



## 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.

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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