

# Christian Education K-12 Scope & Sequence – CONTENT

This is comparable to CONTINUOUS VIEWS of the BC Curriculum. These documents capture the progression of Big Ideas, Curricular Competencies, and Content, from Kindergarten to Grade 12.

	Title	Prayers & Traditions	Liturgy and Sacraments	Doctrines of the Faith	Scripture	Dignity of the Human Person	Discipleship
K	Our Journey Begins	<ul style="list-style-type: none"> <li>• Sign of the cross, Our Father, Hail Mary, Glory Be</li> <li>• Prayer forms</li> </ul>	<ul style="list-style-type: none"> <li>• Church</li> <li>• The Lord's Day</li> <li>• Liturgical seasons</li> </ul>	<ul style="list-style-type: none"> <li>• God the Father</li> <li>• Jesus, Son of God</li> <li>• Paschal Mystery</li> <li>• Mary, Mother of God</li> </ul>	<ul style="list-style-type: none"> <li>• Parables and miracles</li> <li>• Word of God</li> </ul>	<ul style="list-style-type: none"> <li>• Child of God</li> </ul>	<ul style="list-style-type: none"> <li>• Faith community</li> <li>• The New Commandment</li> <li>• Service to others</li> <li>• Response of faith</li> <li>• Conversion, healing</li> </ul>
1	I am God's Child ( <i>Baptism</i> )	<ul style="list-style-type: none"> <li>• Prayer</li> <li>• Sign of the Cross, Our Father, Hail Mary, Glory Be, Grace before meals</li> <li>• Meditation, Rosary</li> </ul>	<ul style="list-style-type: none"> <li>• Baptism</li> <li>• Mass</li> <li>• Liturgical seasons</li> <li>• Church</li> </ul>	<ul style="list-style-type: none"> <li>• God's love</li> </ul>	<ul style="list-style-type: none"> <li>• Creation</li> <li>• The Great Commandment</li> </ul>	<ul style="list-style-type: none"> <li>• Sacredness of the body</li> <li>• Human Growth &amp; Development</li> </ul>	<ul style="list-style-type: none"> <li>• Stewardship</li> <li>• Friendship with Jesus</li> <li>• Mary</li> </ul>
2	Jesus calls us to be His Friend ( <i>Reconciliation and Eucharist</i> )	<ul style="list-style-type: none"> <li>• Act of Contrition</li> <li>• Our Father</li> <li>• Hail Mary</li> <li>• Adoration</li> <li>• Personal prayer</li> <li>• Rosary</li> </ul>	<ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Reconciliation</li> <li>• Mass</li> <li>• Liturgical seasons</li> </ul>	<ul style="list-style-type: none"> <li>• Trinity</li> <li>• Paschal Mystery</li> <li>• Real presence</li> <li>• Sin</li> <li>• Creation</li> </ul>	<ul style="list-style-type: none"> <li>• Mercy</li> </ul>		<ul style="list-style-type: none"> <li>• Relationship with God and others</li> <li>• Lives of the saints</li> <li>• Moral decision making</li> </ul>
3	Jesus calls me to Serve	<ul style="list-style-type: none"> <li>• Apostles Creed</li> <li>• Gestures</li> <li>• Rosary</li> <li>• Prayer of the Faithful</li> <li>• Stations of the Cross</li> </ul>	<ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Mass</li> <li>• Reconciliation</li> <li>• Holy Orders</li> <li>• Liturgical Year</li> </ul>	<ul style="list-style-type: none"> <li>• Trinity</li> <li>• Paschal Mystery: resurrection</li> <li>• Church (ecclesiology)</li> </ul>	<ul style="list-style-type: none"> <li>• Liturgy of the Word</li> </ul>	<ul style="list-style-type: none"> <li>• Justice</li> <li>• Moral decision making</li> <li>• Human Growth &amp; Development</li> </ul>	<ul style="list-style-type: none"> <li>• Evangelization</li> <li>• Service</li> <li>• Yes to God</li> </ul>
4	Living in Christ: The Way, the Truth, & the Life	<ul style="list-style-type: none"> <li>• Forms of prayer</li> <li>• Prayer with Scripture</li> <li>• Marian prayers</li> <li>• Communal prayer</li> </ul>	<ul style="list-style-type: none"> <li>• Liturgical seasons</li> <li>• The Mass</li> </ul>	<ul style="list-style-type: none"> <li>• Jesus</li> <li>• Christ and the Church</li> <li>• Mary</li> </ul>	<ul style="list-style-type: none"> <li>• Parables</li> </ul>	<ul style="list-style-type: none"> <li>• Morality</li> <li>• Human growth and development</li> </ul>	<ul style="list-style-type: none"> <li>• Evangelization and mission</li> <li>• Christian witness</li> </ul>
5	Community in Christ: Life/fait, Love, & Leadership	<ul style="list-style-type: none"> <li>• Prayer</li> <li>• Communal prayer</li> <li>• Feasts</li> <li>• Cultural tradition</li> </ul>	<ul style="list-style-type: none"> <li>• The Sacraments</li> <li>• The Mass</li> </ul>	<ul style="list-style-type: none"> <li>• Holy Spirit</li> <li>• Paschal Mystery</li> <li>• Christian beliefs</li> </ul>	<ul style="list-style-type: none"> <li>• Acts of the Apostles</li> </ul>	<ul style="list-style-type: none"> <li>• Human dignity</li> <li>• Morality</li> </ul>	<ul style="list-style-type: none"> <li>• Call to holiness</li> <li>• Vocation</li> <li>• Mission</li> <li>• Stewardship</li> </ul>
6	God's Salvation Plan: Call, Covenant, Commitment ( <i>Old Testament</i> )	<ul style="list-style-type: none"> <li>• Liturgical seasons</li> <li>• Prayer</li> <li>• The rosary</li> </ul>	<ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Reconciliation</li> <li>• Triduum</li> </ul>	<ul style="list-style-type: none"> <li>• Covenant</li> </ul>	<ul style="list-style-type: none"> <li>• Salvation story</li> <li>• Parables</li> </ul>	<ul style="list-style-type: none"> <li>• Value</li> <li>• Modesty</li> </ul>	<ul style="list-style-type: none"> <li>• Relationship / response</li> <li>• Beatitude &amp; commandments</li> <li>• Mary</li> <li>• Moral decision making</li> </ul>
7	Confirmed & Commissioned to live out the Faith ( <i>Confirmation</i> )	<ul style="list-style-type: none"> <li>• Prayer forms and types: personal; silence, meditation, formal.</li> <li>• Prayer with Scripture.</li> </ul>	<ul style="list-style-type: none"> <li>• Rite of Confirmation</li> <li>• Sacrament</li> <li>• Reconciliation and Eucharist</li> <li>• Liturgy of the Word</li> <li>• Confirmation</li> </ul>	<ul style="list-style-type: none"> <li>• Creed</li> <li>• Paschal Mystery</li> <li>• Church (ecclesiology)</li> <li>• Virtue</li> </ul>	<ul style="list-style-type: none"> <li>• Acts of the Apostles</li> <li>• Gifts of the Holy Spirit</li> </ul>	<ul style="list-style-type: none"> <li>• Corporal and spiritual works of mercy</li> <li>• Chastity (HG&amp;D)</li> </ul>	<ul style="list-style-type: none"> <li>• Mary</li> <li>• Early Church</li> <li>• Profession of faith</li> <li>• Beatitudes</li> <li>• Service &amp; the common good</li> </ul>

	Title	Prayers & Traditions	Liturgy and Sacraments	Doctrines of the Faith	Scripture	Dignity of the Human Person	Discipleship
8	Covenant: Living in relationship with God and others <i>(Old Testament)</i>	<ul style="list-style-type: none"> <li>Liturgy of the Hours</li> <li>Judeo-Christian expressions/practices of sacred space</li> <li>Biblical stories of the Liturgical Year</li> <li>Old Testament roots of Liturgical Year traditions</li> <li>Prayer rooted in Hebrew Scripture</li> <li>Liturgical Year</li> </ul>	<ul style="list-style-type: none"> <li>Baptism</li> <li>Sacrament of the Eucharist</li> <li>Sacrament of Anointing of the Sick</li> <li>Sacraments of vocation</li> <li>Sacrament of Reconciliation</li> </ul>	<ul style="list-style-type: none"> <li>Covenantal relationship with God</li> <li>Word of God: Scripture</li> <li>Creation</li> <li>Original sin</li> <li>Grace, Salvation, and Redemption</li> <li>Chastity</li> </ul>	<ul style="list-style-type: none"> <li>Adamic / Creation Covenant</li> <li>Noahic Covenant</li> <li>Abrahamic Covenant</li> <li>Mosaic Covenant</li> <li>Davidic Covenant</li> <li>Messianic Covenant</li> <li>Covenant narrative</li> </ul>	<ul style="list-style-type: none"> <li>Puberty (HG&amp;D)</li> </ul>	<ul style="list-style-type: none"> <li>Community</li> <li>God's call</li> </ul>
9	New Covenant: Living in Relationship with Jesus Christ <i>(Christ / New Testament)</i>	<ul style="list-style-type: none"> <li>Liturgical year</li> <li>Our Father</li> <li>Types of prayer</li> <li>Revelation</li> </ul>	<ul style="list-style-type: none"> <li>Sacraments (Eucharist)</li> <li>Marriage</li> </ul>	<ul style="list-style-type: none"> <li>Paschal Mystery</li> <li>Covenant</li> <li>Messiah</li> <li>Hypostatic union</li> <li>Real presence</li> <li>Incarnation</li> <li>Trinity</li> </ul>	<ul style="list-style-type: none"> <li>Prophecies</li> <li>Covenant</li> <li>Time of Jesus</li> <li>Mary</li> <li>Revelation</li> </ul>	<ul style="list-style-type: none"> <li>Relationships (HG&amp;D)</li> <li>Puberty (HG&amp;D)</li> <li>Intercourse (HG&amp;D)</li> <li>Chastity (HG&amp;D)</li> </ul>	<ul style="list-style-type: none"> <li>Prayer</li> <li>Kerygma</li> <li>Evangelization</li> <li>Joseph's response</li> <li>Mary's response</li> <li>Parables</li> <li>Mission of the Church</li> </ul>
10	Morality: Journey to Happiness	<ul style="list-style-type: none"> <li>Silent prayer</li> </ul>	<ul style="list-style-type: none"> <li>Grace</li> <li>Sacraments of Vocation</li> <li>Sacrament of Reconciliation</li> </ul>	<ul style="list-style-type: none"> <li>Trinity</li> <li>Conscience</li> <li>Image and likeness of God</li> <li>Sin</li> <li>Catholic Social Teaching</li> <li>Morality</li> </ul>	<ul style="list-style-type: none"> <li>The Great Commandment (Matt 22.36-40)</li> <li>(Gen 2-3)</li> <li>God's mercy</li> </ul>	<ul style="list-style-type: none"> <li>Theology of the body</li> <li>Reverence for life</li> <li>Chastity</li> <li>Freedom</li> </ul>	<ul style="list-style-type: none"> <li>Relationship with God</li> <li>Love as a response</li> <li>Moral development</li> <li>Universal call to holiness</li> <li>Moral decision making</li> </ul>
11	Explorations in Church History and Identity	<ul style="list-style-type: none"> <li>Monasticism</li> <li>Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>Liturgy</li> </ul>	<ul style="list-style-type: none"> <li>Councils</li> <li>Doctrine</li> <li>Heresy</li> <li>Ecumenism</li> <li>Inter-Religious Dialogue</li> <li>Papal Documents</li> <li>Ecclesiology</li> </ul>	<ul style="list-style-type: none"> <li>Papacy</li> <li>Holy Spirit</li> </ul>	<ul style="list-style-type: none"> <li>Dignity of the Human Person</li> </ul>	<ul style="list-style-type: none"> <li>Evangelization-Mission</li> <li>Conversion</li> <li>Society</li> <li>Secularism</li> <li>History</li> <li>Persecution</li> <li>Crisis-Challenge</li> </ul>
12	Catholic Identity and Witness	<ul style="list-style-type: none"> <li>Discernment and charism</li> <li>Expressions of prayer</li> <li>Obstacles to prayer</li> </ul>	<ul style="list-style-type: none"> <li>Marriage, Holy Orders</li> </ul>	<ul style="list-style-type: none"> <li>Christology</li> <li>Marriage</li> <li>Anthropology</li> </ul>	<ul style="list-style-type: none"> <li>Divine inspiration</li> <li>Four sources of scripture (typology)</li> <li>Genre and context</li> <li>Unity of Old and New Testament</li> <li>Gospel of John (Christology)</li> <li>Genesis (Covenant and original sin)</li> <li>Beatitudes</li> </ul>	<ul style="list-style-type: none"> <li>Sexuality and chastity</li> <li>Dignity of the human person</li> </ul>	<ul style="list-style-type: none"> <li>Christian living</li> <li>Vocation (states of life)</li> <li>Worldview</li> </ul>



## Christian Education Kindergarten

<b>School District/Independent School Authority Name:</b> Catholic Independent Schools Vancouver Archdiocese (CISVA)	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b> 117
<b>Developed by:</b> CISVA CE Kindergarten teachers	<b>Date Developed:</b> 22 November 2018

### Course Synopsis:

The primary goal of Christian Education, in Kindergarten, is to lay the foundation for each student's story with God. The story begins with the realization that our loving God created each of us and the whole world. Students will gain an understanding of their place in God's family, along with Jesus, Mary, His mother, and other holy men and women.

The students will listen to stories from Scripture, especially parables and miracles to help them understand how Jesus showed His love for all and transformed lives through His teaching, healing and friendship. They will begin to develop a relationship with Jesus. As members of the family of God, the Church, the students will be introduced to the many celebrations of the liturgical year including Christmas, Easter and the Mass. They will learn traditional prayers of the Church and will learn to speak to Jesus, with their whole heart, through personal prayers.

Christian Education goes beyond the transferring of information, helping students to view the world with compassion. Following the example of Jesus' New Commandment, "Love one another as I have loved you", the students will be encouraged to go forth and serve others.

Their journey towards sainthood begins!

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## Goals and Rationale:

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ's teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

*These are examples of the Principles of Catholic Education in the Catholic Education curriculum for Kindergarten:*

**(C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.**

- Knowing Jesus is the Son of God
- Exploring how knowing Jesus transforms the lives of people

**(A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.**

- The sacredness of the Bible as the Word of God
- The Creation story

**(T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.**

- Easter
- Christmas
- Traditional prayers

**(H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.**

- The parables and miracles of Jesus reveal his love for his friends
- Compose spontaneous prayers
- Recite the Sign of the Cross, Our Father, Hail Mary and Glory Be

**(O) ONE – Catholic Education responds to Christ’s desire “that they may all be one” (John 17.21) by integrating the various parts of what we learn into the coherent whole.**

- Acknowledging that we are all part of the family of God
- Coming together as one to participate in Mass, Living Rosary, Stations of the Cross

**(L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.**

- Mary, Mother of God, saying “yes” to God
- Friends of Jesus and their lives
- Jesus’ New Commandment “Love one another as I have loved you.”

- Realizing the special gifts of every child regardless of gender, race or ability
- Differentiating between appropriate and inappropriate touching

**(I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).**

- Students recognize that their parents chose to send them to a Catholic school, “attached” to a church, God’s house, to assist and support their parents in their duty to educate them
- Parent involvement in ‘I am a Gift from God’

**(C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.**

- God is our good and loving Father and we belong to His family
- We are good stewards of God’s creation
- We serve and help others in our community
- Gather together at mass to pray and receive Jesus’ blessing

#### **Aboriginal Worldviews and Perspectives:**

*Connections can be drawn between the Christian Education curriculum and the First Peoples’ Principles of Learning, for example:*

**Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.**

- Serving others
- Acknowledging the gift of creation
- Priest visiting the classroom (a witness to saying “yes” to God’s call)
- Family or multi-grouping activities (e.g. prayer services, mass, retreats)
- Visiting God’s house, the Church

**Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.**

- Being a friend of Jesus
- Part of the family of God
- Spontaneous prayer
- Providing multiple ways for learners to represent their learning

**Learning involves recognizing the consequences of one's actions**

- Parables
- Making reparation when we've hurt someone through words or actions

**Learning involves generational roles and responsibilities.**

- Students take turns leading classroom prayer
- Opportunities to share personal prayers
- Sharing family prayer traditions
- Sharing classroom prayers with family
- Invite priests or grandparents to share their religious experiences
- Students lead students from other classes in prayer

**Learning recognizes the role of indigenous knowledge.**

- Learning about the earth from a First Peoples' Perspective

**Learning involves patience and time.**

- Taking time to fully explore concepts so all may develop understanding, not rushing to assess outcomes

**Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations**

- Enthronement of the holy bible
- Respectful listening, children feeling comfortable to share their stories

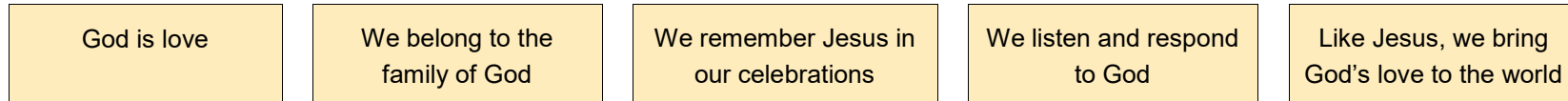
**Learning is embedded in memory, history, and story**

- Using Scripture to teach lessons
- Sharing their Catholic celebrations

**Learning requires exploration of one's identity**

- Individual uniqueness as a child of God
- Spontaneous personal prayer

**BIG IDEAS**



**Learning Standards**

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ’s presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one’s personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul> <p><b>Being a missionary disciple</b></p> <ul style="list-style-type: none"> <li>• Proclaim Jesus as Saviour and Lord through word and action.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Sign of the cross, Our Father, Hail Mary, Glory Be</li> <li>• Prayer forms</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Church</li> <li>• The Lord’s Day</li> <li>• Liturgical seasons</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• God the Father</li> <li>• Jesus, Son of God</li> <li>• Paschal Mystery</li> <li>• Mary, Mother of God</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Parables and miracles</li> <li>• Word of God</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Child of God</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Faith community</li> <li>• The New Commandment</li> <li>• Service to others</li> <li>• Response of faith</li> <li>• Conversion, healing</li> </ul>

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| <ul style="list-style-type: none"><li>• Be present as Christian disciples in society through their student, cultural, and social life.</li><li>• Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.</li></ul> |  |
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## Big Ideas – Elaborations

### God is love.

- Who is God?
- What does love look like, sound like and feel like?
- How does God show His love?
- Why does God love us? Will He always love us?
- How do we know God is love?

### We belong to the family of God.

- What is a family?
- What does it mean to belong?
- What is your role in God's family?
- Who else is in the family of God?
- Why is it important that we are in the family of God?

### We listen and speak to God.

- How can we speak to God?
- How does God speak to us?
- How do we hear God?
- Where do we find God's Word?
- Why do we pray to God?

### We remember Jesus in our celebrations.

- What celebrations do we have, and how do we celebrate?
- Why do we say we celebrate Mass? Why is it a celebration?
- Why do we celebrate Christmas?
- Why do we celebrate Easter?

### Like Jesus, we bring God's love to the world.

- How did Jesus bring God's love to the world?
- How can we bring God's love to the world?

- What kind of love does the world need?
- Where does the world need love?
- Why do we bring God's love to the world?

## **Curricular Competencies – Elaborations**

### **Professing the faith**

- Who is God?
- What did God create?
- Why do we call Jesus the Good Shepherd?
- Who is Mary and why is she important?
- Why do we call the Church the family of God?

### **Celebrating the Christian Mystery**

- Why do we celebrate Mass?
- How do I demonstrate reverence during Mass?
- Why do we celebrate Christmas?
- Why do we celebrate Easter?

### **Living a Moral Life**

- How did Jesus treat His friends?
- What does it look like to model your actions after Jesus?
- What does loving God look like and sound like?
- What does loving others look like and sound like?

### **Praying in the life of faith**

- How do we pray?
- When and where do we pray?
- Why do we pray?
- Can you make the Sign of the Cross?

- Can you say these prayers: Glory Be, Hail Mary, Our Father?

### **Living in Christian Community**

- How do we have a sense of community in our classroom?
- How can we say “yes” to God like Mary did?
- What special talents did God give me?
- How can we use our God given talents to help our community?

### **Being a Missionary Disciple**

- What do you do to help others in your family?
- What do you do to help others in our class/school?
- What do you do to help others in our community?
- How do you show that you are proud to be a Christian?

## **Content – Elaborations**

### **Prayers & Traditions**

Sign of the Cross, Our Father, Hail Mary, Glory Be

Recite the Sign of the Cross (YC 195; CCC 1671, 2157; Mt 28:19-20), Our Father (CCC 511; Mt 6:9-13; Lk 11:2-4), Hail Mary (YC 480; Lk 1:28, 42), and Glory Be

Prayer forms

Compose spontaneous prayers of Blessing and Adoration, Petition, Intercession, Thanksgiving and Praise as a way to communicate with Jesus (YC 483)

### **Liturgy and Sacraments**

Church

Recognize the church as God’s house (1 Tim 3:15; Eph 2:22)

Describe Church as the family of God (YC 134)

Define Mass as a time when we gather as a community with the Priest to pray, and to receive Jesus (YC 171)

The Lord’s Day

Connect Sunday (Lord’s Day) to the Resurrection of Jesus (YC 364-365; CCC1166, 2174-2177; cf. Lk 24:13-35; Mt 28:1-9)

Liturgical seasons

## Content – Elaborations

Connect the liturgical season of Christmas to the birth of Jesus (Lk 2:1-20)

Connect the liturgical season of Easter to the resurrection of Jesus. (YC 104-105; Lk 24:1-12)

### Doctrines of the Faith

#### God the Father

Express how God is our good and loving Father (Creator) as described in the creation story (YC 516; Gen 1:1-31)

#### Jesus, Son of God

Identify Jesus as the Son of God (Lk 3:21; Mt 17:1-9; 1 Jn 4:15-16; Jn 3:16)

#### Paschal Mystery

Explain that Jesus' death, resurrection, and ascension brings us new life here and in Heaven (YC 52, 108; Lk 24:1-12; Jn 20:1-18; Mt 28:1-10; Mk 16:1-8)

#### Mary, Mother of God

Identify Mary as the Mother of God (YC 147; CCC 495; Lk 1:26-38; Lk 1:39-45)

### Scripture

#### Parables and miracles

Relate the Parable of the Found Sheep to our friendship with Jesus (Lk 15:4-6)

Share how the parables and miracles of Jesus reveal His Love for us as His friends; for example:

- Miracle stories: Raising Lazarus from the dead (Jn 11:1-44); Calming the Storm (Mk 4:35-41; Mt 8:23-27; Lk 8:22-25); Wedding Feast of Cana (Jn 2:1-12);
- Parable stories: The Good Shepherd (CCC 606-609; Jn 10:1-18); The Sower (Mt 13:33); The Mustard Seed (CCC 541-546; Mt 13:31-32);

#### Word of God

Acknowledge the sacredness of the Bible as the Word of God (CCC 101-104; 134-141)

### Dignity of the Human Person

#### Child of God

Share what makes them special as a unique creation of God (Ps 139:14)

#### Human Growth & Development (HG&D)

Learn appropriate terminology for body parts (\*IGG/HCE C5/Parent letter/Evening).

Differentiate between appropriate vs. inappropriate touching (IGG/ HCE C6).

## Content – Elaborations

Learn ways to respond to inappropriate touching and uncomfortable situations (IGG/HCE C7).

### Discipleship

#### Faith community

Define Mass as a time when we gather as a community with the Priest to pray, and to receive Jesus (YC 171)

#### The New Commandment

Give examples of how they live Jesus' New Commandment "Love one another as I have loved you." (CCC 1970, 2196; Jn 13:34-35)

#### Service to others

Demonstrate how we serve and help others (Lk 10:25-37)

#### Response of faith

Provide examples of how they say "yes" to God like Mary did (i.e. Mary's FIAT is the model of how we should respond to Jesus' friendship) (YC 84; CCC 493-494, 508-511; Lk 1:26-38)

#### Conversion, healing

Explore how Jesus transformed the lives of the people He touched; for example:

- Peter the Apostle (Mt 4:18; Mt 26:69-75; Jn 21:17);
- Mary Magdalene (Jn 7:53-8:11; Jn 20:16);
- Joseph – His father (Mt 1:18-22; Mt 2:13)

### Recommended Instructional Components:

"Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity's identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: 'It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue' (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity.” (On Religious Education in School, 17-18)

*Nemo dat quod non habet* (One cannot give what they do not have)

The great apologist Frank Sheed proposed “two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church’s dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her.”

Sheed also proposes two indispensable elements in teaching religion:

“(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils.” (Frank J. Sheed, *Are we Really Teaching Religion?*)

**Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)**

### Achievement Indicators

Excerpt from the BC Curriculum: “The provincial focus on competency development is affecting teaching, learning, and the way teachers approach assessment. A Framework for Classroom Assessment presents a conceptual framework for designing classroom assessments focused on the curricular competencies. The essential purpose of assessment is to explore the extent to which students have developed competencies, not the facility with which they perform specific tasks. When the focus is on competence, the assessment question is, “To what extent can students demonstrate this competency?” The framework for classroom assessment highlights the increased focus on “doing” in the B.C. curriculum. Assessment criteria are created from the curricular competencies rather than the content and/or big ideas. However, the content and big ideas are integral to the process; the curricular competencies require the use of content to build greater understandings. The focus on the “do” from Know-Do-Understand reflects the fundamental intentions of the B.C. curriculum.”

### **Learning Resources:**

Primary:

- Bible (NRSV, NAB, other Catholic Edition)
- Catechism of the Catholic Church (CCC)
- YOUCAT (YC)
- DOCAT

## Catechesis of the Good Shepherd Level I

### Programs:

- I am a Gift of God



## Christian Education 1

<b>School District/Independent School Authority Name:</b> Catholic Independent Schools Vancouver Archdiocese (CISVA)	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b> 117
<b>Developed by:</b> CISVA CE 1 teachers	<b>Date Developed:</b> 22 November 2018
<b>Course Name:</b> Christian Education 1	<b>Grade Level of Course:</b> 1

### Course Synopsis:

The primary goal of Christian Education, in Grade One, is to learn how to live as chosen children of God. The Grade One students will understand that God loves them, that they are made in His image, and that God wants to build a relationship with each of them.

By focusing on the Sacrament of Baptism, students will understand how they came to belong to God's family. They will develop a deeper understanding of the signs, symbols and significance of the sacrament and its role in their discipleship. They will learn that God has a plan for each of them. and the unconditional love they receive through God's grace.

Through spending time in prayer and participating in liturgical celebrations including Mass, students learn to deepen their relationship with God and community. They will continue to build their knowledge and understanding of the Hail Mary, Our Father, and Glory Be prayers.

During the liturgical seasons of Advent and Lent, the students will learn about the significance of the birth, death, and resurrection of Jesus. By identifying the name, colour, and significance of each preparatory season as it relates to their own lives, the students will further their understanding of Christmas and Easter.

Students will come to know Jesus as a teacher, role model, and friend. Through scripture (stories about Jesus's life), students will learn how Jesus loved others, and how they can follow his example and live as disciples. Recognizing Mary as mother of God and role-model of the Church, students learn the value of being a participating member of the Christian community.

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## Goals and Rationale:

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ’s teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

*These are some of the specific examples of the Principles of Catholic Education embedded into the Catholic Education curriculum for Grade 1:*

(C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.

- Jesus is our role-model, teacher and friend.
- We are disciples of Jesus.

(A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.

- Through scripture we learn to be disciples of Jesus.
- We look to Jesus, Mary and others as role-models.

(T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.

- Traditional prayers
- Liturgical seasons
- Advent, Lent
- The sacrament of Baptism

(H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.

- We learn about the sacrament Baptism.
- We participate in prayer, Mass, celebrations of liturgy.
- Sacraments nourish our soul and keep us spiritually healthy, nourished and keeps our communication with God flourishing

(O) ONE – Catholic Education responds to Christ's desire "that they may all be one" (John 17.21) by integrating the various parts of what we learn into the coherent whole.

- We belong to the Christian community.
- Through Baptism we belong to God.
- As a community we learn and pray together.
- We bring our talents and our gifts to share with one another for the purpose of creating one community to serve and love God.
- We all have a part to play, we are all needed to play our part.
- Acknowledge we are part of CISVA, part of BC/Canada - We are all apart of something bigger than ourselves.
- Communion of Saints

(L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.

- We are loved by God in his likeness and image.
- Know God’s truth.
- We live the Great Commandment.

(I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents is to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).

- How can we support the parents in educating their children.
- How do we invite the parents?

(C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.

- We are all a child of God and loved.

### **Aboriginal Worldviews and Perspectives:**

*Connections can be drawn between the Christian Education curriculum and the First Peoples’ Principles of Learning; for example:*

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

- We pray alone, with others, and with our community.
- We consider the needs of others in our prayers.
- We are disciples of Jesus.

Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.

- We build our relationship with God through prayer.
- We participate in Mass.
- Students will reflect on ways that they can build their relationship with God.
- Students will interview their parents on their Baptismal experience.

Learning involves recognizing the consequences of one's actions

- We learn to live the Great Commandment
- Students will be able to demonstrate the Story of Creation in a variety of ways using text, pictures, and materials.
- Connect consequences to The Fall of Adam and Eve.

Learning involves generational roles and responsibilities.

- We can be role-models.

- We look to Jesus, Mary and others as role-models.
- Students can work with their Grade 6 buddies about Baptism.
- Students can work with kindergarten students to read their Story Of Creation.
- Inviting the priest into the classroom to review the Sacred objects found in the church using the father Leopold celebrates mass lego set.

Learning recognizes the role of indigenous knowledge.

- Understanding our Catholic beliefs helps us respect others.
- We show respect for Creation.

Learning involves patience and time.

- During the seasons of Lent and Advent we learn about patience and time by preparing and waiting.
- We take time to pray and participate in Christian meditation.
- Students can create an Advent wreath to help them prepare for Jesus' coming.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

- The bible is a sacred book.
- Sacred objects can be used for prayer.
- Sacred objects are found in the church.
- We learn that our bodies and our lives are sacred gifts from God.
- Reading stories from the bible.
- Students will read a bible story and reflect on the lessons that they have learned or what it has taught them.

Learning requires exploration of one's identity.

- Through Baptism we belong to God.
- We belong to the Christian community.
- Self portrait with a crown - "Daughter/Son of a King"

**BIG IDEAS**

I belong to God through Baptism

I live my life as a disciple of Jesus by loving God and others

I build my relationship with God through prayer and celebration in liturgy

Mary is my mother and role model

**Learning Standards**

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ’s presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one’s personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul> <p><b>Being a missionary disciple</b></p> <ul style="list-style-type: none"> <li>• Proclaim Jesus as Saviour and Lord through word and action.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Prayer</li> <li>• Sign of the Cross, Our Father, Hail Mary, Glory Be, Grace before meals</li> <li>• Meditation, Rosary</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Baptism</li> <li>• Mass</li> <li>• Liturgical seasons</li> <li>• Church</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• God’s love</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Creation</li> <li>• The Great Commandment</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Sacredness of the body</li> <li>• Human Growth &amp; Development</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Stewardship</li> <li>• Friendship with Jesus</li> <li>• Mary</li> </ul>

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|--|--|
| <ul style="list-style-type: none"><li>• Be present as Christian disciples in society through their student, cultural, and social life.</li><li>• Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.</li></ul> |  |
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## **Big Ideas – Elaborations**

### **I belong to God through Baptism**

- What is Baptism?
- Why are we baptized?
- What does it mean to belong?
- What is significant about Baptism?
- What is the significance of water in Baptism?

### **I live my life as a disciple of Jesus by loving God and others**

- What does it mean to be a disciple of Jesus?
- How can you show love to God?
- How can you show love to others?
- How do I show love for myself?

### **I build my relationship with God through prayer and celebration in liturgy**

- How do you build a relationship?
- Why do we pray?
- How can you communicate with God?
- How do we pray?
- What does it mean to participate in mass?
- How do we prepare for Advent?
- How do we prepare for Lent?
- How are liturgical seasons represented in the church?

### **Mary is my mother and role model**

- Who is Mary?
- How is Mary a role-model?
- Why is Mary my mother?
- Why do we pray to Mary?

## Curricular Competencies – Elaborations

### Profess the faith

- Can you retell the story of creation?
- How do you live the Great Commandment in your life?
- Why is Mary our mother and how is she our role-model?

### Celebrate the Christian Mystery

- Why do we have the sacrament of Baptism?
- Can you identify the liturgical seasons by name, colour and significance?
- Why do we have the seasons of lent and advent?
- Can you explain why it is important to participate in mass?
- Why do we kneel, bow, sit and genuflect during mass?
- What are the sacred objects used during mass?

### Live a moral life

- What does it look like to model your actions after Jesus?
- How can I show respect for myself and my body?
- How can I show respect for others?
- How do I grow in my relationship with God?

### Pray in the life of faith

- Why do we pray?
- Can you say these prayers: Sign of the Cross, Glory Be, Hail Mary, Our Father, Grace before meals
- What are the five forms of prayer? Why are there different forms of prayer?
- How can you consider the needs of others in your prayers?
- What signs and symbols do we use in prayer? Why do we use them?

### Live in Christian community

- How do you show you love God?
- How do you show love to others at home, at school, and in the community?

- Who is part of our Christian community? What do we do together?
- Why are we part of a Christian community?

### **Being a missionary disciple**

- What is a role-model?
- How can you be a role-model for others?
- What is a disciple?
- What are some ways that you can live as a disciple at home, at school, and in the community?
- How can you spread God's message to others?

## **Content – Elaborations**

### Prayers & Traditions

#### Prayer

Describe how prayer builds our relationship with God the Father (YC 514-515; I Samuel 3.1-18)

Offer prayers of Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise (YC 483)

Sign of the cross, Our Father, Hail Mary, Glory Be, Grace before meals

Recite the following prayers:

- Our Father
- Hail Mary
- Meal Grace
- Glory Be
- Sign of the Cross

#### Meditation, Rosary

Connect the Hail Mary prayer to the annunciation and the visitation (Luke 1:26-38, 39-45)

### Liturgy and Sacraments

#### Baptism

Define Baptism as a Sacrament of Initiation into God's family (CCC 1213; YC 194-202)

Explain the significance of the signs and symbols (water, light, white garment, gestures) of the Baptismal Rite (CCC 1262)

#### Mass

## Content – Elaborations

Explain how children of God participate in Mass

### Liturgical seasons

Identify the liturgical seasons by name, colours and significance as it relates to us (CCC 1163-78; YC 185-186)

Describe that during Advent we prepare for the birth of Jesus (Luke 1: 26-38, 39-45, 2:1-20, Matthew 1:18-2:12)

Describe that during Lent we prepare for the death and resurrection of Jesus (Matthew 26:36-28:10, Mark 14:32-16:8, Luke 22:39-24:12, John 18:1-20:18; CCC 571-573)

Relate Ordinary Time to growth (Baptism / God has a plan for each of us)

### Church

Identify signs and symbols associated with Christian prayer (for example: Cross, Crucifix, Rosary, prayer candle, Advent wreath and candles, etc.)

## Doctrines of the Faith

### God's love

Acknowledge the ways God the Father loves and cares for us as His children (Romans 8:14, Galatians 4: 4-7, 2 Samuel 7:14a; CCC 17, 232-260, 305; YC 37, 113)

## Scripture

### Creation

Explain how we are born with original sin as described by the Fall of Adam and Eve in the Creation Story (Genesis 3; CCC 385-390, 396, 402, 405, 407-409; YC 68)

### Great Commandment

Share how we live the Great Commandment (Matthew 22:35-39)

## Dignity of the Human Person

### Sacredness of the body

Describe how we are made in the image of God (Genesis 1:26-27; CCC 355-368; YC 56-59; 517)

### Human Growth and Development

Know the appropriate terminology for body parts (GFG)

Differentiate between appropriate vs. inappropriate touching (GFG)

Identify ways to respond to inappropriate touching (GFG)

## Content – Elaborations

### Discipleship

#### Stewardship

Explain why God calls us to be good stewards of creation (Genesis Creation Story)

Describe God's gift of grace received in Baptism (unconditional love) (YC 197, 338-340)

#### Friendship with Jesus

Explore how Jesus is our teacher, role model, friend

#### Mary

Describe how Mary is a role-model of cooperating with God (God's plan) (Luke 1: 26-38; YC 147)

Draw a parallel between Jesus' actions of love and service in a scripture story and how they can live it out in their own lives (for example: Washing of the Feet, The Raising of Lazarus, Jesus loves the little children, etc.)

Describe how we can be disciples of Jesus everyday

Identify sacred objects found in the Church (for example: Baptismal Font, Tabernacle, Sanctuary Lamp, Crucifix, Chalice, Altar, Host, Easter/Paschal Candle)

### Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity's identity and Christian life.

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*Nemo dat quod non habet* (One cannot give what they do not have)

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teacher should be soaked also in the Church's dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her."

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"(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils." (Frank J. Sheed, *Are we Really Teaching Religion?*)

**Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)**

#### Achievement Indicators

Excerpt from the BC Curriculum: "The provincial focus on competency development is affecting teaching, learning, and the way teachers approach assessment. A Framework for Classroom Assessment presents a conceptual framework for designing classroom assessments focused on the curricular competencies. The essential purpose of assessment is to explore the extent to which students have developed competencies, not the facility with which they perform specific tasks. When the focus is on competence, the assessment question is, "To what extent can students demonstrate this competency?" The framework for classroom assessment highlights the increased focus on "doing" in the B.C. curriculum. Assessment criteria are created from the curricular competencies rather than the content and/or big ideas. However, the content and big ideas are integral to the process; the curricular competencies require the use of content to build greater understandings. The focus on the "do" from Know-Do-Understand reflects the fundamental intentions of the B.C. curriculum."

#### **Learning Resources:**

Primary:

- Bible (NRSV, NAB, other Catholic Edition)
- Catechism of the Catholic Church (CCC)
- YOUCAT (YC)
- DOCAT
- Christ our Life
- Call to the Faith
- Growing in Faith Growing in Christ

Catechesis of the Good Shepherd: Level I

Programs:

- I am a Gift from God
- Holy Heroes, Glory Stories
- Brother Francis

Online:

- [Formed.org](https://www.formed.org)



## Christian Education 2

**Developed by:**  
CISVA CE 2 teachers

**Date Developed:**  
25 January 2019

### **Course Synopsis:**

The primary goal of Christian Education Grade 2 is to give to children an understanding of God's profound love for us as they personally encounter Jesus in the Eucharist.

The Grade Two Christian Education curriculum centres around preparing the children for the Sacraments of Reconciliation and First Holy Communion. Jesus gives us the gift of Himself through the celebration of the Mass so that we can get to know Him better as well as bring Him to others. Jesus our Saviour came to teach us of God's everlasting love and forgiveness. As Jesus forgives, we too must also forgive and reconcile with others.

Through their preparation and participation in the Sacrament of Reconciliation and the Sacrament of First Holy Communion, the children will see time and again, the gifts we have been given. The gift of life through God's abundant creation, the gift of peace through God's love and forgiveness and the gift of Jesus Himself in the Eucharist.

On this journey the children will explore and reflect on different scripture and parable stories to help them develop their understanding and appreciation for Jesus. Through the story of Jesus' life, the children will come to know His mercy and love for us, as well as the knowledge that this love is eternal through His resurrection.

We are blessed to develop our relationship with Jesus through the holy sacraments this year.

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## Goals and Rationale:

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ’s teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

*The Principles of Catholic Education provide a design for delivering on the Christian Education curriculum*

- (C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.
- (A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- (O) ONE – Catholic Education responds to Christ’s desire “that they may all be one” (John 17.21) by integrating the various parts of what we learn into the coherent whole.
- (L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.
- (I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).
- (C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.

## **Aboriginal Worldviews and Perspectives:**

*The Christian Education curriculum recognizes First Peoples’ Principles of Learning*

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.

Learning involves recognizing the consequences of one's actions

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning involves patience and time.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Learning is embedded in memory, history, and story.

Learning requires exploration of one’s identity.

**BIG IDEAS**

Jesus gives us the gift of Himself, now and forever

As Jesus forgives, we too must forgive and reconcile with others

The Eucharist is Jesus

Through the Eucharist and celebration of the mass, we encounter Jesus

As Jesus loves us, we too should love others

**Learning Standards**

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ’s presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one’s personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Act of Contrition</li> <li>• Our Father</li> <li>• Hail Mary</li> <li>• Adoration</li> <li>• Personal prayer</li> <li>• Rosary</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Reconciliation</li> <li>• Mass</li> <li>• Liturgical seasons</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Trinity</li> <li>• Paschal Mystery</li> <li>• Real presence</li> <li>• Sin</li> <li>• Creation</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Mercy</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>•</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Relationship with God and others</li> <li>• Lives of the saints</li> <li>• Moral decision making</li> </ul>

**Being a missionary disciple**

- Proclaim Jesus as Saviour and Lord through word and action.
- Be present as Christian disciples in society through their student, cultural, and social life.
- Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.

## Big Ideas – Elaborations

### **Jesus gives us the gift of Himself, now and forever.**

- How does Jesus give us the gift of Himself?
- What does 'Jesus give us the gift of Himself, now and forever' mean?
- Why does Jesus want to give you the gift of Himself?

### **As Jesus forgives, we too must forgive and reconcile with others.**

- How does Jesus forgive us?
- How can we reconcile with others?
- What does reconciliation mean?
- Why is preparation for reconciliation important?

### **The Eucharist is Jesus.**

- How is Jesus present in the Eucharist?
- Why do we receive the Eucharist?
- Why do we have to wait until now to receive the Eucharist?
- How do we know that Jesus is present in the Eucharist?

### **We encounter Jesus through the Eucharist and celebration of the mass.**

- How do we meet and receive Jesus in the Mass?
- What does the Last Supper have to do with the Eucharist at Mass?
- How does the bread become Jesus' body and the wine His blood?
- What happens after I receive Jesus in the Eucharist?

### **As Jesus loves us, we too should love others.**

- How do we know that Jesus loves us?
- How can we show love for others?
- Why does Jesus love us?
- How can I show love for someone who is unkind?

## Curricular Competencies – Elaborations

### Professing the faith

- How can I show that I believe in God?
- How do you describe the Catholic faith?
- How do we share what we believe with others?
- How do people know that we are Catholics?

### Celebrating the Christian Mystery

- What is mass? Why do we celebrate mass?
- How does the Holy Spirit guide us to reconcile with God?
- What does the word Eucharist mean? How does Jesus come to us in the Eucharist?

### Living a Moral Life

- What is a sin?
- How can we reconcile with God and others?
- Why is it important to seek reconciliation?
- How do we say sorry to God?

### Praying in the life of faith

- What is prayer?
- How does prayer enable us to grow in faith?

### Living in Christian Community

- How can we make a positive impact in our community?
- Why do we celebrate mass as a community?
- How do we be the Church in the community and in the wider world?

### Being a Missionary Disciple

- How can we answer God's call to serve?
- Who do you recognise as a missionary disciple (presently and in the past)?
- How can we bring Jesus to others?

- What does being a disciple mean?

## Content – Elaborations

### Prayers & Traditions

#### Act of Contrition

Identify prayers of forgiveness (Act of Contrition, Our Father (“forgive us our trespasses”), Hail Mary (“pray for us sinners”) (Matthew 6.9, Luke 1.5-38; CCC 2677; YC 480, 524)

#### Our Father

identify prayers of forgiveness (Act of Contrition, Our Father (“forgive us our trespasses”), Hail Mary (“pray for us sinners”) (Matthew 6.9, Luke 1.5-38; CCC 2677; YC 480, 524)

describe parts of the Our Father (“give us...our daily bread”) that connect to Holy Communion (YC 522)

#### Hail Mary

identify prayers of forgiveness (Act of Contrition, Our Father (“forgive us our trespasses”), Hail Mary (“pray for us sinners”) (Matthew 6.9, Luke 1.5-38; CCC 2677; YC 480, 524)

#### Adoration

explain how the prayer experience of Adoration is a personal opportunity to speak with Jesus in the Eucharist (YC 485)

#### Personal prayer

express a spontaneous (extemporaneous), personal prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise), especially after receiving reconciliation and the Eucharist (Romans 8.14-16, Galatians 4.6-7; YC 470)

#### Rosary

explore the gift of the Rosary with a focus on the Proclamation of the Kingdom of God and the Repentance for Sin and the Institution of the Eucharist (3rd & 5th Luminous Mysteries) (YC 481)

### Liturgy and Sacraments

#### Eucharist

illustrate the connection between the story of the Last Supper (Lk 22:19, Mark 14.12-25) as the institution of the Eucharist (YC 99, 208-212)

describe the real presence of Jesus in the Eucharist (YC 210)

identify the Eucharist as a gift that deepens our relationship with God and others (YC 221)

describe parts of the Our Father (“give us...our daily bread”) that connect to Holy Communion (YC 522)

explain how the prayer experience of Adoration is a personal opportunity to speak with Jesus in the Eucharist (YC 485)

#### Reconciliation

## Content – Elaborations

relate how the stories of Zaccheus (Lk 19.1-10) and /or the Found Sheep (Luke 15.1-7) and / or the Prodigal Son (Lk15.11-32) are examples of how God shows His love and mercy (YC 314) for us through His Son, Jesus

describe God's forgiveness through the Sacrament of Reconciliation (John 15.1-6a, 7-11, 2 Corinthians 5.17-21; YC 317, 337)

identify the steps (examination, confession, absolution, penance) to receive the Sacrament of Reconciliation (CCC 1450, 1486; YC 232)

reflect on our relationship with God and others through the examination of conscience (Deuteronomy 5:6-21; YC 232, 233, 349)

### Mass

describe the Liturgy of the Word and the Liturgy of the Eucharist as the two parts of the Mass (Luke 24.13-35; CCC 1346; YC 213)

### Liturgical seasons

relate the liturgical seasons of Advent and Lent to preparation for reconciliation (CCC 1163-1178, 226; YC 184-186, 226)

## Doctrines of the Faith

### Trinity

identify God as Trinity: Father, Son & Holy Spirit (CCC 234; YC 35-39)

### Paschal Mystery

retell the story of Good Friday as the day Jesus died for us as a gift of forgiveness (Matthew 27.32-56, Mark 15.21-41; YC 103)

retell the story of Easter Sunday as the day Jesus rose from the dead to give us new life (Matthew 28.1-10, Mark 16.1-8, John 21.1-18; 1 Peter 1.8; CCC 638; YC 101)

### Real presence

describe the real presence of Jesus in the Eucharist (YC 210)

### Sin

define, with examples, sin as a deliberate choice to do wrong (CCC 1849; YC 312-316)

### Creation

appreciate the abundance of God through His gift of creation (Genesis 1; CCC 4, 344, 354; YC 57)

## Scripture

### Mercy

relate how the stories of Zaccheus (Lk 19.1-10) and /or the Found Sheep (Luke 15.1-7) and / or the Prodigal Son (Lk15.11-32) are examples of how God shows His love and mercy (YC 314) for us through His Son, Jesus

## Dignity of the Human Person

## Content – Elaborations

### Human Growth & Development

### Discipleship

#### Relationship with God and others

identify the Eucharist as a gift that deepens our relationship with God and others (YC 221)

describe parts of the Our Father (“give us...our daily bread”) that connect to Holy Communion (YC 522)

express a spontaneous (extemporaneous), personal prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise), especially after receiving reconciliation and the Eucharist (Romans 8.14-16, Galatians 4.6-7; YC 470)

#### Lives of the saints

identify people in scripture (e.g. Mary, Apostles), saints (e.g. St. Tarcisius, St. Pope John Paul II) and in present day situations who live their call to forgiveness and reconciliation

#### Moral decision making

explore scripture stories (e.g. the Good Samaritan) as an example of moral decision making (Lk 10.25-37, Matthew 22:34-40)

### Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity’s identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: ‘It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue’ (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity.” (On Religious Education in School, 17-18)

*Nemo dat quod non habet* (One cannot give what they do not have)

The great apologist Frank Sheed proposed “two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church’s dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her.”

Sheed also proposes two indispensable elements in teaching religion:

“(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils.” (Frank J. Sheed, *Are we Really Teaching Religion?*)

### **Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)**

#### Achievement Indicators

Excerpt from the BC Curriculum: “The provincial focus on competency development is affecting teaching, learning, and the way teachers approach assessment. A Framework for Classroom Assessment presents a conceptual framework for designing classroom assessments focused on the curricular competencies. The essential purpose of assessment is to explore the extent to which students have developed competencies, not the facility with which they perform specific tasks. When the focus is on competence, the assessment question is, “To what extent can students demonstrate this competency?” The framework for classroom assessment highlights the increased focus on “doing” in the B.C. curriculum. Assessment criteria are created from the curricular competencies rather than the content and/or big ideas. However, the content and big ideas are integral to the process; the curricular competencies require the use of content to build greater understandings. The focus on the “do” from Know-Do-Understand reflects the fundamental intentions of the B.C. curriculum.”

#### **Learning Resources:**

Primary:

- Bible (NRSV, NAB, other Catholic Edition)

Programs:

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Online:

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## Christian Education 3

<b>Developed by:</b> CISVA CE 3 teachers	<b>Date Developed:</b> 25 January 2019
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### Course Synopsis:

The primary goal of Christian Education in Grade 3 is that students learn to live their faith in action. This curriculum actively explores the foundation of discipleship. They grow in their relationship with God as His disciples through the sacraments and live this through service to others.

Students learn who the Holy Spirit is, as a member of the Holy Trinity, and using scripture, identify how the disciples were transformed, and how we are called to transform the world.

Just as the Holy Spirit came to the disciples and changed them at Pentecost, the Holy Spirit transforms us as members of the Holy Catholic Church into disciples who are called to be of service to others.

As disciples of Jesus students are called to action. Given opportunities to demonstrate their discipleship through acts of service, students will put into action the Gospel message of justice through service by using their gifts and talents. Students will model actions of Jesus and saints to become evangelizers and role models to others.

In Grade Three, students continue to develop and deepen their relationship with Jesus through the sacraments. Having received the sacraments of reconciliation and the Eucharist students are now being encouraged to become active participants in the Mass. The students will look for opportunities to take an active role in the celebration of the Mass.

God calls us to live justly. As students continue to grow in their faith they recognize just and unjust situations as they impact their lives and the lives of others around them. The students will identify models of just living and model this through their actions.

Grade Three students will learn that Catholics are called to live as joyful Easter people who share the good news of the Resurrection.

Go Out to All the Word and Tell the Good News!

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## Goals and Rationale:

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ’s teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

*The Principles of Catholic Education provide a design for delivering on the Christian Education curriculum*

- (C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.
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- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
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- (L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.
- (I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).
- (C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.

## **Aboriginal Worldviews and Perspectives:**

*The Christian Education curriculum recognizes First Peoples’ Principles of Learning*

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

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Learning recognizes the role of indigenous knowledge.

Learning involves patience and time.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Learning is embedded in memory, history, and story.

Learning requires exploration of one’s identity.

**BIG IDEAS**

The Holy Spirit helps and changes us

The sacraments help us to know Jesus

God calls us to live justly

We live in joy as an Easter people

God gives us gifts and talents to serve others

**Learning Standards**

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ’s presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one’s personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul> <p><b>Being a missionary disciple</b></p> <ul style="list-style-type: none"> <li>• Proclaim Jesus as Saviour and Lord through word and action.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Apostles Creed</li> <li>• Gestures</li> <li>• Rosary</li> <li>• Prayer of the Faithful</li> <li>• Stations of the Cross</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Mass</li> <li>• Reconciliation</li> <li>• Holy Orders</li> <li>• Liturgical Year</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Trinity</li> <li>• Paschal Mystery: resurrection</li> <li>• Church (ecclesiology)</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Liturgy of the Word</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Justice</li> <li>• Moral decision making</li> <li>• Human Growth &amp; Development</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Evangelization</li> <li>• Service</li> <li>• Yes to God</li> </ul>

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| <ul style="list-style-type: none"><li>• Be present as Christian disciples in society through their student, cultural, and social life.</li><li>• Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.</li></ul> |  |
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## Big Ideas – Elaborations

### **The Holy Spirit helps and changes us.**

- What (Who) is the Holy Spirit?
- How were the apostles changed by the Holy Spirit?
- How can the Holy Spirit transform your life?
- How do you live the beliefs found in the Apostles Creed?

### **The sacraments help us to know Jesus.**

- What are the effects of the sacraments in your life?
- How does the Mass impact your life?
- What does the celebration of the Mass mean to you?
- Why are the sacraments important in coming to know Jesus?

### **God calls us to live justly.**

- How is fairness related to justice? Are they the same or are they different?
- How does God call us to act with justice?
- Why is acting justly pleasing to God?

### **We live in joy as Easter people.**

- What is Easter?
- Why should we tell others about Easter?
- How do we share the joy of Easter?

### **God gives us gifts and talents to serve others.**

- What is a gift? What is a talent?
- What does it mean to serve?
- What gifts and talents do you have?
- Why should you use these gifts and talents to help others?
- How do we use our gifts and talents to serve others?

## Curricular Competencies – Elaborations

### Professing the faith

- Why do we pray the creed at Mass?
- How do the stories of Jesus in the Bible show me how to live?
- How does the Trinity (the persons) help me in my life?

### Celebrating the Christian Mystery

- What does active participation look like?
- How do you play an active role at Mass?
- How does the community help those in need through the Mass?

### Living a Moral Life

- How do you model justice?
- How do just decisions affect other people?

### Praying in the life of faith

- How do I pray in Mass, even with my body?
- How do I hear God speak to me, and how do I know what He wants me to do?
- How do I talk to God?

### Living in Christian Community

- How can we make a positive impact in our community using our acts of service?
- Who is in our community?
- How can we identify the needs of our community?
- How do I recognize the gifts God has given me?

### Being a Missionary Disciple

- What can you do to be of service to others?
- How can you spread the Good News through words and actions?
- Where do you find joy in your life with God, what does that look like?
- What is so exciting about the Holy Spirit?



## Content – Elaborations

### Prayers & Traditions

#### Apostles Creed

identify the roles of the Father (creator), Son (saviour) and Holy Spirit (helper) as the Three Persons in the Holy Trinity we profess in the Apostles Creed (2 Corinthians 13.14, Luke 1.35, 3.21-22; Matthew 28.19, John 14.16-17; CCC 234; YC 35-39)

recognize the Catholic Church as a community which has a common Baptism and a set of beliefs expressed in the Apostles Creed (YC 137)

#### Gestures

identify the sacramental gestures/sacred actions (e.g. genuflection, kneeling, the gestures of the priest) at Mass that help us participate in the liturgy (CCC 1667-1672; YC 272)

#### Rosary

explore the gift of the Rosary with a focus on the Glorious Mysteries (YC 481)

#### Prayer of the Faithful

formulate the Prayer of the Faithful based on the needs of others

#### Stations of the Cross

explore the aspects of service portrayed in the Stations of the Cross (e.g. Veronica, Simon of Cyrene) (CCC 1674-1675; YC 94-103, 277)

#### Grace before meals

Pray and reflect on the aspect of service and communion through the following prayers

- Morning Offering
- Grace before Meals

### Liturgy and Sacraments

#### Eucharist

reflect on how the Sacrament of the Eucharist bring us closer to Jesus (CCC 1468-1470)

#### Mass

identify how they take an active role (full, conscious, active participation) in the Mass (Acts 2.42-47, 1 Corinthians 10.16-17; CCC 1136-1144; YC 213-214)

reflect on one of the readings from the Liturgy of the Word at Mass, especially school Masses, throughout the year (2 Timothy 3.14-17)

identify the sacramental gestures/sacred actions (e.g. genuflection, kneeling, the gestures of the priest) at Mass that help us participate in the liturgy (CCC 1667-1672; YC 272)

formulate the Prayer of the Faithful based on the needs of others

## Content – Elaborations

### Reconciliation

reflect on how the Sacrament of Reconciliation helps us make good decisions (CCC 1440-1449, 1467-1470; YC 239)

### Holy Orders

identify that administering the Sacraments of Reconciliation and Eucharist is a unique service of the vocation of priesthood (Malachi 2.7, 1 Peter 2.9, Hebrews 5.1, 6.20; CCC 1546-1553, 1592; YC 259)

### Liturgical Year

illustrate how the cyclical nature of the liturgical year centres on Jesus (YC 185)

## Doctrines of the Faith

### Trinity

identify the roles of the Father (creator), Son (saviour) and Holy Spirit (helper) as the Three Persons in the Holy Trinity we profess in the Apostles Creed (2 Corinthians 13.14, Luke 1.35, 3.21-22; Matthew 28.19, John 14.16-17; CCC 234; YC 35-39)

### Paschal Mystery: resurrection

express how we can celebrate Easter by telling others about the good news of Jesus's resurrection

### Church (ecclesiology)

describe how the Holy Spirit changed the apostles at Pentecost in the creation of the Church (Acts 2.1-8; YC 118)

recognize the Catholic Church as a community which has a common Baptism and a set of beliefs expressed in the Apostles Creed (YC 137)

## Scripture

### Liturgy of the Word

reflect on one of the readings from the Liturgy of the Word at Mass, especially school Masses, throughout the year (2 Timothy 3.14-17)

## Dignity of the Human Person

### Justice

distinguish between just and unjust situations (Isaiah 56.1; Micah 6.8, CCC 1807, 1822-1829, 1836; YC 302)

identify models of just living from Scripture and from their community (e.g. St. Teresa of Calcutta, those in our archdiocese who serve at the Door is Open and the men's shelter)

describe how their actions can unjustly or justly effect other people's lives (Isaiah 33.15; CCC 1924-1926, 1936-1938, 1945-1947; YC 331)

### Moral decision making

reflect on how the Sacrament of Reconciliation helps us make good decisions (CCC 1440-1449, 1467-1470; YC 239)

## Content – Elaborations

### Human Growth and Development

demonstrate an understanding that our bodies are sacred (IGFG)

### Discipleship

#### Evangelization

Recognize in Scripture, how those to whom Jesus appeared went out to tell others the good news of His resurrection (Matthew 28.1-8, Mark 16.1-14, Luke 24.1-44, John 20.1-28, 21.1-23)

express how we can celebrate Easter by telling others about the good news of Jesus's resurrection

#### Service

ask for the help of the Holy Spirit in their lives and for help to serve others (Isaiah 11.1-2; Matthew 3:13-17; YC 119)

identify that administering the Sacraments of Reconciliation and Eucharist is a unique service of the vocation of priesthood (Malachi 2.7, 1 Peter 2.9, Hebrews 5.1, 6.20; CCC 1546-1553, 1592; YC 259)

use the gifts and talents God gave them, in the service of others and the community (Matthew 7.12, 25.31-46, John 13.34; Romans 12.3-8; CCC 2006-2011, 2025-2027; YC 341)

formulate the Prayer of the Faithful based on the needs of others

explore the aspects of service portrayed in the Stations of the Cross (e.g. Veronica, Simon of Cyrene) (CCC 1674-1675; YC 94-103, 277)

Pray and reflect on the aspect of service and communion through the following prayers

- Morning Offering
- Grace before Meals

affirm the gifts and talents God gives others (Matthew 25.14-30, 1 Corinthians 6.19; YC 58, 280)

#### Yes to God

Recognize Mary as the greatest role model of a disciple by saying yes to God and serving others (Luke 1, 11.27-28, John 2.3-5, 19.26-27; CCC 511, 972; YC 84, 147)

### Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity's identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: 'It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue' (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity." (On Religious Education in School, 17-18)

*Nemo dat quod non habet* (One cannot give what they do not have)

The great apologist Frank Sheed proposed "two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church's dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her."

Sheed also proposes two indispensable elements in teaching religion:

"(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils." (Frank J. Sheed, *Are we Really Teaching Religion?*)

**Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)**

[Achievement Indicators](#)

Excerpt from the BC Curriculum: "The provincial focus on competency development is affecting teaching, learning, and the way teachers approach assessment. A Framework for Classroom Assessment presents a conceptual framework for designing classroom assessments focused on the curricular competencies. The essential purpose of assessment is to explore the extent to which students have developed competencies, not the facility with which they perform specific tasks. When the focus is on competence, the assessment question is, "To what extent can students demonstrate this competency?" The framework for classroom assessment highlights the increased focus on "doing" in the B.C. curriculum. Assessment criteria are created from the curricular competencies rather than the content and/or big ideas. However, the content and big ideas are integral to the process; the curricular competencies require the use of content to build greater understandings. The focus on the "do" from Know-Do-Understand reflects the fundamental intentions of the B.C. curriculum."

**Learning Resources:**

Primary:

- Bible (NRSV, NAB, other Catholic Edition)

Programs:

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Online:

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## Christian Education 4

<b>School District/Independent School Authority Name:</b> Catholic Independent Schools Vancouver Archdiocese (CISVA)	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b>
<b>Developed by:</b> CISVA CE 4 teachers	<b>Date Developed:</b> 12 April 2019

### Course Synopsis:

The primary goal of Christian Education 4 is for students to understand that the way to Salvation is through Christ.

Students come to understand their own important roles in the story of salvation. Each of us is called to follow Jesus and participate in The Body of Christ - the Church. In knowing Jesus and His message of love, we desire to grow ever closer to Him and to bring others to Him as well. We can build our relationship with Jesus by living out the Beatitudes and Commandments, and by participating in service and mission work.

We look to Mary as a perfect model and guide: how she said yes to God and became a part of the story of salvation. Through Mary's intercession, we grow closer to Jesus, her Son.

(JN 14:6) "I am the way, the truth and the Life. No one comes to the Father, except through me."

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## Goals and Rationale

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ’s teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

*The Principles of Catholic Education provide a design for delivering on the Christian Education curriculum*

- (C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.
- (A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- (O) ONE – Catholic Education responds to Christ’s desire “that they may all be one” (John 17.21) by integrating the various parts of what we learn into the coherent whole.
- (L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.
- (I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).
- (C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.

## **Aboriginal Worldviews and Perspectives:**

*The Christian Education curriculum recognizes First Peoples’ Principles of Learning*

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.

Learning involves recognizing the consequences of one's actions

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning involves patience and time.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Learning is embedded in memory, history, and story.

Learning requires exploration of one’s identity.

**BIG IDEAS**

We can encounter Jesus through His words, His life, and His actions.	The 10 Commandments and the Beatitudes guide us in living our faith.	As a community we invite others to know Jesus through evangelization.	Through Mary's intercession, we grow closer to Jesus, her Son.
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**Learning Standards**

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ's presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one's personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Forms of prayer</li> <li>• Prayer with Scripture</li> <li>• Marian prayers</li> <li>• Communal prayer</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Liturgical seasons</li> <li>• The Mass</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Jesus</li> <li>• Christ and the Church</li> <li>• Mary</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Parables</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Morality</li> <li>• Human growth and development</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Evangelization and mission</li> <li>• Christian witness</li> </ul>

**Being a missionary disciple**

- Proclaim Jesus as Saviour and Lord through word and action.
- Be present as Christian disciples in society through their student, cultural, and social life.
- Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.

## Big Ideas – Elaborations

### **We can encounter Jesus through His words, His life, and His actions.**

- Who is Jesus?
- Why did Jesus come to earth?
- What is Jesus' message?
- How does Jesus use stories to convey His message?
- How did Jesus live His message?
- How do we experience Jesus' message in our own lives?
- How can I keep my heart open to Jesus?

### **The 10 Commandments and the Beatitudes guide us in living our faith.**

- What are the 10 Commandments?
- What are specific ways that we can follow the 10 Commandments?
- How does following the 10 Commandments make us free?
- What are the Beatitudes?
- How are the Beatitudes blessings?
- How can we express the Beatitudes in our daily lives?

### **As a community we invite others to know Jesus through evangelization.**

- What is a Christian community?
- What does evangelization mean?
- Why is evangelization important?
- How can we evangelize others and invite them into a relationship with Jesus?
- How can I help others to keep their hearts open to Jesus?

### **Through Mary's intercession, we grow closer to Jesus, her son.**

- Who is Mary?
- Why do we honor and pray to Mary?
- How is Mary an example of discipleship?
- How can we imitate Mary?

## Curricular Competencies – Elaborations

### Professing the faith

- Locate stories in the Bible.
- How could I retell some of my favourite Bible stories (especially parable and miracle stories) and keep their messages alive in a way that my friends can relate to?

### Celebrating the Christian Mystery

- What can I do to participate fully in the Mass?
- How can I get involved with things my community does to celebrate liturgical feasts and seasons?

### Living a Moral Life

- How can I be a witness of my faith?
- How can I live the Ten Commandments and Beatitudes in my everyday life?
- Where can I find positive role models of witnesses to the faith?

### Praying in the life of faith

- Locate stories in the Bible.
- What do the words and phrases of the Hail Mary, Memorare, etc. mean and how does knowing this help me to pray with more meaningful devotion?

### Living in Christian Community

- How can I use my gifts and talents to help others in my community?
- How can the Works of Mercy guide me in how I interact with people in my community?

### Being a Missionary Disciple

- How can I share the message of Jesus with others?
- How can reach out to others, keeping the Works of Mercy in mind?

## Content – Elaborations

### Prayers & Traditions

#### Forms of prayer

explore the prayer forms of our Catholic tradition found in the life of Mary: i.e. Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise (CCC 2625-2629, 2636-2643, 2647, 2649)

#### Prayer with Scripture

Locate and reflect on a given scripture passage

#### Marian prayers

recognize and relate the unique role (the significance) of Mary in God's plan of salvation through Marian prayers and solemnities: (Luke 1.26-38, Luke 1.46-56, Rev. 12.1-6, Genesis 3.15; CCC 965, 963-972, 964, 487, 971, 490, 488-493, 508, 721, 970, 969, 975, 970, 495, 2617-2619)

- Hail Mary
- Hail Holy Queen
- Memorare
- Magnificat
- Rosary
- Angelus

#### Communal prayer

identify basic elements of a prayer service (music, scripture, prayer, silence, intentions, etc.)

### Liturgy and Sacraments

#### Liturgical seasons

identify that Ordinary Time is the season to reflect on Jesus' parables and miracles: e.g. the healing of the centurion's servant (CCC 1163-68, 1194)

explain the significance of the colours of the liturgical year

#### The Mass

reflect on what it means to have full, conscious and active participation in Mass (Acts 2.42-47, 1 Corinthians 10.16-17; CCC 1136-1144, 1341-1344, 1389, 2180; YC 168, 213-214)

utilize the CISVA Liturgy Guidelines for writing Prayer of the Faithful for a class celebration

### Doctrines of the Faith

#### Jesus

examine the relevance of Jesus as Redeemer. (Acts 1.11; CCC 571, 601, 1084-1090; YC 70, 72, 101, 136, 330, 468)

## Content – Elaborations

### Christ and the Church

describe why Christ is the founder and head of the Church. (Matthew 16.13-19, Ephesians 1.22, 4.11-13; CCC 669, 737-8, 766, 792, 807, 874; YC 121-127)

### Mary

recognize and relate the unique role (the significance) of Mary in God's plan of salvation through Marian prayers and solemnities: (Luke 1.26-38, Luke 1.46-56, Rev. 12.1-6, Genesis 3.15; CCC 965, 963-972, 964, 487, 971, 490, 488-493, 508, 721, 970, 969, 975, 970, 495, 2617-2619)

- Hail Mary
- Hail Holy Queen
- Memorare
- Magnificat
- Rosary
- Angelus

### Scripture

#### Parables

develop an understanding of the life of Jesus and His message of love using the parables: e.g. the Prodigal Son (the forgiving father), the true vine, the found sheep, the found coin, the 10 bridesmaids, the wedding feast, the sower (CCC 546)

### Dignity of the Human Person

#### Morality

illustrate the Ten Commandments and the Beatitudes as relevant decision-making models. (Dt 5.1-22, Ex 20.1-17; Matthew 5.1-48; CCC 1716-1724, 1726, 1728, 1820, 2548; YC 283-284, 348-439)

- relate the Ten Commandments to their own personal life
- relate the Beatitudes to their own personal life
- critique media in the light of the Ten Commandments and the Beatitudes

#### Human growth and development

define Chastity, emphasizing self-respect (modesty, self-control) and respect of others

demonstrate respect and appreciation for others' gifts and talents, including the disabled

The student, as a child of God, will describe physical, emotional, spiritual and social changes that occur during puberty; e.g. Menstruation, secondary sexual characteristics, maturing in one's identity and faith

### Discipleship

## Content – Elaborations

### Evangelization and mission

identify the missionary characteristics of the early Christian community. (Acts of the Apostles; CCC 2044; YC 482)

describe the role of early missionaries and their work with the First Nations' peoples in establishing the Church in Canada. (Matthew 28.18-20; CCC 849-859, 1145, 1149, 1204, 1668, 1686, 1740, 2441, 2527)

### Christian witness

illustrate the Ten Commandments and the Beatitudes as relevant decision-making models. (Dt 5.1-22, Ex 20.1-17; Matthew 5.1-48; CCC 1716-1724, 1726, 1728, 1820, 2548; YC 283-284, 348-439)

- relate the Ten Commandments to their own personal life.
- relate the Beatitudes to their own personal life.
- critique media in the light of the Ten Commandments and the Beatitudes

### Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity’s identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: ‘It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue’ (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity.” (On Religious Education in School, 17-18)

*Nemo dat quod non habet* (One cannot give what they do not have)

The great apologist Frank Sheed proposed “two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church’s dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her.”

Sheed also proposes two indispensable elements in teaching religion:

“(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils.” (Frank J. Sheed, *Are we Really Teaching Religion?*)

### **Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)**

#### Achievement Indicators

Excerpt from the BC Curriculum: “The provincial focus on competency development is affecting teaching, learning, and the way teachers approach assessment. A Framework for Classroom Assessment presents a conceptual framework for designing classroom assessments focused on the curricular competencies. The essential purpose of assessment is to explore the extent to which students have developed competencies, not the facility with which they perform specific tasks. When the focus is on competence, the assessment question is, “To what extent can students demonstrate this competency?” The framework for classroom assessment highlights the increased focus on “doing” in the B.C. curriculum. Assessment criteria are created from the curricular competencies rather than the content and/or big ideas. However, the content and big ideas are integral to the process; the curricular competencies require the use of content to build greater understandings. The focus on the “do” from Know-Do-Understand reflects the fundamental intentions of the B.C. curriculum.”

#### **Learning Resources:**

##### Primary:

- Bible (NRSV, NAB, other Catholic Edition)
- Catechism of the Catholic Church (CCC)
- YOUCAT (YC)
- DOCAT

##### Programs:

- Great Adventure Kids Timeline <https://ascensionpress.com/collections/great-adventure-kids>

##### Online:

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## Christian Education 5

<b>School District/Independent School Authority Name:</b> Catholic Independent Schools Vancouver Archdiocese (CISVA)	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b>
<b>Developed by:</b> CISVA CE 5 teachers	<b>Date Developed:</b> 12 April 2019

### Course Synopsis:

The primary goal of Christian Education in Grade 5 is for students to see themselves as members of the Catholic Christian community, which receives its life from Christ through prayer and the Sacraments, and in which they have a mission. Students will learn the value of belonging to a Christ centered community: the Church.

Students will meditate on the Church as the Mystical Body of Christ. Apart from the Body there is no life. Therefore, the Church's basic task is to call all to enter an ever-deepening relationship with God by repenting and believing in Jesus Christ and the Good News He proclaimed. Jesus gave all Christians the mission of proclaiming the Good News of Salvation.

With guidance from the Holy Spirit, our Church is built through great leadership, and the profession and practice of our faith through prayer and the celebration of the Mass. Consequently, students will recognize the Mass as the place where the Body receives its life and sustenance. It is the source and summit of the Christian life; it is "through Him, with Him, and in Him" that we participate and grow in our life in community on our journey to eternity.

When we come together in Christ, we renew and deepen our faith by learning our history, by demonstrating acts of love and stewardship, and by emulating the lives of the saints. The call to holiness is universal and exemplified in the lives of the Saints and we live it out through our own vocation.

It is our 'Amen'.

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## Goals and Rationale:

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ’s teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

*The Principles of Catholic Education provide a design for delivering on the Christian Education curriculum*

- (C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.
- (A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- (O) ONE – Catholic Education responds to Christ’s desire “that they may all be one” (John 17.21) by integrating the various parts of what we learn into the coherent whole.
- (L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.
- (I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).
- (C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.

## **Aboriginal Worldviews and Perspectives:**

*The Christian Education curriculum recognizes First Peoples’ Principles of Learning*

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.

Learning involves recognizing the consequences of one's actions

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning involves patience and time.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Learning is embedded in memory, history, and story.

Learning requires exploration of one’s identity.

### BIG IDEAS

We are a community of God's people, which is the Church, the mystical Body of Christ.	We participate in the celebration of the Paschal Mystery through the Mass.	As exemplified through the lives of the saints, we respond to the call to holiness by living out our vocation.	Community in Christ is fostered through prayer.
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### Learning Standards

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ's presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one's personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Prayer</li> <li>• Communal prayer</li> <li>• Feasts</li> <li>• Cultural tradition</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• The Sacraments</li> <li>• The Mass</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Holy Spirit</li> <li>• Paschal Mystery</li> <li>• Christian beliefs</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Acts of the Apostles</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Human dignity</li> <li>• Morality</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Call to holiness</li> <li>• Vocation</li> <li>• Mission</li> <li>• Stewardship</li> </ul>

**Being a missionary disciple**

- Proclaim Jesus as Saviour and Lord through word and action.
- Be present as Christian disciples in society through their student, cultural, and social life.
- Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.

## **Big Ideas – Elaborations**

**We are a community of God's people, which is the Church, the mystical Body of Christ.**

- What is a Christian community?
- Who are the members of our Christian community?
- How do we participate as members of the Christian community?
- How are we the Body of Christ?

**We participate in the celebration of the Paschal Mystery through the Mass.**

- What is the Mass?
- What is meant by Paschal Mystery?
- How is the Mass a celebration?
- How is the Paschal Mystery celebrated through the Mass?
- How do I participate in the celebration of the Mass?

**As exemplified through the lives of the saints, we respond to the call to holiness by living out our vocation.**

- What is a saint?
- How are the saints our examples?
- How do we become saints?
- What is the call to holiness?
- What is vocation?

**Community in Christ is fostered through prayer.**

- What is prayer?
- How does the Christian community pray?
- How does prayer build and strengthen community?

## Curricular Competencies – Elaborations

### Professing the faith

- ?

### Celebrating the Christian Mystery

- ?

### Living a Moral Life

- ?

### Praying in the life of faith

- ?

### Living in Christian Community

- ?

### Being a Missionary Disciple

- ?

## Content – Elaborations

### Prayers & Traditions

#### Prayer

demonstrate knowledge and understanding of the following prayers:

- Prayer for Vocations
- Prayer to the Holy Spirit
- Prayer for Reverence for Life

#### Communal prayer

create a classroom prayer service using the basic elements of:

- Gathering/Introduction: song, greeting and opening prayer;
- The Word of God: scripture reading, response, silence;
- Shared Prayer: petitions, traditional prayers, litanies, composed prayers etc.;
- Conclusion: closing prayer, blessing, song

#### Feasts

celebrate the feast days of significant saints (especially Canadian) during the liturgical year

#### Cultural tradition

describe how immigrant cultures established the Church in Canada and continue to impact the Church today. (1 Corinthians 12.4-31, 2 Corinthians 4.7; CCC 791, 814, 832, 873, 1202; YC 124-125)

### Liturgy and Sacraments

#### The Sacraments

recognize the role of the Sacraments in living our faith. (CCC 698, 774, 798, 947, 738-740, 875, 950, 977-978, 1088, 1116, 1121, 1123, 1127-1129, 1132-1134, 1212, 1275, 1401, 1420-1421, 1425, 1533-1535, 1680, 1682, 2003, 2030; YC 174-178)

#### The Mass

describe how the Mass is a celebration of the Paschal Mystery. (1 Corinthians 11.26; CCC 1067-1068, 1104, 1168, 1200-1201, 1347; YC 168-171)

connect the significance of liturgical vestments and sacramentals in the Mass to the Paschal Mystery. (CCC 1145-1152, 1163-1171, 1669, 1672-1673, 1667-1678, 1670, 1677)

explain the importance of “full, active and conscious participation” in the Mass as described in the CISVA Liturgical Guideline ([DOCUMENT LINK](#))

### Doctrines of the Faith

#### Holy Spirit

## Content – Elaborations

describe the Church as the community of God's people guided by the power of the Holy Spirit

### Paschal Mystery

reflect on how the Lord's birth, passion and resurrection defines our Christian faith (Luke 2.1-20, Luke 23.26-56, John 19.17-42, Luke 24.1-12, John 20.1-10; Romans 6.1-11, 1 Corinthians 15.14; CCC 557-570, 641, 647-653, 655, 656, 658, 1769; YC 94-103)

### Christian beliefs

identify the similarities and differences between Catholic Christian beliefs and non-Catholic Christian beliefs. (Ephesians 4.46; CCC 815-819, 830-873; YC 130, 131, 136)

## Scripture

### Acts of the Apostles

relate the traits of Christian community, as exemplified by the early Church, to today. (Acts 2.37-47; CCC 857-860; YC 137-138)

## Dignity of the Human Person

### Human dignity

recognize how disabilities can bring blessings

### Morality

justify why a choice is moral or immoral, just or unjust. (CCC 407)

identify ways in which media can positively or negatively influence the development of faith and morals. (YC 459-460)

## Discipleship

### Call to holiness

illustrate how the lives of the saints help us to live a holy life. (Hebrews 12.1, 1 Peter 1.15-16; CCC 828, 946-959, 1717, 2013-2014, 2028-2029, 2030, 2156, 2683-2684; YC 146, 342, 497)

### Vocation

identify vocation as a way to live out a deeper relationship with Jesus. (Luke 5.1-11; Mark 10.17-22; CCC 1, 3, 542-543, 825, 897-913, 1694; YC 139)

compare and contrast how priests, religious, married, and single people (primary vocation) respond to their call to holiness (universal vocation). (Mark 10.17-22, Jeremiah 29.11, CCC 1, 3, 54, 542-543, 825, 836, 1694; YC 139, 144, 248)

relate the vocation of the priesthood to Jesus's life (Hebrews 7.25, 9.12, 1 Timothy 2.5, Luke 4:18; CCC 1088, 1120, 1461-1467, 1516, 1544-1545, 1547-1549, 1551-1553, 1562, 1583, 1592; YC 145, 249-251)

### Mission

reflect on the role they can play in the mission work of the Church. (Matthew 28.18-20; CCC 849-859, 1145, 1149, 1204, 1668, 1686, 1740, 2441, 2527)

## Content – Elaborations

### Stewardship

describe how the charisms of the Christian community are for the service of the Church. (1 Corinthians 12.4-31; CCC 2003, 688, 799-801, 951, 1508)

define the concept of stewardship within the Church. (Genesis 1.28-30, Luke 12:42-46, 1 Peter 4.10)

### Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity’s identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: ‘It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue’ (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity.” (On Religious Education in School, 17-18)

*Nemo dat quod non habet* (One cannot give what they do not have)

The great apologist Frank Sheed proposed “two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church’s dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her.”

Sheed also proposes two indispensable elements in teaching religion:

“(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils.” (Frank J. Sheed, *Are we Really Teaching Religion?*)

## Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)

### [Achievement Indicators](#)

Excerpt from the BC Curriculum: “The provincial focus on competency development is affecting teaching, learning, and the way teachers approach assessment. A Framework for Classroom Assessment presents a conceptual framework for designing classroom assessments focused on the curricular competencies. The essential purpose of assessment is to explore the extent to which students have developed competencies, not the facility with which they perform specific tasks. When the focus is on competence, the assessment question is, “To what extent can students demonstrate this competency?” The framework for classroom assessment highlights the increased focus on “doing” in the B.C. curriculum. Assessment criteria are created from the curricular competencies rather than the content and/or big ideas. However, the content and big ideas are integral to the process; the curricular competencies require the use of content to build greater understandings. The focus on the “do” from Know-Do-Understand reflects the fundamental intentions of the B.C. curriculum.”

### Learning Resources:

#### Primary:

- Bible (NRSV, NAB, other Catholic Edition)
- Catechism of the Catholic Church (CCC)
- YOUCAT (YC)
- DOCAT

#### Programs:

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#### Online:

-



## Christian Education 6

<b>School District/Independent School Authority Name:</b> Catholic Independent Schools Vancouver Archdiocese (CISVA)	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b>
<b>Developed by:</b> CISVA CE 6 teachers	<b>Date Developed:</b> 1 March 2019

### Course Synopsis:

The primary goal of Grade 6 Christian Education is for students to learn their place in the story of Salvation. They will learn that God loves them and that God wants a relationship with them.

In Grade Six Christian Education, students will enter deeper into their covenantal relationship with God who has made Himself known throughout salvation history. The human journey as told through the stories of the Israelites and the life of Jesus Christ reveals how God call people to Himself. In making connections between the Old Testament and the New Testament students will encounter a God of faithfulness and love who is present in their lives today.

Students will recognize how through His covenant with Israel God prepared His People for the coming of Christ. Jesus' coming was a fulfillment of God's promise to save us from sin and to teach us how to love God with all of our hearts and love our neighbour. It is in living in Covenant with Jesus Christ that their lives will become an expression of love of God and neighbour.

In exploring Salvation History students will come to a deeper understanding of the value of the human person, develop a strong moral compass, experience the sacred and be prompted to answer the call to service. In situating themselves in the plan of salvation students will be prepared to be fully initiated into the people of God through the Sacrament of Confirmation.

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## Goals and Rationale:

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ’s teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

*These are some of the specific examples of the Principles of Catholic Education embedded into the Catholic Education curriculum for Grade 6:*

- (C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.
- Prayer corner in the classroom
  - Receive sacrament of Eucharist and Reconciliation
  - Taking an active part in school liturgies
- (A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.
- Christ's apostles were Israelites
  - Christ's apostles lived by the Old Testament Covenant and were awaiting the Messiah
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- Exploring various traditions of prayer within the Catholic Faith (including the Eucharist and Liturgical forms of prayer such as an introduction to the Liturgy of the Hours)
  - Coming to a better understanding of the Eucharist and Sacrament of Reconciliation by looking at the development of Catholic Tradition explicitly pertaining to these sacraments from the Apostolic era to the contemporary age. Learning about the celebration of the Eucharist and Reconciliation in the early Church and how the experience of the early Church relates to our modern experience of these sacraments.
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- Reflecting and applying the gospel messages in daily life
  - Continue to learn the prayers of the Church
- (O) ONE – Catholic Education responds to Christ's desire "that they may all be one" (John 17.21) by integrating the various parts of what we learn into the coherent whole.
- God's Covenant with Israel is fulfilled in the New Covenant of Christ's Body and Blood
  - The Old Testament and New Testament together create God's unified revelation of love
  - Christ summarized the Ten Commandments into his Law of Love
  - Jesus Christ identified himself as God's only Son who fulfilled Israel
- (L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.

- Living in covenant leads us to love God and neighbour in concrete ways through prayer and service to those most in need in our communities.
  - Learning to recognize the inherent dignity of all persons we come to a better understanding of the value of human life.
  - In recognizing their own dignity students discover the “why” of living modesty and chastity.
- (I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).
- Being an active member in Church community
  - Teachers provide parent resources to encourage further learning extensions at home
  - Frequent communication with parents, encouraging their leadership in the faith formation of their children
- (C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.
- Take an active role liturgical celebrations
  - Get involved in outreach programs to help the less fortunate
  - Just as Jesus was raised as a Jew and taught in the Synagogue, students are Baptized in the Church and invited to grow in Faith in the Church
  - Students explicitly recognize God’s Call to belong to the community of the school, the parish, the worldwide Roman Catholic Church

## **Aboriginal Worldviews and Perspectives:**

*Connections can be drawn between the Christian Education curriculum and the First Peoples' Principles of Learning; for example:*

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

- Personal prayer, praying in community and praying for the needs and intentions of self, students' families, the community, the land and the souls in purgatory.
- Recognizing our place in the communion of saints and praying through the intercession of saints.
- Living out the beatitudes in concrete ways that support the well-being of the self, the family, the community and the land.
- Making moral decisions that support the well-being of self, our families, communities and the land. Recognizing how our moral decisions impact ourselves, our families, our communities and the land.
- Participating in the Eucharist as a communal experience of pray and a participation in the saving work of Christ (the ultimate source of well-being for ourselves, our families, our communities and the land).

Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.

- Examination of conscience, contrition and the Sacrament of Reconciliation is a holistic, reflexive, reflective, experiential and relational experience.
- Consider how God shepherded and taught the Israelite people in a holistic, reflexive, experiential and relational way.
- The whole of our lives is a witness to the world - we proclaim and teach the Gospel of Christ to others through the whole of our life.
- The Triduum invites us to share in the paschal mystery in a very holistic, reflective and experiential way. The many signs and symbols that are incorporated in the liturgies and traditions of the Triduum celebrations draw us into a deeper experience of the paschal mystery.

Learning involves recognizing the consequences of one's actions

- It is important to regularly receive the Sacrament of Reconciliation
- Throughout the Old Testament, the People of Israel repeatedly sinned and then turned back to Yahweh (God / the Lord / Adonai / El Shaddai)
- Moral decision making

Learning involves generational roles and responsibilities.

- Opportunities for students to learn with Grade One Buddies
- Supporting Grade Seven students as they prepare for Confirmation
- Inviting parish members to the classroom to share their faith and knowledge
- Invite parish priest to visit classroom to teach an Old Testament lesson

Learning recognizes the role of indigenous knowledge.

- Identify elements of faith Catholics share with other communities
- Learn to live in a community with others, which in turn will prepare us to live with a community of saints and Jesus in the next life

Learning involves patience and time

- Reflect on scripture
- Talk with and listen to God through different forms of prayer
- Taking part in prayer (ie. The Rosary) as well as the liturgical seasons

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

- .

Learning is embedded in memory, history, and story.

- Opportunities for students to discover their place in the Church (prepare for Confirmation)
- Understanding that their Baptism was a gift given through their parents' faithfulness (covenantal love)

Learning requires exploration of one's identity.

**BIG IDEAS**

God calls us into a covenantal relationship of love throughout salvation history	Christianity is rooted in the story of the Israelites	Jesus is the fulfillment of the covenant	Living in covenant leads us to love God and neighbour
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**Learning Standards**

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ’s presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one’s personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul> <p><b>Being a missionary disciple</b></p> <ul style="list-style-type: none"> <li>• Proclaim Jesus as Saviour and Lord through word and action.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Liturgical seasons</li> <li>• Prayer</li> <li>• The rosary</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Reconciliation</li> <li>• Triduum</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Covenant</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Salvation story</li> <li>• Parables</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Value</li> <li>• Modesty</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Relationship / response</li> <li>• Beatitude &amp; commandments</li> <li>• Mary</li> <li>• Moral decision making</li> </ul>

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| <ul style="list-style-type: none"><li>• Be present as Christian disciples in society through their student, cultural, and social life.</li><li>• Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.</li></ul> |  |
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## Big Ideas – Elaborations

### God calls us into a covenantal relationship of love throughout salvation history.

- What is a covenant? What is a covenantal relationship?
- What are forms of covenantal relationships that we see in our contemporary world?
- What is salvation history? Why does it matter?
- Is salvation history continuing somehow?
- When does the story of salvation begin? When does the story of salvation end?
- What does it mean to be called?

### Christianity is rooted in the story of the Israelites.

- How does Christianity grow out of Jewish history?
- Why is the history of Israel important to me?
- Are some parts of Jewish history more important than others?
- Can Christianity be uprooted from the history of Israel?
- Why is it significant that Jesus was Jewish and came from a Jewish family?
- How old was Jesus when he learned the story of the Israelites?
- In what way are the Jewish people the chosen people of God? What does it mean that they are God's chosen people even still today?

### Jesus is the fulfillment of the covenant.

- How does Jesus fulfil the covenant?
- Is the covenant with Israel still legitimate?
- What parallels exist between the old covenant and the new covenant?
- How do the prophets of the Old Testament prepare the way for Christ? What Old Testament passages point us to the coming of Christ?
- What stories and figures are precursors of Christ? (Sacrifice of Isaac, Joseph, the Passover, Jonah, etc.)
- How does John the Baptist connect the Old Covenant with the New?

### Living in covenant leads us to love God and neighbour.

- How can you love God with all your heart? Your Neighbor?
- How can I love others?
- Why does my covenant relationship with God prompt me to love others? Why do I need to love others to be faithful in my relationship with God?
- In what ways have I personally entered into a covenant relationship with God?
- What does living in covenant mean?
- How do we relate to our Jewish brothers and sisters today?
- How are we called to love in our families, our classroom community, our school community, our parish, our local secular community, the world, etc?

## Curricular Competencies – Elaborations

### Professing the faith

- What parts of the Old Testament are most important to know?
- What is the difference between the Old Testament and New Testament?
- Why is it important to know the Old Testament?
- How do I find the high points of salvation history in the Old Testament?

### Celebrating the Christian Mystery

- How is the Catholic Faith celebrated in community?
- What does it mean to find Christ's presence in the Eucharist?
- What is conscious participation in the liturgy and sacraments?
- What are some ways that the Catholic Faith is celebrated in personal prayer and in family life?
- What is the significance and importance of celebrating our Faith in community?
- How are we united to the Communion of Saints when we celebrate the Christian Mystery?

### Living a Moral Life

- What are moral issues that come up in the lives of grade six students?
- How do Jesus' attitudes and actions influence me?
- What does it mean to live in covenant with God?

### Praying in the life of faith

- Why do we need to pray?
- How is prayer essential to our covenantal relationship with God?
- When do I pray? Why?

### Living in Christian Community

- What is a Christian Community?
- How do we live in Christian Community?
- How can we be attentive to the needs of others and find ways to help meet those needs?
- How does living in community relate to covenantal relationship of love?
- Is "living in covenant" the source of love for God and neighbour?

### Being a Missionary Disciple

- How do we take part in liturgical celebrations?
- How are we following Jesus' teachings?
- Is it important to use the concept of covenant in sharing God's love with others?

## Content – Elaborations

### Prayers & Traditions

#### Liturgical seasons

relate the Liturgical seasons (YC 185-186) to the Salvation story

#### Prayer

lead prayer (e.g. personal, communal, etc...) (YC 469-470; e.g. the Holy Father's monthly intentions)

pray and reflect on how the Act of Love, Act of Hope and Act of Faith (CCC 1812-1813; 1 Cor 13) can be lived in daily life

#### Sacramentals

relate the significance of Sacramental objects (YC 272; e.g. Holy Water, Rosary beads, palms, candles, etc...) to enhance prayer experiences

#### Rosary

connect the Mysteries of the Rosary (YC 481) to the fulfillment of the Covenant (i.e. CCC 2562-2564; Sorrowful Mysteries to the Passion YC 94-103, 277; Glorious Mysteries to the Resurrection YC 104-108; Luminous Mysteries to the Eucharist)

### Liturgy and Sacraments

#### Eucharist

participate in Mass (i.e. full, active, conscious, participation; YC 213) as the way to encounter Jesus in the Eucharist (YC 218, 220-221)

compare and contrast the Passover (YC 171; Ex 12-15), Last Supper (YC 95, 99; Matt 26:17-30; Mark 14:24; Lk 22:7-38), and Celebration of Eucharist (YC 209-212; 1 Cor 11:23-29) with respect to the fulfillment of the Covenant

#### Reconciliation

identify how regular participation in the Sacrament of Reconciliation (YC 226-239) strengthens the covenantal relationship with God (Jn 20:22)

#### Triduum

explain how the Easter Triduum (CCC 1168-1171; Rom 6:3-8; Eph 3:3-6) is the pinnacle event in Salvation History (CCC 1363-1364)

### Doctrines of the Faith

#### Covenant

explore Covenant (Hebrews; CCC 288-289, 309, 357, 401, 522, 709, 2101) as the narrative of the Salvation Story

describe God's call to Adam and Eve (Gen 3:8-13) to enter into a faithful relationship with Him and the consequences of their response (YC 8; Gen 1-3)

identify the significance of God's call to Abraham (Gen 12) to be the Father of Faith (CCC 59-61; Gen 17:4)

examine how the call of David (1 Sam 16) renews God's covenant (cf. Rom 8:14; Gal 4:4) and foreshadows the coming of the Messiah (CCC 2579; 2 Sam 7:12-16)

## Content – Elaborations

### Scripture

#### Salvation story

explore Covenant (Hebrews; CCC 288-289, 309, 357, 401, 522, 709, 2101) as the narrative of the Salvation Story

describe God's call to Adam and Eve (Gen 3:8-13) to enter into a faithful relationship with Him and the consequences of their response (YC 8; Gen 1-3)

compare Noah's response to God's call (Gen 6:13-14, 9:1-17) with Adam and Eve's (YC 68) as it relates to Salvation History (CCC 56)

examine how the call of David (1 Sam 16) renews God's covenant (cf. Rom 8:14; Gal 4:4) and foreshadows the coming of the Messiah (CCC 2579; 2 Sam 7:12-16)

provide examples of Jesus as the fulfillment of the Old Covenant (YC 101; CCC 652; Matt 3:17, 5:17, 26:27-29)

#### Parables

apply the morals of the Parables (Matt 13; 25:14-30) to living in covenant with God and others (CCC 546)

### Dignity of the Human Person

#### Value

Identify that the value of the human person is not dependent on material possessions.

Demonstrate a deepening awareness of the necessity of valuing self and others

#### Modesty

Demonstrate an understanding of the concept of modesty and how it impacts one's attitude, speech and dress.

### Discipleship

#### Relationship / response

describe God's call to Adam and Eve (Gen 3:8-13) to enter into a faithful relationship with Him and the consequences of their response (YC 8; Gen 1-3)

analyze how the Commandments (YC 350; Ex 20) given to Moses (Ex 3:7, 6:7, 19:5-6) help us to live in covenantal relationship with God and others (CCC 72)

describe how Mary's response (Lk 1:26-38; 46-55; Jn 2:1) to God's call models discipleship (YC 147; CCC 1717, 1719, 2030)

#### Beatitudes & Commandments

explore how the Beatitudes, the fulfillment of the Ten Commandments, (YC 284; CCC 1716; Matt 5:17) calls us to live with each other in covenant with God

connect the Beatitudes to our vocation to love and serve God and others (YC138-139; CCC 1717, 1719)

## Content – Elaborations

Mary  
describe how Mary's response (Lk 1:26-38; 46-55; Jn 2:1) to God's call models discipleship (YC 147; CCC 1717, 1719, 2030)

### Moral decision making

apply the maxims of Jesus to moral decision-making (YC 344; e.g. Matt 5:37, 42, 44, 44b, 48; 6:6; 7:7, 12; 18:22; Lk 6:27, 10:27; Jn 13:34; and 1 Cor 6:19)

apply the morals of the Parables (Matt 13; 25:14-30) to living in covenant with God and others (CCC 546)

### Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity's identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: ‘It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue’ (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity.” (On Religious Education in School, 17-18)

*Nemo dat quod non habet* (One cannot give what they do not have)

The great apologist Frank Sheed proposed “two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church's dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her.”

Sheed also proposes two indispensable elements in teaching religion:

“(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils.” (Frank J. Sheed, *Are we Really Teaching Religion?*)

**Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)**

**[Achievement Indicators](#)**

Excerpt from the BC Curriculum: “The provincial focus on competency development is affecting teaching, learning, and the way teachers approach assessment. A Framework for Classroom Assessment presents a conceptual framework for designing classroom assessments focused on the curricular competencies. The essential purpose of assessment is to explore the extent to which students have developed competencies, not the facility with which they perform specific tasks. When the focus is on competence, the assessment question is, “To what extent can students demonstrate this competency?” The framework for classroom assessment highlights the increased focus on “doing” in the B.C. curriculum. Assessment criteria are created from the curricular competencies rather than the content and/or big ideas. However, the content and big ideas are integral to the process; the curricular competencies require the use of content to build greater understandings. The focus on the “do” from Know-Do-Understand reflects the fundamental intentions of the B.C. curriculum.”

**Learning Resources:**

Primary:

- Bible (NRSV, NAB, other Catholic Edition)
- Catechism of the Catholic Church (CCC)
- YOUCAT (YC)
- DOCAT

Online:

- The Bible Project



## Christian Education 7

<b>Developed by:</b> CISVA CE 7 teachers	<b>Date Developed:</b> 29 June 2018
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### Course Synopsis:

The primary goal of Christian Education is to give students the knowledge, skills, and competencies to have an active and authentic relationship with Jesus. Students will know and appreciate their membership in a larger Catholic community.

Through their preparation and participation in the Sacrament of Confirmation, students will understand how God empowers them to live out their Catholic faith. By examining the lives of the saints, students will recognize how the Beatitudes and Works of Mercy are foundations to be true disciples of Christ. Students will develop a deeper understanding of the power of prayer in their daily lives.

Christian Education provides opportunities to reflect and meditate on the presence of the Holy Spirit in guiding and transforming our lives, as seen in scripture through the story of Pentecost and the early Church community.

Christian Education also develops knowledge and understandings of the Creed and how it expresses the essential truths of the Catholic faith. By participating in Liturgy (focusing on the meaning of the Paschal Mystery) students will form a deeper understanding and appreciation of God's love for them through the sacrifice of Jesus. Students will recognize that their prayer and service of others is a response to Jesus' love.

## Goals and Rationale:

### Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ's teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

### Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

## **Principles of Catholic Education:**

These are some of the specific examples of the Principles of Catholic Education embedded into the Catholic Education curriculum for Grade 7:

- (C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.
- Receiving the Sacrament of Confirmation, Eucharist, and Reconciliation
  - Daily Prayers and school liturgies
- (A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.
- Pentecost
  - Applying the Gospel message in daily life
  - Mary’s Fiat
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- Receiving the sacraments
  - Celebrating the Mass
  - Profession of Faith
  - Cardinal Virtues
  - Living in Community, like the Early Church
  - Different types of prayer forms and types
  - Mary
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- Paschal Mystery
  - Using scripture to pray
  - Applying the Gospel message in daily life
  - Beatitudes
  - Gifts of the Holy Spirit
- (O) ONE – Catholic Education responds to Christ’s desire “that they may all be one” (John 17.21) by integrating the various parts of what we learn into the coherent whole.
- Living life in community

- Identifying as a member of the Body of Christ
- (L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.
- Cardinal Virtues
  - Corporal and Spiritual Works of Mercy
  - The Paschal Mystery
  - Living a Moral Life
  - Dignity of Human Life
  - Intentions and petitions at daily prayer and liturgy
- (I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).
- Analyzing the roles of sponsors and godparents
  - Parent meetings for Confirmation
  - Being a member of the Church community
- (C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.
- Prayer leader roles in class
  - The communion of saints

**Aboriginal Worldviews and Perspectives** (First Peoples’ Principles of Learning):

Connections can be drawn between the Christian Education curriculum and the First Peoples’ Principles of Learning; for example:

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

- Practicing Spiritual and Corporal Works of Mercy
- Moral Life
- Living in Christian community
- Catholic Social Justice teachings

Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.

- Receiving the sacraments
- Participating in liturgy

- Prayer experiences
- Living out your Christian faith in community

Learning involves recognizing the consequences of one's actions

- Living a moral life
- Responding to unjust discrimination
- Sacrament of Reconciliation
- Catholic Social Justice teachings

Learning involves generational roles and responsibilities.

- Traditions of the Church: sacramentals and symbols
- Having godparents and sponsors for Baptism and Confirmation
- Understanding the Church as Institution

Learning recognizes the role of indigenous knowledge.

- First Nations as members of the Church and their experiences

Learning involves patience and time.

- Scripture
- Living in community
- Communicating with other members of the Church (i.e. sponsors, active members of parishes, etc.)
- Service projects

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

- Dignity of Human Life
- Plagiarism

Learning is embedded in memory, history, and story.

- Participation in the Mass
- Liturgy of the Word and Liturgy of the Eucharist
- Early Church: Acts of the Apostles

Learning requires exploration of one's identity.

- Recognizing gifts and talents
- Recognizing the call to be Confirmed
- Analyzing why we need the sacraments of Initiation
- Identity as a member of the Body of Christ



**BIG IDEAS**

The Creed expresses the Christian belief

We are called to live as a fully initiated member of the Catholic Church

The Holy Spirit strengthens us in our Christian Life

**Learning Standards**

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p><b>Profess the faith</b></p> <ul style="list-style-type: none"> <li>• Know the Scripture and the Tradition of the Catholic Church.</li> <li>• Express the Creed of the Catholic Church.</li> </ul> <p><b>Celebrate the Christian Mystery</b></p> <ul style="list-style-type: none"> <li>• Know the meaning of liturgy and sacraments.</li> <li>• Find Christ’s presence in the sacraments, especially in the Eucharist.</li> <li>• Celebrate full, conscious and active participation in liturgy and sacraments.</li> </ul> <p><b>Live a moral life</b></p> <ul style="list-style-type: none"> <li>• Model their lives on the attitudes and actions of Jesus.</li> <li>• Apply the truth and relevance of Scripture to one’s personal life.</li> <li>• Conform their lives to the theological and cardinal virtues.</li> <li>• Engage in the corporal and spiritual works of mercy as acts of love for Christ.</li> <li>• Apply Catholic Social Teaching to life in society.</li> </ul> <p><b>Pray in the life of faith</b></p> <ul style="list-style-type: none"> <li>• Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture.</li> <li>• Know the prayers of the Church.</li> </ul> <p><b>Live in Christian community</b></p> <ul style="list-style-type: none"> <li>• Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life.</li> <li>• Care for the least and the alienated.</li> <li>• Identify elements of faith Catholics share with other Christian communities.</li> </ul>	<p><i>The student, as a child of God, is expected to know:</i></p> <p><b>Prayers &amp; Traditions</b></p> <ul style="list-style-type: none"> <li>• Prayer forms and types: personal; silence, meditation, formal.</li> <li>• Prayer with Scripture.</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Rite of Confirmation</li> <li>• Sacrament</li> <li>• Reconciliation and Eucharist</li> <li>• Liturgy of the Word</li> <li>• Confirmation</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Creed</li> <li>• Paschal Mystery</li> <li>• Church (ecclesiology)</li> <li>• Virtue</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Acts of the Apostles</li> <li>• Gifts of the Holy Spirit</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Corporal and spiritual works of mercy</li> <li>• Chastity (HG&amp;D)</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Mary</li> <li>• Early Church</li> <li>• Profession of faith</li> <li>• Beatitudes</li> </ul>

**Be a missionary disciple**

- Proclaim Jesus as Saviour and Lord through word and action.
- Be present as Christian disciples in society through their student, cultural, and social life.
- Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.

- Service and the common good

## Big Ideas – Elaborations

### The Creed expresses the Christian belief

- What beliefs are expressed in the Creed?
- How does the Creed encompass all that Christians believe?
- How does the structure of the Creed help us to understand the essential aspects of our faith?

### We are called to live as a fully initiated member of the Catholic Church

- What does it mean to live as a fully initiated member of the Catholic Church?
- How do we recognize that we are called to be a fully initiated member of the Catholic Church?

### The Holy Spirit strengthens us in our Christian Life

- How does the Holy Spirit strengthen us in our Christian Life?
- Why do we need to be Confirmed?

## Curricular Competencies – Elaborations

### Professing the faith

- How do you locate Scripture passages?
- How do you express what you believe?
- How do you live your faith?

### Celebrating the Christian Mystery

- How are you preparing to be confirmed?
- What does Confirmation do for you?
- What will you do to keep your faith alive after Confirmation?

### Living a Moral Life

- How can you practice the cardinal virtues?
- What gifts of the Holy Spirit help you to live a moral life?
- How does your service show the Works of Mercy?

### **Praying in the life of faith**

- How is prayer a part of your daily life?
- Where and when do you make time for prayer?
- Are you always asking God for something when you pray? Do you remember to say thank you?

### **Living in Christian Community**

- How do you contribute to the school and parish communities?
- How do you live out your Christian calling at home?
- Who in your community is least cared for? How do you care for them?

### **Being a Missionary Disciple**

- How do your words and actions teach others about Jesus?
- How can you be a disciple of Christ?
- How does receiving Confirmation help you be a better disciple?

## **Content – Elaborations**

### **Prayers & Traditions**

Prayer forms and types: personal, silence, meditation, formal, petition

4.2 share faith through prayer (YC 469, 470, 483; CCC 2558-2567, 2591). [Chosen 18]

4.3 seek, through silence, intimacy with God to find peace in His presence (YC 502, 504; CCC 2705-8).

4.4 articulate the following formal prayers:

- Apostles' Creed (YC 28 CCC 194, 196)
- Nicene Creed (YC 29 CCC 195)
- Prayer for Reverence for Life (hyperlink to resources section / document – for other grades) [rcav.org/prayer-for-reverence-for-life](http://rcav.org/prayer-for-reverence-for-life)
- Prayer for Vocations (hyperlink to resources section / document – for other grades)
- Rosary
- Prayer to the Holy Spirit

2.6 compose intentions for class prayer and/or Mass (YC 283).

## Content – Elaborations

4.1 demonstrate an understanding of the role of Scripture and prayer in daily life (YC 12, 16, 469, 470, 474, 477, 478, 492, 494, 496-510, 517; Acts 2:1-13, 4: 23-37, 2 Tim 3:16, Heb 4:12).

### Liturgy and Sacraments

2.2 identify the sacramentals (YC 272), symbols and rituals of Confirmation (YC 205, CCC 1293-1301; Mt 3:13-17).

2.3 reflect on their experience of sacramentals, symbols and rituals in their preparation for and reception of Confirmation (YC 205, CCC 1293-1305; ; Acts 8:14-17).

2.1 participate in the preparation for and celebration of the Sacrament of Confirmation (CCC 1212, 1285-1289; YC 206, 207).

1.7 describe sacraments as sacred encounters with Christ which helps them live the Catholic faith (YC 172-178, 272; CCC 1667-1670).

2.4 explain the rationale for regularly receiving the Sacraments of Reconciliation and Eucharist (Romans 6, Lk 15:11-32, Mk 2:1-12; CCC 1391-1398, 1468-1470; YC 168).

2.5 reflect on the connection between the First Reading and the Sunday Gospel and how it applies to their daily lives (Lectionary of the year).

3.5 provide examples of Gifts of the Holy Spirit in their own lives (1 Cor 12: 8-11) (YC 310) (CCC 1830-1832).

### Doctrines of the Faith

1.1 Compare the Apostles' Creed (YC 28) to the Nicene Creed (YC 29).

1.2 examine how Jesus' passion (YC 94 - 103), death, resurrection (YC 104 – 108; 1 Cor 15:14; Rom 6:9), and ascension are the foundations of the Christian faith.

1.3 examine Pentecost (Acts 2.1-13; YC 118, 204) as a pivotal event in the establishment of the Catholic Church (YC 118; CCC 1285-1321; Acts 2:37-42).

1.8 recognize the Church as a visible body (YC 121-124) and the Pope as the Christ's Vicar on earth (YC 141 – 143) (Mt 16:13-19).

3.4 analyze situations in the world that demonstrate the consequences of ignoring the common good in relation to the Cardinal Virtues (YC 300-304, 331).

3.7 identify situations of discrimination and provide a Christian response.

### Scripture

Pentecost (Acts 2:1-13) and the Holy Spirit (Acts 8:14-17).

3.5 provide examples of Gifts of the Holy Spirit (YC 310; Isaiah 11:2-3) in their own lives.

### Dignity of the Human Person

3.8 participate, through service opportunities, in the Corporal and Spiritual Works of Mercy as a response to the Gospel Call (YC 449-451).

3.10 identify organizations that protect and promote the Dignity of Human Life (YC 378, 379, 383, 446-449).

## Content – Elaborations

3.9 explain the role of chastity in all Christian vocations and in their own lives (see Human Growth & Development document & Health & Career Education document).

### Discipleship

1.4 identify the characteristics that make Mary a model for modern day discipleship. YOUCAT references on Mary – page 80, 82, 83, 117, 147, 148, 149, 479, 481

1.5 compare and contrast the Christian way of life in the early Church with the Church of today.

3.1 identify the missionary nature of the early Church as it proclaimed the Good News and apply it to contemporary life (Acts 2:14-47, 9, 10:34-48).

3.3 explore the role of compassion and forgiveness in daily living as exemplified by the Beatitudes (YC 229, YC 283, 284; CCC 1716-1717, 1725-1726; Mt 5: 3-12).

3.2 examine how the saints lived their Baptismal call (YC 200-202; Mt 3:13-17, Mk 1:9-11, Jn 1:29-34) as Beatitude people (YC 281-285, 299-304; Mat 5:3-4, Lk 6:20-26).

3.4 analyze situations in the world that demonstrate the consequences of ignoring the common good in relation to the Cardinal Virtues (YC 300-304).

3.5 provide examples of Gifts of the Holy Spirit in their own lives (YC 310).

3.6 reflect on their own gifts and talents and those of their peers and explain how they are important in building God's Kingdom (YC 89, 139; Mk 2:17).

### Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity's identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: ‘It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue’ (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity.” (On Religious Education in School, 17-18)

*Nemo dat quod non habet* (One cannot give what they do not have)

The great apologist Frank Sheed proposed “two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church’s dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her.”

Sheed also proposes two indispensable elements in teaching religion:

“(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils.” (Frank J. Sheed, *Are we Really Teaching Religion?*)

**Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)**

[Achievement Indicators](#)

#### **Learning Resources:**

Bible: Catholic Youth Bible (NSRV/NAB)

Catechism of the Catholic Church (CCC)

YOUCAT (YC)

Chosen

Decision Point

Theology of the Body for Teens (Middle School) <https://ascensionpress.com/t/category/study-programs/teen-chastity/middle-school-edition>

Love and Life