



## 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:

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