



## Christian Education 7

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

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

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

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

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

## Goals and Rationale:

### Rationale

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

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

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

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

### Goals

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

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

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

## **Principles of Catholic Education:**

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

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

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

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

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

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

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

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

- Receiving the sacraments
- Participating in liturgy

- Prayer experiences
- Living out your Christian faith in community

Learning involves recognizing the consequences of one's actions

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

Learning involves generational roles and responsibilities.

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

Learning recognizes the role of indigenous knowledge.

- First Nations as members of the Church and their experiences

Learning involves patience and time.

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

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

- Dignity of Human Life
- Plagiarism

Learning is embedded in memory, history, and story.

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

Learning requires exploration of one's identity.

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



**BIG IDEAS**

The Creed expresses the Christian belief

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

The Holy Spirit strengthens us in our Christian Life

**Learning Standards**

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

**Be a missionary disciple**

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

- Service and the common good

## Big Ideas – Elaborations

### The Creed expresses the Christian belief

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

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

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

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

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

## Curricular Competencies – Elaborations

### Professing the faith

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

### Celebrating the Christian Mystery

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

### Living a Moral Life

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



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

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

### **Living in Christian Community**

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

### **Being a Missionary Disciple**

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

## **Content – Elaborations**

### **Prayers & Traditions**

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

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

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

4.4 articulate the following formal prayers:

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

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

## Content – Elaborations

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

### Liturgy and Sacraments

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

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

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

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

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

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

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

### Doctrines of the Faith

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

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

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

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

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

3.7 identify situations of discrimination and provide a Christian response.

### Scripture

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

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

### Dignity of the Human Person

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

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

## Content – Elaborations

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

### Discipleship

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

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

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

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

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

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

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

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

### Recommended Instructional Components:

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

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

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

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

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

Sheed also proposes two indispensable elements in teaching religion:

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

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

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

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

[Achievement Indicators](#)

**Learning Resources:**

Bible: Catholic Youth Bible (NSRV/NAB)

Catechism of the Catholic Church (CCC)

YOUCAT (YC)

Chosen

Decision Point

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

Love and Life