



Christian Education 4

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

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>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><i>The student, as a child of God, is expected to know:</i></p> <p>Prayers & Traditions</p> <ul style="list-style-type: none"> • Forms of prayer • Prayer with Scripture • Marian prayers • Communal prayer <p>Liturgy and Sacraments</p> <ul style="list-style-type: none"> • Liturgical seasons • The Mass <p>Doctrines of the Faith</p> <ul style="list-style-type: none"> • Jesus • Christ and the Church • Mary <p>Scripture</p> <ul style="list-style-type: none"> • Parables <p>Dignity of the Human Person</p> <ul style="list-style-type: none"> • Morality • Human growth and development <p>Discipleship</p> <ul style="list-style-type: none"> • Evangelization and mission • Christian witness

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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