



Christian Education Kindergarten

School District/Independent School Authority Name: Catholic Independent Schools Vancouver Archdiocese (CISVA)	School District/Independent School Authority Number (e.g. SD43, Authority #432): 117
Developed by: CISVA CE Kindergarten teachers	Date Developed: 22 November 2018

Course Synopsis:

The primary goal of Christian Education, in Kindergarten, is to lay the foundation for each student's story with God. The story begins with the realization that our loving God created each of us and the whole world. Students will gain an understanding of their place in God's family, along with Jesus, Mary, His mother, and other holy men and women.

The students will listen to stories from Scripture, especially parables and miracles to help them understand how Jesus showed His love for all and transformed lives through His teaching, healing and friendship. They will begin to develop a relationship with Jesus. As members of the family of God, the Church, the students will be introduced to the many celebrations of the liturgical year including Christmas, Easter and the Mass. They will learn traditional prayers of the Church and will learn to speak to Jesus, with their whole heart, through personal prayers.

Christian Education goes beyond the transferring of information, helping students to view the world with compassion. Following the example of Jesus' New Commandment, "Love one another as I have loved you", the students will be encouraged to go forth and serve others.

Their journey towards sainthood begins!

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 examples of the Principles of Catholic Education in the Catholic Education curriculum for Kindergarten:

(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.

- Knowing Jesus is the Son of God
- Exploring how knowing Jesus transforms the lives of people

(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.

- The sacredness of the Bible as the Word of God
- The Creation story

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

- Easter
- Christmas
- Traditional prayers

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

- The parables and miracles of Jesus reveal his love for his friends
- Compose spontaneous prayers
- Recite the Sign of the Cross, Our Father, Hail Mary and Glory Be

(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.

- Acknowledging that we are all part of the family of God
- Coming together as one to participate in Mass, Living Rosary, Stations of the Cross

(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.

- Mary, Mother of God, saying “yes” to God
- Friends of Jesus and their lives
- Jesus’ New Commandment “Love one another as I have loved you.”

- Realizing the special gifts of every child regardless of gender, race or ability
- Differentiating between appropriate and inappropriate touching

(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).

- Students recognize that their parents chose to send them to a Catholic school, “attached” to a church, God’s house, to assist and support their parents in their duty to educate them
- Parent involvement in ‘I am a Gift from God’

(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.

- God is our good and loving Father and we belong to His family
- We are good stewards of God’s creation
- We serve and help others in our community
- Gather together at mass to pray and receive Jesus’ blessing

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.

- Serving others
- Acknowledging the gift of creation
- Priest visiting the classroom (a witness to saying “yes” to God’s call)
- Family or multi-grouping activities (e.g. prayer services, mass, retreats)
- Visiting God’s house, the Church

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

- Being a friend of Jesus
- Part of the family of God
- Spontaneous prayer
- Providing multiple ways for learners to represent their learning

Learning involves recognizing the consequences of one's actions

- Parables
- Making reparation when we've hurt someone through words or actions

Learning involves generational roles and responsibilities.

- Students take turns leading classroom prayer
- Opportunities to share personal prayers
- Sharing family prayer traditions
- Sharing classroom prayers with family
- Invite priests or grandparents to share their religious experiences
- Students lead students from other classes in prayer

Learning recognizes the role of indigenous knowledge.

- Learning about the earth from a First Peoples' Perspective

Learning involves patience and time.

- Taking time to fully explore concepts so all may develop understanding, not rushing to assess outcomes

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

- Enthronement of the holy bible
- Respectful listening, children feeling comfortable to share their stories

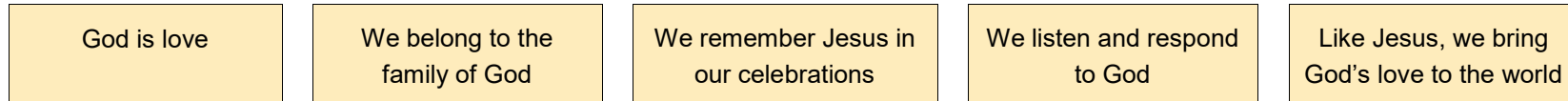
Learning is embedded in memory, history, and story

- Using Scripture to teach lessons
- Sharing their Catholic celebrations

Learning requires exploration of one's identity

- Individual uniqueness as a child of God
- Spontaneous personal prayer

BIG IDEAS



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>Being a missionary disciple</p> <ul style="list-style-type: none"> • Proclaim Jesus as Saviour and Lord through word and action. 	<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"> • Sign of the cross, Our Father, Hail Mary, Glory Be • Prayer forms <p>Liturgy and Sacraments</p> <ul style="list-style-type: none"> • Church • The Lord’s Day • Liturgical seasons <p>Doctrines of the Faith</p> <ul style="list-style-type: none"> • God the Father • Jesus, Son of God • Paschal Mystery • Mary, Mother of God <p>Scripture</p> <ul style="list-style-type: none"> • Parables and miracles • Word of God <p>Dignity of the Human Person</p> <ul style="list-style-type: none"> • Child of God <p>Discipleship</p> <ul style="list-style-type: none"> • Faith community • The New Commandment • Service to others • Response of faith • Conversion, healing

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| <ul style="list-style-type: none">• 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. | |
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Big Ideas – Elaborations

God is love.

- Who is God?
- What does love look like, sound like and feel like?
- How does God show His love?
- Why does God love us? Will He always love us?
- How do we know God is love?

We belong to the family of God.

- What is a family?
- What does it mean to belong?
- What is your role in God's family?
- Who else is in the family of God?
- Why is it important that we are in the family of God?

We listen and speak to God.

- How can we speak to God?
- How does God speak to us?
- How do we hear God?
- Where do we find God's Word?
- Why do we pray to God?

We remember Jesus in our celebrations.

- What celebrations do we have, and how do we celebrate?
- Why do we say we celebrate Mass? Why is it a celebration?
- Why do we celebrate Christmas?
- Why do we celebrate Easter?

Like Jesus, we bring God's love to the world.

- How did Jesus bring God's love to the world?
- How can we bring God's love to the world?

- What kind of love does the world need?
- Where does the world need love?
- Why do we bring God's love to the world?

Curricular Competencies – Elaborations

Professing the faith

- Who is God?
- What did God create?
- Why do we call Jesus the Good Shepherd?
- Who is Mary and why is she important?
- Why do we call the Church the family of God?

Celebrating the Christian Mystery

- Why do we celebrate Mass?
- How do I demonstrate reverence during Mass?
- Why do we celebrate Christmas?
- Why do we celebrate Easter?

Living a Moral Life

- How did Jesus treat His friends?
- What does it look like to model your actions after Jesus?
- What does loving God look like and sound like?
- What does loving others look like and sound like?

Praying in the life of faith

- How do we pray?
- When and where do we pray?
- Why do we pray?
- Can you make the Sign of the Cross?

- Can you say these prayers: Glory Be, Hail Mary, Our Father?

Living in Christian Community

- How do we have a sense of community in our classroom?
- How can we say “yes” to God like Mary did?
- What special talents did God give me?
- How can we use our God given talents to help our community?

Being a Missionary Disciple

- What do you do to help others in your family?
- What do you do to help others in our class/school?
- What do you do to help others in our community?
- How do you show that you are proud to be a Christian?

Content – Elaborations

Prayers & Traditions

Sign of the Cross, Our Father, Hail Mary, Glory Be

Recite the Sign of the Cross (YC 195; CCC 1671, 2157; Mt 28:19-20), Our Father (CCC 511; Mt 6:9-13; Lk 11:2-4), Hail Mary (YC 480; Lk 1:28, 42), and Glory Be

Prayer forms

Compose spontaneous prayers of Blessing and Adoration, Petition, Intercession, Thanksgiving and Praise as a way to communicate with Jesus (YC 483)

Liturgy and Sacraments

Church

Recognize the church as God’s house (1 Tim 3:15; Eph 2:22)

Describe Church as the family of God (YC 134)

Define Mass as a time when we gather as a community with the Priest to pray, and to receive Jesus (YC 171)

The Lord’s Day

Connect Sunday (Lord’s Day) to the Resurrection of Jesus (YC 364-365; CCC1166, 2174-2177; cf. Lk 24:13-35; Mt 28:1-9)

Liturgical seasons

Content – Elaborations

Connect the liturgical season of Christmas to the birth of Jesus (Lk 2:1-20)

Connect the liturgical season of Easter to the resurrection of Jesus. (YC 104-105; Lk 24:1-12)

Doctrines of the Faith

God the Father

Express how God is our good and loving Father (Creator) as described in the creation story (YC 516; Gen 1:1-31)

Jesus, Son of God

Identify Jesus as the Son of God (Lk 3:21; Mt 17:1-9; 1 Jn 4:15-16; Jn 3:16)

Paschal Mystery

Explain that Jesus' death, resurrection, and ascension brings us new life here and in Heaven (YC 52, 108; Lk 24:1-12; Jn 20:1-18; Mt 28:1-10; Mk 16:1-8)

Mary, Mother of God

Identify Mary as the Mother of God (YC 147; CCC 495; Lk 1:26-38; Lk 1:39-45)

Scripture

Parables and miracles

Relate the Parable of the Found Sheep to our friendship with Jesus (Lk 15:4-6)

Share how the parables and miracles of Jesus reveal His Love for us as His friends; for example:

- Miracle stories: Raising Lazarus from the dead (Jn 11:1-44); Calming the Storm (Mk 4:35-41; Mt 8:23-27; Lk 8:22-25); Wedding Feast of Cana (Jn 2:1-12);
- Parable stories: The Good Shepherd (CCC 606-609; Jn 10:1-18); The Sower (Mt 13:33); The Mustard Seed (CCC 541-546; Mt 13:31-32);

Word of God

Acknowledge the sacredness of the Bible as the Word of God (CCC 101-104; 134-141)

Dignity of the Human Person

Child of God

Share what makes them special as a unique creation of God (Ps 139:14)

Human Growth & Development (HG&D)

Learn appropriate terminology for body parts (*IGG/HCE C5/Parent letter/Evening).

Differentiate between appropriate vs. inappropriate touching (IGG/ HCE C6).

Content – Elaborations

Learn ways to respond to inappropriate touching and uncomfortable situations (IGG/HCE C7).

Discipleship

Faith community

Define Mass as a time when we gather as a community with the Priest to pray, and to receive Jesus (YC 171)

The New Commandment

Give examples of how they live Jesus' New Commandment "Love one another as I have loved you." (CCC 1970, 2196; Jn 13:34-35)

Service to others

Demonstrate how we serve and help others (Lk 10:25-37)

Response of faith

Provide examples of how they say "yes" to God like Mary did (i.e. Mary's FIAT is the model of how we should respond to Jesus' friendship) (YC 84; CCC 493-494, 508-511; Lk 1:26-38)

Conversion, healing

Explore how Jesus transformed the lives of the people He touched; for example:

- Peter the Apostle (Mt 4:18; Mt 26:69-75; Jn 21:17);
- Mary Magdalene (Jn 7:53-8:11; Jn 20:16);
- Joseph – His father (Mt 1:18-22; Mt 2:13)

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

Catechesis of the Good Shepherd Level I

Programs:

- I am a Gift of God