School*, 34, 51 & 52.
13. *The Religious Dimension of Education in a Catholic School*, 49.
14. *The Religious Dimension of Education in a Catholic School*, 47, 49.
15. *The Catholic School*, 36, 47, 49; *Gravissimum Educationis*, 1, par. 1; USCCB. *Seven themes of Catholic social teaching*.
16. *The Religious Dimension of Education in a Catholic School*, 52, 56; *The Catholic School*, 55.
17. *The Religious Dimension of Education in a Catholic School*, 52; *The Catholic School*, 37.
18. *The Religious Dimension of Education in a Catholic School*, 71, 74-77; *The Catholic School*, 50.
19. For instance, religion standards are not included in this compilation, as the USCCB has addressed these in their *Curriculum Framework*. The reader will, though, find in these standards some natural overlap with the *Curriculum Framework*, specifically in the areas of science (discussion of creation S.K6. IS1-4 and human

- dignity S.712.GS3) and history (History begins and ends in God and has a religious dimension H.K6.IS1).
20. An adapted version of this essay appears in *After the fall: Catholic education beyond the common core* (October 2016) Esolen, A., Guernsey, D., Robbins. J., and Ryan, K. A white paper by The Pioneer Institute and American Principles Project.
 21. Congregation for Catholic Education. (2014). *Educating today and tomorrow: A renewing passion*. Conclusion.
 22. Harden, J. (1980). *Modern Catholic dictionary*. New York, NY: Image Books.
 23. Dubay, T. (1999). *The evidential power of beauty: Science and theology meet*. San Francisco, CA: Ignatius Press, 52.
 24. Aristotle, *Metaphysics*, 1.982b.
 25. Thomas Aquinas, *Summa Theologiae*, I, 5,4 and 1q.39.a.8.
 26. Dubay, *The evidential power of beauty: Science and theology meet*, 24.
 27. Saward, J.(1997). *The beauty of holiness and the holiness of beauty: Art sanctity and the truth of Catholicism*. San Francisco, CA: Ignatius Press, 47.
 28. Hart, D. (2003). *The beauty of the infinite: The aesthetics of Christian truth*. Cambridge, UK: Eerdmann's Publishing, 17.
 29. Caldecott, S. (2009). *Beauty for truth's sake: The re-enchantment of education*. Grand Rapids, MI: Brazos Press, 17.
 30. Pieper, J. (1998). *Leisure and the basis of culture*. South Bend, IN: St. Augustine's Press, 31.
 31. *Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II*. (1997). Vatican City: Libreria Editrice Vaticana.1830.
 32. Hancock, C. (2005). *Recovering a Catholic philosophy of elementary education*. Mount Pocono, PA: Newman House Press, 86.
 33. *The Religious Dimension of Education in a Catholic School*, 108.
 34. Second Vatican Ecumenical Council. (1965). *Gaudium et Spes*, 22.
 35. St. Thomas Aquinas *De Veritate*, Q.1, A.1-3; cf. *Summa Theologiae*, Q.16.
 36. For a more complete discussion of this topic see p. 64-70, *Recovering a Catholic Philosophy of Elementary Education* by Curtis Hancock.
 37. *Catechism of the Catholic Church*, 2467.
 38. *The Religious Dimension of Education in a Catholic School*, 54.
 39. Beckwith, F. & Koukl, G. (1998). *Relativism: Feet firmly planted in midair*. Grand Rapids, MI: Baker Books, 62-69.
 40. Traditional methods for measuring cognitive (thinking) standards include: selected response items (i.e., multiple-choice, true-false, and matching), constructed responses (i.e., short answer, essay), performance tasks (i.e., products and skills), or simple teacher observations using checklists and scales.
 41. Krathwohl, D., Bloom, B., & Masia, B. (1964). *Taxonomy of educational objectives: Book 2 affective domain*. New York, NY: Longman, Inc.
 42. Information about this assessment can be found at <https://ncea.caltesting.org/about.html>.
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