



Christian Education 8

Developed by: CISVA CE 8 teachers	Date Developed: 29 June 2018
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Course Synopsis:

Christian Education 8 is designed to promote a living relationship with God by providing the students with opportunities to know, love and serve Him. Through the students' study of Hebrew Scripture in the Old Testament, with a focus on the formation of the covenantal relationships between God and His people, students will explore: Biblical truths, creation and evolution, the Pentateuch, and the Holy Trinity.

By exploring, questioning and reflecting upon Sacred Scriptures, students will come to better understand and appreciate Salvation History's origins and connect them to the New Testament.

Students will be able to profess their faith, celebrate the Christian Mystery, live a moral life within a Christian community and learn what it means to be a missionary disciple.

As students engage in their faith studies, their understanding of their spiritual lives and practices will come alive as they live out their own covenantal relationship with God.

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 8:

- (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.
- Eucharist
 - New Testament as fulfillment of the Old Testament
 - Prefiguring Christ (Adam, Isaac, Joseph, Moses)
 - Jesus as fulfillment of all covenants
- (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.
- Reconciliation
 - Prophets and prophecies
 - Oral Tradition, Written and Edited Word → Bible
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- Pre-history stories (Adam to Tower of Babel)
 - Judeo-Christian expressions
 - Prayer rooted in Hebrew Scripture
 - Grace, Salvation and Redemption
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- Discipleship
 - God's Call
 - Kingship/Messianic
- (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.
- Covenant Narrative
 - Tower of Babel
 - Community

(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.

- Covenantal Relationship with God and others
- Adamic/Creation Covenant
- Community

(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).

- Sacraments of Initiation
- Chastity
- Mosaic Covenant – Ten Commandments

(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.

- Covenantal Relationship with God and others
- God’s Call
- Grace, Salvation and Redemption

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.

- Adamic/Creation Covenant

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

- Covenantal Relationships

Learning involves recognizing the consequences of one's actions

- Grace, Salvation and Redemption

Learning involves generational roles and responsibilities.

- Sacraments of Initiation
- Discipleship

Learning recognizes the role of indigenous knowledge.

- Prayers and Traditions

- Old Testament
- Prayer rooted in the Old Testament
- Creation Story

Learning involves patience and time.

- Noahic Covenant
- Abrahamic Covenant
- Mosaic Covenant
- Puberty
- Covenant Narrative
- Liturgical Year (Advent and Lent, Triduum)

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

- Judeo-Christian expressions/practices of sacred space
- Sacraments

Learning is embedded in memory, history, and story.

- Pentateuch
- Adamic Covenant
- Noahic Covenant
- Abrahamic Covenant
- Mosaic Covenant

Learning requires exploration of one's identity.

- God's Call
- Puberty
- Sacraments of vocation
- Judeo-Christian expressions/practices of sacred space
- Prayer
- Paths of Spirituality
- Discipleship



BIG IDEAS

God desires to live with all people in a covenantal relationship rooted in love through all of time

The Bible is God’s revelation of Himself to humanity

Through prayer and Tradition, we continuously renew our covenantal relationships with God and others

You are made by and for God, and therefore you should trust Him with your happiness (cf. Isaiah 62.5)

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"> • Liturgy of the Hours • Judeo-Christian expressions/practices of sacred space • Biblical stories of the Liturgical Year • Old Testament roots of Liturgical Year traditions • Prayer rooted in Hebrew Scripture • Liturgical Year <p>Liturgy and Sacraments</p> <ul style="list-style-type: none"> • Baptism • Sacrament of the Eucharist • Sacrament of Anointing of the Sick • Sacraments of vocation • Sacrament of Reconciliation <p>Doctrines of the Faith</p> <ul style="list-style-type: none"> • Covenantal relationship with God • Word of God: Scripture • Creation • Original sin • Grace, Salvation, and Redemption • Chastity <p>Scripture</p> <ul style="list-style-type: none"> • Adamic / Creation Covenant • Noahic Covenant • Abrahamic Covenant • Mosaic Covenant

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.

- Davidic Covenant
- Messianic Covenant
- Covenant narrative

Dignity of the Human Person

- Puberty (HG&D)

Discipleship

- Community
- God's call

Big Ideas – Elaborations

God desires to live with all people in a covenantal relationship rooted in love through all of time

- How do we make sense of the universality of humanity as children of God?
- Why are we called to live in a covenantal relationship?

The Bible is God’s revelation of Himself to humanity

- How does God communicate with humanity?
- Why is it important to recognize that God wishes to communicate to us, his people?
- How do we recognize that the Old Testament is the preparation/unfolding and the New Testament is the fulfillment of revelation?

Through prayer and Tradition, we continuously renew our covenantal relationships with God and others

- How do we build and sustain important relationships?

You are made by and for God, and therefore you should trust Him with your happiness (cf. Isaiah 62.5)

- How do we attain happiness?

Curricular Competencies – Elaborations

Professing the faith

- How do you live your faith?
- What is the Catholic Creed?
- What do we believe?
- What are the pillars of our faith?

Celebrating the Christian Mystery

- What is the Paschal Mystery?
- Why is it important for us to go to Mass/worship?
- Why do we genuflect in front of the tabernacle?
- Why do we honour Jewish traditions?
- How can we participate in the Liturgy?

- What are Sacraments?

Living a Moral Life

- What is it to live a moral life?
- Where do we find direction to live a moral life?
- What is Catholic Social Teaching?
- What is Theology?
- How do the Gospels teach us to live?

Praying in the life of faith

- What are novenas?
- Why do we follow a Liturgical Year?
- What is the Rosary?
- How do we examine our conscience?
- How relevant is the need for prayer?
- What impact does prayer have on your life?

Living in the Christian Community

- Is there a Catholic identity? Explain.
- To what extent are you living as a Christian?
- How do you care for the marginalized?
- What impact do Christian beliefs have on your life?
- How does fine arts contribute to a shared Catholic identity?

Being a missionary disciple

- How would you explain and share your faith?
- Are you ready to die for your faith?
- How do you stand up for/defend your faith?
- How do you evangelize others?
- How do we serve others?

Content – Elaborations

Prayers & Traditions

Liturgy of the Hours

B2 Participate in the Liturgy of the Hours (YC 188)

Judeo-Christian experiences/practices of sacred space

B4 Discuss examples of Judeo-Christian expressions/practices of sacred space (YC189; CCC1179-1181,1197-1198) (i.e. where we meet God)

- e.g. Ark of the Covenant; Burning Bush (Exodus 3); Temple 1Kings5 – 8; Mountain; Altar; Water (Gn1.1-2; Gn7.9-11; Ex14); Blood

Biblical Stories of the Liturgical Year

B5 Identify the Biblical stories that are linked to the Liturgical Year (YC186; CCC1168-1173, 1194-1195)

- e.g. the Incarnational Cycle of Advent and Christmas; the Paschal Cycle of Lent and Easter

Old Testament roots of Liturgical Year traditions

B7 Find parallels between the Old Testament themes to Catholic traditions within the Liturgical Year:

- Israelites' Exile and the Sin-Reconciliation Cycle
- God using imperfect people in the plan of redemption
- Exodus Wanderings and Searching
- Holiness Code (Leviticus 17-26 often including verse 27)

Prayer rooted in Hebrew Scripture

B3 Design prayer services utilizing the Old Testament (e.g. Psalms)

- Old Testament Scripture
- Environment/Sacred Space

Liturgy and Sacraments

Baptism

A2 Illustrate how a "Catholic" is marked by baptism (CCC 1213-1284) and lives as a sacramental Christian (CCC 1210; Part 2 CCC)

D6 Relate Baptism (YC194) to God's plan of Salvation (e.g. Gn1.1-2; Gn1.9-13; Gn1.20-23)

Sacrament of the Eucharist

F3 Connect the sacrifice of the Passover lamb (Ex12.14-28) to Jesus as the Lamb of God in the Eucharist (Jn13.1-20)

I3 Express how the sacred marital act of sexual intercourse is "second only to Mass as prayer" (St. John Paul II -Theology of the Body; CCC2360-2363; Genesis 2.18,24)

Content – Elaborations

Sacrament of Anointing

G6 Connect the role of Anointing to living out the Covenant (i.e. Abrahamic Gen 17.10-11, Mosaic Ex 24.3-8, Davidic 2Sam 7.12-17, and Messianic)

Sacraments of vocation

I4 Distinguish between chastity and celibacy (CCC2348-2350)

Sacrament of Reconciliation

I6 Relate the need for healing sexual brokenness to reconciliation (CCC2348; Galatians 5.16-17; Matthew 19.8; John 4.1-42; John 8.1-11)

Doctrines of the Faith

Covenantal relationship with God

A1 Articulate what it means to be in a covenantal relationship in which he/she is unconditionally loved as a child of God and “made in His image” (Genesis 1.26-27; CCC 1692)

B1 Define prayer as a way to have a covenantal relationship with God (YC 8, 116, 334-336)

E1 Define Covenant as a sacred bond between God and His Chosen People (Ex19.5; YC 8; CCC 54-64; 70-72)

Word of God: Scripture

C1 Describe the process of writing and collecting the books of the Bible (CCC101-123)

- The written record of the human experience of/with God as inspired by the Holy Spirit (Divine Inspiration CCC74-100)
- Oral, written, edited and canonized

C3 Distinguish between historical, scientific and scriptural truth in the Old Testament stories of Creation (Genesis 1, 2; YC14-15)

B6 Demonstrate how to locate biblical readings by chapter and verse (e.g. Ex12.43-13.16)

C2 Relate the three categories of the Old Testament writings (i.e. History, Wisdom, Prophetic) to the lived experience of the People of God (YC16,17)

Creation

D1 Relate the two origin stories of Creation (Genesis 1 and Genesis 2) to the religious truths including

- God created everything good out of love for love
- God created man and woman to be co-creators and stewards of the life/the world
- God made man and woman in His image (intellect, free will, eternal soul, relational)
- God created us to be in covenantal relationship with Him (YC 8; CCC 54-64, 70-74)

D2 Explain the Catholic world view of creation in light of natural science (YC42; CCC282-289)

Original sin

D3 Identify the cause (i.e. pride) and consequence (i.e. death) of Original Sin (Gen3; YC68)

Content – Elaborations

D4 Synthesize a definition of sin as a separation from God (YC 315) using these Old Testament stories:

- Cain & Abel Gen 4
- The Flood Gen 6 – 9.17
- Tower of Babel Gen 11.1-9

G2 Describe the role of the Judges (e.g. Samson, Deborah, Gideon) in the cycle of sin (Judges 2.11-23)

H1 Reflect on the Israelite's and our disregard of the Covenant resulting in personal and social Exile (2Kings 25; CCC 709-710)

Grace, salvation, and redemption

D5 Explain how Old Testament stories reveal God's saving grace and redemption.

E6 Explain how Joseph's suffering and redemption foreshadows Christ's Paschal Mystery (Jn14.1-7; Jn18.1-11; Mk14.43-16; Lk22.47-24.12; Mt26.47-28)

F4 Illustrate how the Israelite Exodus (Ex12.33-13; Crossing the Red Sea Ex14; In the Desert Ex15.22-17, 19-20.21; Golden Calf Ex32-34.9) prefaces our story of sin & redemption

F6 Describe how Jesus is the "new" Moses (i.e. prophet, liberator & founder) (Mt2. - 13.18; Ex1.22-2.10)

H2 Relate the significance of suffering (YC 102) as a time of purification and renewal by finding parallels between Israel, Jesus and us (Isaiah 52.13 – 53)

Chastity

I4 Distinguish between chastity and celibacy (CCC2348-2350)

I5 Define the need for self-mastery in forming loving, committed relationships (CCC2339,1809; Psalm 119.9; Job 31.1; Story of Hosea; Story of Ruth)

Kingdom of God

G4 Distinguish between the Kingdom of God and the kingship of Israel (1Sam 8.1-22)

Scripture

Adamic / Creation covenant

D1 Relate the two origin stories of Creation (Genesis 1 and Genesis 2) to the religious truths including

- God created everything good out of love for love
- God created man and woman to be co-creators and stewards of the life/the world
- God made man and woman in His image (intellect, free will, eternal soul, relational)
- God created us to be in covenantal relationship with Him (YC 8; CCC 54-64, 70-74)

Noahic covenant

D4 Synthesize a definition of sin as a separation from God (YC 315) using these Old Testament stories:

- Cain & Abel Gen 4

Content – Elaborations

- The Flood Gen 6 – 9.17
- Tower of Babel Gen 11.1-9

Abrahamic covenant

- E2 Discuss how Abraham and Sarah are blessed from being in covenant with God (Gn15)
- E3 Describe how Abraham and Isaac pre-figure Jesus' sacrifice to fulfill the Covenant (Gn22.1-19)
- E5 Relate how Joseph's faith journey (Gn 37.12-47.26) confirms the promise of the Abrahamic covenant (Gn 17.5)

Mosaic covenant

- F2 Identify the plagues as examples of God's supremacy over false gods (Ex12.33-13; Deut16.1-8; YC95; CCC 571-573)
- G1 Identify Joshua's role in the covenantal narrative as
 - a model Israelite / faithful servant (Joshua 2)
 - successor of Moses (Joshua 1.1-9)
 - leader of the Israelites into the promised land (Joshua 10.16-11)

Davidic covenant

- G5 Outline the rise, reign and redemption of King David as it relates to God's covenant with His people noting:
 - Saul and the Anointing of David (1Sam 16)
 - David and Goliath (1Sam 17)
 - David sins (2Sam 11-12)
 - David redeemed (2Sam 24.10-17)

Messianic covenant

- F6 Describe how Jesus is the "new" Moses (i.e. prophet, liberator & founder) (Mt2. - 13.18; Ex1.22-2.10)

Covenant narrative

- E4 Recall how the covenant between Jacob and God was restored with Jacob's conversion (name change) (Gn28.10-17; Gn32.22-31)
- G7 Examine Solomon's wisdom (1Kings 3-4; 1Kings 6) and foolishness (1Kings 11.1-13) as it relates to Israel's struggle to keep God's covenant.
- G8 Explore Covenant themes emphasized by the Prophets (YC 116; CCC 683-688, 702-720):
 - Warnings against idolatry
 - Warnings to act justly and treat poor fairly
 - Attempts to deepen the understanding of God's love and mercy
 - Promises of hope for the future (prophet/story)

Content – Elaborations

Dignity of the Human Person

Puberty (Human Growth & Development)

- I1 Articulate how puberty and adolescence are blessings gifted and guided under God's Grace (CCC2331-2336; 1Timothy 4.12)
- I2 Compare and contrast the biological changes that occur in puberty in both adolescent males and females

Discipleship

Community

- A3 Identify what it means to belong to a Catholic school community (Micah 6.8 / CCC 1691-1696)
- A4 Determine how he/she can share his/her talents or gifts to serve within and beyond the school community (CCC 951-953)

God's call

- G9 Compare and contrast the spiritual calling of women in the Old Testament (e.g. Eve, Hannah, Sarah, Esther, Rahab, Ruth, Rachel, Leah, Rebekah) who prefigure Mary (YC 117; CCC 721-726)
- F5 Reflect on the relevance of the Sinai Covenant (Decalogue; Ten Commandments) to his/her relationships with God and others (Ex20.12-17 & Deut5.6-21)
- F1 Examine God's call of Moses (Ex3-4.17) and how God chooses unlikely people (us) to lead others to the promised land (i.e. Promised Land Ex3.8 & Joshua 1.1-6 and Kingdom of God YC 89 & YC139)
- G3 Illustrate how the call of Samuel is instrumental in establishing the kingship for Israel (1Sam 3)

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)

[The Bible Project](#)

[St. Paul Center](#) *NOTE: for teacher background/formation*