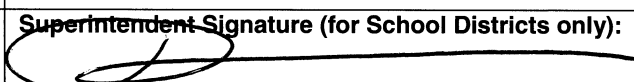





Christian Education 12

School District/Independent School Authority Name: Catholic Independent Schools Vancouver Archdiocese (CISVA)	School District/Independent School Authority Number (e.g. SD43, Authority #432): #117
Developed by: CISVA CE 12 teachers	Date Developed: 2 November 2018
School Name:	Principal's Name:
Superintendent Approval Date (for School Districts only): <i>4 JUNE 2019</i>	Superintendent Signature (for School Districts only): 
Board/Authority Approval Date: <i>4 JUNE 2019</i>	Board/Authority Chair Signature: 
Course Name: Christian Education 12: Catholic Identity and Witness YPHR 12A	Grade Level of Course: 12
Number of Course Credits: 4	Number of Hours of Instruction: 120

Board/Authority Prerequisite(s):

None

Special Training, Facilities or Equipment Required:

None

Course Synopsis:

The primary goal of Christian Education 12 is to encourage students to respond to the call of Christ as Christian witnesses in the world. Consequently, the curriculum supports the student to discover their own identity as children of God by:

1. Discerning who they are and how they are influenced by family, culture, society, and the world

In their capacity as responsible Catholics, students are guided in their learning to reflect and construct a sense of Catholic Identity and worldview, respectful of other worldviews.

As humans, we are created as a body and soul union, in filial relationship with God, and ordered toward beatitude. Nonetheless, differing ideologies and anthropologies challenge this understanding of our relationship with our Heavenly Father. Our world offers contradictory ideas about our purpose and nature, but the truth of who we are remains eternally grounded in our creation by a loving God.

Amidst much of the confusion in our world today, we continue to see how our life in Christ is the best antidote to our broken world which is wounded by original sin.

2. Preparing them to respond to God's call

Everyone is called to holiness and the eternal joy of heaven. Each of us is asked to discern God's will for our lives; this discernment requires an understanding of vocation and its daily application. The discernment of our actions must be made in the context of our relationship with Christ; therefore, the life of Jesus gives us both the means and path to salvation but also a blueprint that is inherently tied to moral living and vocations. This is tied to our primary vocation as well as our universal vocation which is to be a saint.

3. Deepening their understanding of who He is - Christ revealed through the gospels

We are marked by the effects of original sin, and our own sin, but more importantly, are participants in the covenant offered to us by Christ. The life of Christ is both the climax of human history and the pivotal revelation of what it means to be a child of God. In Scripture, Jesus reveals to us the intimate nature of God, a communion of three Persons and abounding love, and how everyone is called to holiness and participation in the divine life of God: love. This expresses the nobility of humans who are called to be like God. Christ is the answer to the sin that divides, the brokenness that injures, and the seeming meaninglessness of suffering. Through the scriptures, prayer, and Christian community, we come to know Christ, and then begin to bring Him to the world.

4. Fulfilling their mission as baptized Catholics to live faithful and fruitful lives in the world; furthering the reign of God.

The journey from knowing God to loving God is a lifelong work lived through our vocation, moral living, prayer life, and witness in this world. By providing them with opportunities to develop their communication and critical thinking skills, students are encouraged to explore who they are, where they are going, how they get there, and Christ's answer to each of these questions. As filial creatures, we come to understand how the human person in turn reveals God to the world. We are free when we respond to God's love by living out our lives as His children: as a unity of body and soul.

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 12:

- (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.
- Within the sacred space of your classroom designate an area for a prayer table, including, but not limited to a bible, candle, rosary beads, intentions basket, and other liturgical elements (colours etc.).
- (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.
- A reading and discussion of the Gospel of John is relevant to personal and social issues.
 - Create a personal Scripture journal in response to (select readings), Lectio Divina, Pray Read Imagine Meditate Apply (PRIMA) process with Scripture, etc.
- (T) TRADITION** – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- Ensure that both good literature and excellent resources are part of what is referred to and discussed in class (e.g. C. S. Lewis).
 - Create a place that reflects traditions of our faith (icons on walls, pictures of Holy Family etc.).
 - Show respect for the depth of the tradition of the faith in word and deed. Give opportunities for different forms of prayer and worship passed down through the ages.
- (H) HOLY** – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- Emphasize and model that personal holiness is a life-long work and needs to be supported by a relationship with Christ.
- (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.
- As a course that explores Catholic Identity, students are encouraged to discuss the relevancy and ramifications of their Catholic faith to all aspects of their lives.
- (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.
- Explore and compare definitions of love especially in the context of one’s relationship to God and our neighbour.
- (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).
- Encourage students to reflect upon the values and worldview provided by their parents as they discern their own Catholic identity.

(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.

- Teachers can model an appreciation for each student by taking time to know and listen to each student and their concerns and use this knowledge to create a welcoming environment and lessons that reflect student interests.

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.

- Understanding one's role and responsibilities as a part of a family, as a citizen, and as a member of the Body of Christ.

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

- Understanding that theological and philosophical concepts have practical applications.
- Helping learners recognize that they are part of the Body of Christ, and that they are called to relationship with each other and the world.
- Realizing that each student has a specific call, in a specific time, with a specific mission.

Learning involves recognizing the consequences of one's actions.

- Helping learners realize that they do not live in isolation - that their actions, both good and bad, have repercussions for all.
- Restorative justice is important for the community.

Learning involves generational roles and responsibilities.

- Students are encouraged to share their volunteer experiences.
- Students discuss the various contributions of different generations.

Learning recognizes the role of indigenous knowledge.

- Students appreciate the role of oral traditions in sharing information.
- Recognizing the importance of preserving language and culture.

Learning involves patience and time.

- Sometimes ideas need to be articulated several times and in different ways in order to be understood well.

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

- Personal stories cannot be shared with the community unless permission is given.
- Teachers will practice and demonstrate appropriate boundaries, confidentiality, and discretion for the safety and protection of students.

Learning is embedded in memory, history, and story.

- Reading and analyzing the narrative of Christ's story in the Gospel of John provides us with a model of how to live.

Learning requires exploration of one's identity.

- In order to understand other ways of learning and experiencing, we need to first understand who we are and what our own worldview is.

BIG IDEAS

We are all called to holiness.

Christ reveals Himself as our model.

We are created, as a union of body and soul, for filial relationship with God the Father and with each other.

My relationship with God guides my life.

Learning Standards

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p>Profess the faith</p> <ul style="list-style-type: none"> • Know the Scripture and the Tradition of the Catholic Church. • Express the Creed of the Catholic Church. <p>Celebrate the Christian Mystery</p> <ul style="list-style-type: none"> • Know the meaning of liturgy and sacraments. • Find Christ’s presence in the sacraments, especially in the Eucharist. • Celebrate full, conscious and active participation in liturgy and sacraments. <p>Live a moral life</p> <ul style="list-style-type: none"> • Model their lives on the attitudes and actions of Jesus. • Apply the truth and relevance of Scripture to one’s personal life. • Conform their lives to the theological and cardinal virtues. • Engage in the corporal and spiritual works of mercy as acts of love for Christ. • Apply Catholic Social Teaching to life in society. <p>Pray in the life of faith</p> <ul style="list-style-type: none"> • Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture. • Know the prayers of the Church. <p>Live in Christian community</p> <ul style="list-style-type: none"> • Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life. • Care for the least and the alienated. • Identify elements of faith Catholics share with other Christian communities. <p>Being a missionary disciple</p> <ul style="list-style-type: none"> • Proclaim Jesus as Saviour and Lord through word and action. 	<p><i>The student, as a child of God, is expected to know:</i></p> <p>Prayers & Traditions</p> <ul style="list-style-type: none"> • Discernment and charisma • Expressions of prayer • Obstacles to prayer <p>Liturgy and Sacraments</p> <ul style="list-style-type: none"> • Marriage, Holy Orders <p>Doctrines of the Faith</p> <ul style="list-style-type: none"> • Christology • Marriage • Anthropology <p>Scripture</p> <ul style="list-style-type: none"> • Divine inspiration • Four sources of scripture (typology) • Genre and context • Unity of Old and New Testament • Gospel of John (Christology) • Genesis (Covenant and original sin) • Beatitudes <p>Dignity of the Human Person</p> <ul style="list-style-type: none"> • Sexuality and chastity • Dignity of the human person <p>Discipleship</p> <ul style="list-style-type: none"> • Christian living • Vocation (states of life) • Worldview

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| <ul style="list-style-type: none">• 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. | |
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Big Ideas – Elaborations *(Sample questions to support inquiry with students)*

We are all called to holiness.

- How can I best respond to the call for a personal relationship with God?
- How can I discern God's will for my life?
- How can we know that the human person was made for holiness?
- How does one grow in holiness?
- Why do I want to be holy?

Christ reveals Himself as our model.

- Who is Jesus? How do we know?
- How can an appreciation of scripture make visible who Christ is and His mission?
- How does the life of Christ show us our dignity, call to holiness, and vocation?
- What does Christ reveal about my humanity and dignity?
- How does the Incarnation change humanity?

We are created, as a union of body and soul, for relationship with God the Father and each other.

- Who are we? Who am I created to be?
- How do I fulfill my mission to live a faithful and fruitful life in the world?
- What is an authentic relationship with God?
- How does prayer cultivate our relationship with God and others?
- What is good relationship?
- How do conflicting ideologies and philosophies contradict the nature of the human person?

My relationship with God guides my life.

- Who is He calling me to be?
- How can I let God model my path to holiness and vocation?
- How does my relationship with God move and help me be a witness to Him?

Curricular Competencies – Elaborations *(Sample questions to support inquiry with students)*

Professing the faith

- How is Christology visible in the Gospel of John and other books?
- How does our appreciation for the Gospel of John deepen our understanding of identity and vocation?
- What are the limits to biblical literalism?
- What does the Church believe about truth in Scripture?
- How does the life of Christ unify the Old and New Testament?
- What is the fourfold sense of Scripture?

Celebrating the Christian Mystery

- What is a vocation? What is the purpose of a vocation?
- How is chastity lived in all vocations?
- What is the difference between marriage and celibacy and how do they serve each other?
- What is discernment? How do we discern our vocation?
- Distinguish between secular marriage and Christian marriage.
- What is the difference between divorce and annulment?
- How does sexual intercourse, in marriage, reveal self-giving Trinitarian love?
- Read the account of the multiplication of loaves and fishes and the Bread of Life discourse (Jn. 6: 1-15, 22-60); discuss the challenges Christ gives to us in this eucharistic revelation.

Living a Moral Life

- Give practical examples of the two elements of Catholic Social Teaching.
- How does one analyze and respond to issues of injustice in one's community and the world?
- Read and analyze scripture, for example, the story of the Samaritan woman at the well (Jn. 4: 4-42) and discuss the problematic balance between the notions of mercy and justice.
- Read and analyze scripture, for example, the story of the man born blind (Jn. 9: 1-38) and discuss the tensions between the letter of the law and the spirit of the law.
- How can young adults live lives of chastity?

Praying in the life of faith

- What is the distinction between personal (private) and public prayer (liturgical)?

- What are the characteristics of authentic prayer?
- How is Scripture important to prayer?
- What are some obstacles to prayer?
- How has technology affected our ability to pray?
- How does the human body reveal that we are made for prayer?
- What do Mary's words at the Wedding at Cana (Jn. 2: 3, 5) reveal about the relevance of a relationship with Christ in the world.
- After taking the Charism Inventory survey, identify your top three and discuss how you will live your charisms considering this year's CISVA theme.
- How does the practice of Christian meditation enhance your relationship with God and others?

Living in Christian Community

- How can the Corporal and Spiritual Works of Mercy help us build up the Kingdom of God?
- Discuss the impact of Catholic Social Teaching in your community, in the province, country, and/or the world.
- How did your service projects fulfill your desire to serve others and model your life in Jesus?
- Read and analyze Jesus' words in Jn. 13:34 in terms of our call to service and justice.
- How does God as a community of persons inform how we are made for union as members of the Church and humans?

Being a Missionary Disciple

- What are the practical ramifications of being a disciple of Christ?
- How has this course aided you in developing an understanding and experience of the Catholic faith?
- Write a personal reflection on your growth and experiences with respect to the curricular and core competencies and Catholic principles of education. How have you grown spiritually over the course of the last five years?

Prayers & Traditions

Discernment and charism

Define: discernment and charism

Expressions of prayer

Define: individual prayer with respect to the essence and expressions of vocal and meditative/contemplative prayer

Engage in Christian Communal Prayer

Obstacles to prayer

Analyze the obstacles to both individual prayer and communal prayer and identify ways to overcome them

Liturgy and Sacraments

Marriage, Holy Orders

Recognize the sacrament of marriage as free, full, faithful and fruitful

Compare common-law and civil unions to sacramental and non-sacramental Church marriage

Doctrines of the Faith

Christology

Define Christology

Marriage

Distinguish between divorce and annulment

Explain the two-fold purpose of sexual intercourse in marriage as unitive and procreative

Anthropology

Summarize Catholic anthropology

Contrast the position of Catholic anthropology with contradictory anthropologies

Scripture

Divine inspiration and history

Explain Catholic understanding of scripture

Define “literalism” and defend the Church’s rejection of it

Content – Elaborations *(Curricular content detail)*

Four senses of scripture (typology)

- Explain Catholic understanding of scripture

- Define “literalism” and defend the Church’s rejection of it

Genre and context

- Explain Catholic understanding of scripture

- Define “literalism” and defend the Church’s rejection of it

Unity of Old and New Testament

- Explain Catholic understanding of scripture

- Define “literalism” and defend the Church’s rejection of it

Gospel of John (Christology)

- Analyze the key Christological ideas in the Gospel of John

Genesis (Covenant and original sin)

- Describe how we are called into covenant with God as a response to original sin

Beatitudes

- Explain “the Kingdom/Reign of God” with respect to the beatitudes and biblical metaphors

Dignity of the Human Person

Sexuality and chastity

- Describe how chastity is lived out in these states of life: single, religious, consecrated virginity, priesthood and married

- Explain the two-fold purpose of sexual intercourse in marriage as unitive and procreative

- Explain Natural Family Planning

Dignity of the human person

- Explain “the Kingdom/Reign of God” with respect to the beatitudes and biblical metaphors

- Examine contemporary dilemmas that compromise the dignity of the human person

- Develop a response to contemporary dilemmas that compromise the dignity of the human person and defend why the Church’s teaching are the most humanizing

- Participate in and reflect on activities that restore and/or affirm the dignity of the human person, considering the Gospel

Discipleship

Content – Elaborations *(Curricular content detail)*

Christian living

Apply to contemporary life the key Christological ideas in the Gospel of John

Vocation (states of life)

Distinguish between profession and vocation

Describe how chastity is lived out in these states of life: single, religious, consecrated virginity, priesthood and married

Differentiate between primary and secondary vocation

Worldview

Reflect on his/her family/individual history/worldview

Recommended Instructional Components:

“Religious education in schools fits into the evangelizing 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 rigor 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 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 www.thebibleproject.com
- Word on Fire <https://www.wordonfire.org/>
- Catholic Education Resource Centre (CERC) <https://www.catholiceducation.org/en/>
- FORMED <https://formed.org/>
- Humanum Series <http://www.eccefilms.com/humanum/>

Other

- *Mere Christianity*, C. S. Lewis
- *Handbook on Christian Apologetics*, Peter Kreeft