



Christian Education 9

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| Developed by: CISVA CE 9 teachers | Date Developed: 1 March 2019 |
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Course Synopsis:

The primary goal of Christian Education 9 is to extend an invitation to students to enter a covenantal relationship with Jesus Christ.

Christian Education 9 is designed to deepen the students understanding of the covenantal relationships established in the Old Testament and brought to life through the Paschal Mystery of Christ in the New Testament. Through the mystery of the Incarnation, God who is in solidarity with His Creation sent His Son to live in solidarity with His people. Because God humbled Himself into the human family, we now share in His divinity.

Therefore, through the exploration of historical Jesus, students learn an in-depth analysis of Jesus' character, the context of the time He lived, why His actions were so radical and counter-cultural, and how, through the Holy Spirit, He expressed authentic love for humanity. Through a covenantal relationship with Christ, students are invited to grow in the practice of faith, hope and love with God and neighbour through service in pursuit of the kingdom.

As a disciple initiated through Baptism, students are equipped with knowledge and dispositions to share in the identity of Jesus (priest, prophet, king) through prayer, sacrament, witness and service. Christian Education 9 provides opportunities for students to recognize that true happiness is rooted in the acceptance of each person's uniqueness and in following God's plan for them.

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 9:

(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.

- Daily prayer /services
- Prayer Tables/Sacred Space
- Participating in school wide mass/reconciliation
- Sharing our “nativity” stories; our baptismal stories
- parish / school initiatives
- Prayer partners with parishioners
- Community prayers at school (during announcements)
- Development and Peace events

(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.

- Comparing the gospels
- Analyzing scripture
- Re-enacting the parables
- Looking at the messages of the bible in today’s world
- Contemporary parables
- Beatitudes in current events

(T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.

- Creed
- Events of the Liturgical year
- Participation in weekly & monthly mass
- Use of the Catholic Youth Bible and the YOUCAT as classroom text
- Real presence of Jesus in the Eucharist
- Weekly/monthly class visits by school chaplain

(H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.

- Living lives that are modeled after the attitudes and actions of Jesus
- Participating in the school’s Holy Mass, reconciliation services and the sacrament of reconciliation
- Engaging in charity ministries/school clubs that challenge students to physically be involved with and pray for those whom they help/visit.

(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.

- One in joining our hearts with Jesus’, so we might see and feel compassion and extend love and mercy with him
- That all may feel welcome in gathering with their diversity of gender, culture, personality and spiritualities, to listen and respond to the love of Christ, empowered as they are sent to love their neighbour as themselves and as Jesus loves us all.
- One in bringing what we know and seek to understand (mystery), and what in faith we hope for in love through prayers of our heart, and most powerfully in and through offering ourselves with Jesus’ self offering through the Eucharist

(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.

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(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).

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(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.

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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.

- Inviting the parents into the school.
- Ongoing reflection of the Core Competencies
- Encouraging the students to participate in class and individual service projects

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

- Students can look for local charities where they can volunteer.

- Relating scripture and current events
- Participating in mass and creating prayer services
- Participating in examination of conscience

Learning involves recognizing the consequences of one's actions

- Lent: Reflection on temptation narratives & consequences of sin
- Resisting temptation - scripture (prayer), fasting, almsgiving
- Lent: Social justice themed prayer services (fasting & feasting) developed by students
- Sacrament of Reconciliation (Truth & reconciliation for past injustice)

Learning involves generational roles and responsibilities.

- Students set up a time to sit and connect/reconnect with their godparents and/or Confirmation sponsors in order to discuss each others' testimonies and/or celebrations or struggles with their faith on their journey.
- Senior students are involved in the organization and leading of the gr 8 and gr 9 retreats and Alpha discussion groups with the support of sponsor teachers.
- Invite Elders into the school and classroom to share their knowledge of a story passed down for generations.
- Before exams or "test weeks", older students may be involved in mentoring younger ones with a de-stressor activity.

Learning recognizes the role of indigenous knowledge.

- Role of the Holy Spirit throughout history
- Recognizing various creation myths
- bring in an indigenous Catholic Priest to present/share

Learning involves patience and time.

- Lectio Divina and other scripture practices (PRIMA)
- Building in reflection time

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

- Roles in the church-duties and responsibilities of priests, bishops,

Learning is embedded in memory, history, and story.

- Stories of connection between salish peoples cycles of the moon and the new testament lectionary during the advent and christmas season (st. marks paper i did as part of mre) , with connections to ecological conversion and action on our shared home of the traditional lands of the coast salish peoples
- Envisioning and contextualizing our relationship with the creator, and our every neighbour of man and nature in the 4 directions of Vancouver-north shore - sea to sky country (pope Francis' inaugurated cycle of creation, sept 01 - oct 04)

- The role of tradition
- Huron carol as intercultural narrative of the nativity

Learning requires exploration of one's identity.

- We are made in God's image. What does this mean?
- Comparing our Baptismal identities (as friend, sibling, child, student, athlete etc.)
- Who Am I?
- We are defined by our culture



Area of Learning: Christian Education – New Covenant: Living in Relationship with Jesus Christ Grade 9

BIG IDEAS

Salvation comes from Jesus' fulfilment of the covenant.

Happiness is rooted in authentic relationship as modelled by Christ.

The Trinity is the central mystery of the faith.

The Incarnation transforms the human experience.

Jesus' identity and teaching invites a personal and communal response.

Learning Standards

| Curricular Competencies | Content |
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| <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 human and theological 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"> • Liturgical year • Our Father • Types of prayer <p>Liturgy and Sacraments</p> <ul style="list-style-type: none"> • Sacraments (Eucharist) • Marriage <p>Doctrines of the Faith</p> <ul style="list-style-type: none"> • Paschal Mystery • Covenant • Messiah • Hypostatic union • Real presence • Incarnation • Trinity <p>Scripture</p> <ul style="list-style-type: none"> • Prophecies • Covenant • Time of Jesus • Mary • Revelation <p>Dignity of the Human Person</p> <ul style="list-style-type: none"> • Relationships (HG&D) • Puberty (HG&D) • Intercourse (HG&D) |

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.

- Chastity (HG&D)

Discipleship

- Prayer
- Kerygma
- Evangelization
- Joseph's response
- Mary's response
- Parables
- Mission of the Church

Big Ideas – Elaborations

Salvation comes from Jesus' fulfilment of the covenant.

- What is salvation? (universal, for Christians, other faiths, people of goodwill)
- What is a covenant? (what is the biblical covenant - how has it evolved from creation to the new creation?)
- How universal is the covenant (the golden rule)?
- What does fulfilment look like?
- What did Jesus come to fulfil?
- How is our baptism tied to the Resurrection and a sign of the new Covenant?
- What is the real Presence?

Happiness is rooted in authentic relationship as modelled by Christ.

- How does society define happiness?
- Love, right relationship (justice), and peace as constitutive elements of happiness?
- How does Jesus explain happiness through the Beatitudes?
- What is happiness? (church perspective versus society)
- What is authentic love?
- What does authentic love look like in a relationship?
- Was Jesus happy when He was here on Earth? If so, how did He show it?
- What contemporary societal issues indicate a separation from God?

The Trinity is the central mystery of the faith.

- What is the mystery of our faith?
- How can you demonstrate an understanding of trinity in a practical manner?
- How was Jesus fully human and fully divine?
- What are the functions/role of the Trinity?
- How do we mirror and give expression in our lives to the love in the life of the trinity?
- How is the creed a reflection of our faith?

The Incarnation transforms the human experience.

- What is the Incarnation?

- What is the importance of the Infancy Narratives?
- How is Jesus revealed through the gospels?
- How do we connect the story of our birth to the birth of Jesus?
- How does receiving the Eucharist and proclaiming His message deepen our relationship with Jesus?
- How is our humanity transformed through the incarnation where Jesus' shares in our humanity, and we may share in his divinity
- How is Mary a model of faith?

Jesus' identity and teaching invites a personal and communal response.

- Who was Jesus?
- How was Jesus a feminist of His day?
- What characteristics of Jewish culture and society provides a comprehensive understanding of Jesus' actions, teachings, and works of mercy?
- How was Jesus countercultural?
- How do we come to know Jesus through the gospels?
- How do we pray?
- How can we understand Jesus as priest, prophet, king; and how may we share in his identity through prayer and sacrament, witness and service
- How do the parables of Jesus teach us about the Kingdom of God?

Curricular Competencies – Elaborations

Professing the faith

- How do we live out our covenantal relationship with God during the liturgical year?
- What is your interpretation of the creed and why?
- How is the Creed celebrated throughout the Liturgical year?

Celebrating the Christian Mystery

- What is the best answer to describe the mystery and why?
- How can we celebrate liturgy and sacraments in a way that invites and cultivate teen's meaningful heart to heart (we lift our hearts to the lord) encounter with Christ (gather, listen, respond) in ways that are relevant and transformative for our contemporary lives and the life of the world around us (sent)

Living a Moral Life

- What would you say about the latest abortion laws?

- How do we live lives that are filled with goodness, beauty and truth?
- What are the four attributes of God's love? How are these attributes reflected in loving committed marriages?
- How can students grow in their disposition, virtue and ability to live their relationships of school, extracurricular, family and society with neighbour love?

Praying in the life of faith

- How is the "Our Father" a summary of the Gospel message?
- How does participation in (and leadership of) prayer in the classroom bring students closer to Jesus?
- What are the four movements of prayer? How can we incorporate the four movements into student created prayers.
- How/why is the Eucharist the greatest prayer of thanks?

Living in Christian Community

- Can you explain how a Christian Community affected _____ (fill in the blank, for example emergency response)?
- How would you describe a Christian Community to?
- What is the community of Saints? How are we on our way to Sainthood?
- How do the Beatitudes teach us to care for others?

Being a Missionary Disciple

- Can you elaborate on the reasons for being a disciple?
- How are we called to be disciples?
- We popped the content into the WDOK suggested questions....and projects.
- How does knowledge of the Gospels (audience, image of Jesus, etc.) help us to understand the intention of the evangelists in spreading the Good News.

Content – Elaborations

Prayers & Traditions

Liturgical year

Discover how we live out our covenantal relationship with God through Christ during the seasons and feast days of the Liturgical Year (YC 186; CCC 1194); that is:

"The mystery of Christ unfolded through the cycle of the year calls us to live His mystery in our own lives"; for example:

- Feast of Christ the King
- Advent

Content – Elaborations

- Christmas
- Mary, Mother of God
- Epiphany
- Lent
- Triduum
- Easter
- Pentecost
- Ascension
- Ordinary Time I and II

Our Father

Explore the sacred language of the Our Father (CCC 2759; Lk 11.1) as an example of a perfect prayer (CCC 2763, 2774) [[Kingdom of God](#)]

Types of prayer

Explore and experience a variety of prayer forms throughout the year; for example:

- Advent Wreath Prayers
- Stations of the Cross
- Lectio Divina
- Sacred Heart of Jesus
- Divine Mercy
- Adoration of Blessed Sacrament
- Jesus Prayer
- Rosary/Scriptural Rosary
- Christian Meditation

Liturgy and Sacraments

Sacraments (Eucharist)

Connect sacramental events in his/her life that parallel the life of Christ through the power of the Holy Spirit (CCC 683 – 747; YC 113-120); for example:

- Baptism (Matthew 3.13-17)
- Reconciliation (Lk 23.34)

Content – Elaborations

- Confirmation (Jn 14.26; Acts 2)
- Holy Communion (Lk 22.19-20; John 6.51)
- Vocation (Jn 13.4-14)

Marriage

Express how the sacred marital act of sexual intercourse is a manifestation of God's love CCC2360-2363; Genesis 2.18,24)

Doctrines of the Faith

Paschal Mystery

Explain how the events below define the Paschal Mystery in his/her life, noting:

- Triduum
- Holy Thursday CCC 610-611 Matthew 26.26-28
- Good Friday
- Easter Vigil
- Easter Sunday
- Ascension
- Pentecost

Covenant

Define Covenant (Genesis Chapter 1 & 2); that is: [\[Kingdom of God\]](#)

- Agreement between parties where the greater bestows benefits in exchange for loyalty, fidelity, protection, etc...
- An invitation to participate in the life of and blessings from God Messiah

Messiah

Describe the Messianic Covenant (CCC 436-40, 528-29, 535, 540, 590, 674); that is:

- How God has chosen to communicate with us, to redeem us and to guarantee us eternal life in Jesus [\[Kingdom of God\]](#)

Hypostatic union

Illustrate how the four Gospels (CCC 512-521) reveal a complete image of Jesus as both human and divine; that is:

- The Gospel of Luke: Universal Compassionate Saviour
- The Gospel of Mark: Suffering Servant
- The Gospel of Matthew: Teacher and New Moses

Content – Elaborations

- The Gospel of John: Divine Messiah

Illustrate the divine power of Jesus through the miracles (YC 91; CCC 547-550) He performed noting:

- Power over death (John 11.38-44)
- Power over evil (Luke 4.38-39)
- Power over nature (John 2.1-11; Matthew 14.15-21)
- Power over sickness (John 5.2-18)

Real presence

Use scripture to show how Jesus explains His real presence in the Eucharist (CCC 1373 – 1381; YC 218); for example:

- John 6.49-58 (The Bread from Heaven)
- Matthew 26.26-28 (Institution of the Last Supper)
- Luke 24.13-25 (Road to Emmaus)

Incarnation

Relate the meaning of the Incarnation (CCC 456-463; YC 76) for the people and context of Jesus' time and our own. [[Kingdom of God](#)]

Trinity

Identify the significance and role of the Trinity at Jesus' Baptism (Matthew 3.13-17; Mark 1.9-11; CCC 535-540; 565-566; YC 87) and Transfiguration (Luke 9.28-36; Mark 9.2-13).

Scripture

Prophesies

Illustrate how the Messianic Covenant is prophesized in Isaiah 9.1-7 and fulfilled in Luke

Compare and contrast how the Suffering Servant (Isaiah 53) prefigures Jesus in Matthew 20.28, 26.28

Explain how the genealogies in Matthew 1.1 and Luke 3.23-38 reveal Jesus as the universal Saviour (YC 71-72)

Covenant

Relate the Messianic Covenant to the Old Testament Covenants (YC 8); for example: [[Kingdom of God](#)]

- Genesis 3 (The Fall; CCC 410)
- Genesis 9 (Noah)
- Genesis 17 (Abraham)
- Exodus 24 (Moses)
- 2 Samuel 5-7 (David; CCC 439)

Content – Elaborations

Time of Jesus

Relate the geography of First Century Palestine to the mission of Jesus noting:

- Regions: Samaria (Luke 11.29), Galilee (, and Judea (John 7.1; John 4.54)
- Cities: Jerusalem (Luke 19.28), Nazareth (Luke 2.39), Bethlehem (Luke 2.1-4), Cana (John 2.1), Capernaum (Luke 4.42-44)
- Bodies of Water: Jordan River (Matthew 3.13), Sea of Galilee (Matthew 4.18-22)

Relate the places in First Century Palestine that were significant to Jesus' ministry; for example:

- Mount Tabor (Transfiguration; Matthew 17.1-7)
- Calvary/Golgotha (Crucifixion; John 19.17)
- Gethsemane/Mount of Olives (Jesus Prays; Matthew 26.36-46)
- Temple of Jerusalem (Mark 11.15-19)

Identify the tension between Jesus and the following First Century Palestine Jewish sects:

- Sadducees (Mark 12.18-27)
- Pharisees (Matthew 23.2-34)
- Scribes (Mark 12.28-34)
- Zealots (Matthew 10.4)

Describe the Jewish expectations of a "messiah" (YC 73, 116, 363; CCC 436-440, 453) as:

- Political Liberator (Isaiah 24.18-23; Isaiah 2.2-4)
- Worldly King (John 12.13-14; John 18.33-38; John 15.26; John 19.19-22)
- Fulfillment of a Prophecy (Luke 2.28-38; John 7.40-42; Acts 3.20-23)

Explain how Jesus' counter-cultural message (Mark 1.2-3; Mark 1.14-15; Luke 4.14-30; Matthew 5.17-18; Matthew 25.31-46; John 18.36-38) challenged the established authority and society in First Century Palestine; for example:

- Denouncing the Scribes and Pharisees (Matthew 23)
- Cleansing the Leper (Mark 1. 40)
- Interactions with Tax Collectors (Mark 2.13-17)
- Dialogue with Women (John 4.7-42)
- Healing on the Sabbath (Mark 3.1-6; John 5)
- Challenging the Wealth of Jewish Society (Matthew 19.24)
- Dining with Sinners (Mark 2.13-17; Luke 5.30)

Content – Elaborations

- Debating with Pontius Pilate (John 19.11-12)

Mary

Synthesize how Mary's "Yes" (Fiat) in Luke 1.38 and the Magnificat in Luke 1.46-55 initiates the fulfillment of the Messianic Covenant (CCC 526)

Revelation

Identify the significance and role of the Trinity at Jesus' Baptism (Matthew 3.13-17; Mark 1.9-11; CCC 535-540; 565-566; YC 87) and Transfiguration (Luke 9.28-36; Mark 9.2-13)

Dignity of the Human Person

Relationships (HG&D)

Apply the characteristics of loving, committed and life-giving covenant with Jesus to relationships with others. (CCC 27-30)

Explain how forming loving, committed relationships requires discernment (YC 291) and gift of one's self (CCC2339,1809; Psalm 119.9; Job 31.1; Story of Hosea; Story of Ruth)

Recognize sexual brokenness and its consequences on our happiness and dignity as the human person (CCC2348; Galatians 5.16-17; Matthew 19.8; John 4.1-42; John 8.1-11)

Puberty (HG&D)

Articulate how puberty and adolescence are blessings gifted and guided under God's Grace (CCC2331-2336; 1Timothy 4.12)

Compare and contrast the biological changes that occur in puberty in both adolescent males and females [NOTE: need refining, cf. CE 8]

Intercourse (HG&D)

Express how the sacred marital act of sexual intercourse is a manifestation of God's love CCC2360-2363; Genesis 2.18,24)

Chastity (HG&D)

Distinguish between chastity and celibacy (CCC2348-2350)

Discipleship

Prayer

Relate the prayer life of Jesus to his/her own prayer life; for example: [Kingdom of God]

- Praying for Others (Matthew 19.13; Jn 17.9; Lk 23.34)
- Praying with Others (Lk 9.28)
- Praying Alone (Lk 5.16; Lk 22.39-46)
- Praying Regularly (Lk 5.16; Lk 18.1)

Deliver a group prayer service using New Testament scripture with this format

Content – Elaborations

- Gather
- Listen
- Respond
- Send Forth

Kerygma

Apply the Proclamation of the Gospel message (Kerygma; CCC 74; YC 1 – 2) to his/her life reflecting on:

- John 14.1-14 (Jesus: The Way, The Truth and the Life)
- Acts 13.26-33 (Paul and Barnabas in Antioch of Pisidia)
- Matthew 10.7-15 (Mission of the 12)
- James 2.14-26 (Faith without works is dead)

Evangelization

Engage in an evangelization experience that strengthens his/her personal relationship with Jesus (CCC 2 – 3)

- See appendix: *Alpha Youth Series*

Joseph's response

Recognize the humanity and faithfulness of Joseph (Matthew 1.19-24) in response to God's call within the Judeo-Roman culture

Mary's response

Synthesize how Mary's "Yes" (Fiat) in Luke 1.38 and the Magnificat in Luke 1.46-55 initiates the fulfillment of the Messianic Covenant (CCC 526)

Parables

Apply the moral lessons of the parables (CCC 546) to his or her own life; for example:

- Prodigal Son (Luke 15.11-32)
- The Sower (Mark 4.2-20)
- The Lost Sheep (Matthew 18.12-14)
- The Talents (Matthew 25.14-30)

Mission of the Church

Interpret the mission of the Church (Matthew 25.31-40) in light of how the Beatitudes (CCC 1716-1729; YC 282-284; Matthew 5.1-12; Luke 6.20-49) challenge him/her to follow Jesus' message and example [[Kingdom of God](#)]

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: Catholic Youth Bible (NSRV/NAB)
Catechism of the Catholic Church (CCC)
YOUCAT (YC)

Program:

ALPHA Youth

Secondary/Supplemental:

The Bible Project (thebibleproject.com)
Word on Fire

Teacher background/formation:

St. Paul Center (stpaulcenter.com)
“Forming Intentional Disciples” Sherry Weddell (OSV)
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