



## Christian Education 2

**Developed by:**  
CISVA CE 2 teachers

**Date Developed:**  
25 January 2019

### **Course Synopsis:**

The primary goal of Christian Education Grade 2 is to give to children an understanding of God's profound love for us as they personally encounter Jesus in the Eucharist.

The Grade Two Christian Education curriculum centres around preparing the children for the Sacraments of Reconciliation and First Holy Communion. Jesus gives us the gift of Himself through the celebration of the Mass so that we can get to know Him better as well as bring Him to others. Jesus our Saviour came to teach us of God's everlasting love and forgiveness. As Jesus forgives, we too must also forgive and reconcile with others.

Through their preparation and participation in the Sacrament of Reconciliation and the Sacrament of First Holy Communion, the children will see time and again, the gifts we have been given. The gift of life through God's abundant creation, the gift of peace through God's love and forgiveness and the gift of Jesus Himself in the Eucharist.

On this journey the children will explore and reflect on different scripture and parable stories to help them develop their understanding and appreciation for Jesus. Through the story of Jesus' life, the children will come to know His mercy and love for us, as well as the knowledge that this love is eternal through His resurrection.

We are blessed to develop our relationship with Jesus through the holy sacraments this year.

---

## 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:**

*The Principles of Catholic Education provide a design for delivering on the Christian Education curriculum*

- (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.
- (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.
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- (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.
- (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.
- (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).
- (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.

## **Aboriginal Worldviews and Perspectives:**

*The Christian Education curriculum recognizes First Peoples’ Principles of Learning*

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

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

Learning involves recognizing the consequences of one's actions

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning involves patience and time.

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

Learning is embedded in memory, history, and story.

Learning requires exploration of one’s identity.

**BIG IDEAS**

Jesus gives us the gift of Himself, now and forever	As Jesus forgives, we too must forgive and reconcile with others	The Eucharist is Jesus	Through the Eucharist and celebration of the mass, we encounter Jesus	As Jesus loves us, we too should love others
---	--	------------------------	---	--

**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>• Act of Contrition</li> <li>• Our Father</li> <li>• Hail Mary</li> <li>• Adoration</li> <li>• Personal prayer</li> <li>• Rosary</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Reconciliation</li> <li>• Mass</li> <li>• Liturgical seasons</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Trinity</li> <li>• Paschal Mystery</li> <li>• Real presence</li> <li>• Sin</li> <li>• Creation</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Mercy</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>•</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Relationship with God and others</li> <li>• Lives of the saints</li> <li>• Moral decision making</li> </ul>

**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.

## Big Ideas – Elaborations

### **Jesus gives us the gift of Himself, now and forever.**

- How does Jesus give us the gift of Himself?
- What does 'Jesus give us the gift of Himself, now and forever' mean?
- Why does Jesus want to give you the gift of Himself?

### **As Jesus forgives, we too must forgive and reconcile with others.**

- How does Jesus forgive us?
- How can we reconcile with others?
- What does reconciliation mean?
- Why is preparation for reconciliation important?

### **The Eucharist is Jesus.**

- How is Jesus present in the Eucharist?
- Why do we receive the Eucharist?
- Why do we have to wait until now to receive the Eucharist?
- How do we know that Jesus is present in the Eucharist?

### **We encounter Jesus through the Eucharist and celebration of the mass.**

- How do we meet and receive Jesus in the Mass?
- What does the Last Supper have to do with the Eucharist at Mass?
- How does the bread become Jesus' body and the wine His blood?
- What happens after I receive Jesus in the Eucharist?

### **As Jesus loves us, we too should love others.**

- How do we know that Jesus loves us?
- How can we show love for others?
- Why does Jesus love us?
- How can I show love for someone who is unkind?

## Curricular Competencies – Elaborations

### Professing the faith

- How can I show that I believe in God?
- How do you describe the Catholic faith?
- How do we share what we believe with others?
- How do people know that we are Catholics?

### Celebrating the Christian Mystery

- What is mass? Why do we celebrate mass?
- How does the Holy Spirit guide us to reconcile with God?
- What does the word Eucharist mean? How does Jesus come to us in the Eucharist?

### Living a Moral Life

- What is a sin?
- How can we reconcile with God and others?
- Why is it important to seek reconciliation?
- How do we say sorry to God?

### Praying in the life of faith

- What is prayer?
- How does prayer enable us to grow in faith?

### Living in Christian Community

- How can we make a positive impact in our community?
- Why do we celebrate mass as a community?
- How do we be the Church in the community and in the wider world?

### Being a Missionary Disciple

- How can we answer God's call to serve?
- Who do you recognise as a missionary disciple (presently and in the past)?
- How can we bring Jesus to others?

- What does being a disciple mean?



## Content – Elaborations

### Prayers & Traditions

#### Act of Contrition

Identify prayers of forgiveness (Act of Contrition, Our Father (“forgive us our trespasses”), Hail Mary (“pray for us sinners”) (Matthew 6.9, Luke 1.5-38; CCC 2677; YC 480, 524)

#### Our Father

identify prayers of forgiveness (Act of Contrition, Our Father (“forgive us our trespasses”), Hail Mary (“pray for us sinners”) (Matthew 6.9, Luke 1.5-38; CCC 2677; YC 480, 524)

describe parts of the Our Father (“give us...our daily bread”) that connect to Holy Communion (YC 522)

#### Hail Mary

identify prayers of forgiveness (Act of Contrition, Our Father (“forgive us our trespasses”), Hail Mary (“pray for us sinners”) (Matthew 6.9, Luke 1.5-38; CCC 2677; YC 480, 524)

#### Adoration

explain how the prayer experience of Adoration is a personal opportunity to speak with Jesus in the Eucharist (YC 485)

#### Personal prayer

express a spontaneous (extemporaneous), personal prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise), especially after receiving reconciliation and the Eucharist (Romans 8.14-16, Galatians 4.6-7; YC 470)

#### Rosary

explore the gift of the Rosary with a focus on the Proclamation of the Kingdom of God and the Repentance for Sin and the Institution of the Eucharist (3rd & 5th Luminous Mysteries) (YC 481)

### Liturgy and Sacraments

#### Eucharist

illustrate the connection between the story of the Last Supper (Lk 22:19, Mark 14.12-25) as the institution of the Eucharist (YC 99, 208-212)

describe the real presence of Jesus in the Eucharist (YC 210)

identify the Eucharist as a gift that deepens our relationship with God and others (YC 221)

describe parts of the Our Father (“give us...our daily bread”) that connect to Holy Communion (YC 522)

explain how the prayer experience of Adoration is a personal opportunity to speak with Jesus in the Eucharist (YC 485)

#### Reconciliation

## Content – Elaborations

relate how the stories of Zaccheus (Lk 19.1-10) and /or the Found Sheep (Luke 15.1-7) and / or the Prodigal Son (Lk15.11-32) are examples of how God shows His love and mercy (YC 314) for us through His Son, Jesus

describe God's forgiveness through the Sacrament of Reconciliation (John 15.1-6a, 7-11, 2 Corinthians 5.17-21; YC 317, 337)

identify the steps (examination, confession, absolution, penance) to receive the Sacrament of Reconciliation (CCC 1450, 1486; YC 232)

reflect on our relationship with God and others through the examination of conscience (Deuteronomy 5:6-21; YC 232, 233, 349)

### Mass

describe the Liturgy of the Word and the Liturgy of the Eucharist as the two parts of the Mass (Luke 24.13-35; CCC 1346; YC 213)

### Liturgical seasons

relate the liturgical seasons of Advent and Lent to preparation for reconciliation (CCC 1163-1178, 226; YC 184-186, 226)

## Doctrines of the Faith

### Trinity

identify God as Trinity: Father, Son & Holy Spirit (CCC 234; YC 35-39)

### Paschal Mystery

retell the story of Good Friday as the day Jesus died for us as a gift of forgiveness (Matthew 27.32-56, Mark 15.21-41; YC 103)

retell the story of Easter Sunday as the day Jesus rose from the dead to give us new life (Matthew 28.1-10, Mark 16.1-8, John 21.1-18; 1 Peter 1.8; CCC 638; YC 101)

### Real presence

describe the real presence of Jesus in the Eucharist (YC 210)

### Sin

define, with examples, sin as a deliberate choice to do wrong (CCC 1849; YC 312-316)

### Creation

appreciate the abundance of God through His gift of creation (Genesis 1; CCC 4, 344, 354; YC 57)

## Scripture

### Mercy

relate how the stories of Zaccheus (Lk 19.1-10) and /or the Found Sheep (Luke 15.1-7) and / or the Prodigal Son (Lk15.11-32) are examples of how God shows His love and mercy (YC 314) for us through His Son, Jesus

## Dignity of the Human Person

## Content – Elaborations

### Human Growth & Development

### Discipleship

#### Relationship with God and others

identify the Eucharist as a gift that deepens our relationship with God and others (YC 221)

describe parts of the Our Father (“give us...our daily bread”) that connect to Holy Communion (YC 522)

express a spontaneous (extemporaneous), personal prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise), especially after receiving reconciliation and the Eucharist (Romans 8.14-16, Galatians 4.6-7; YC 470)

#### Lives of the saints

identify people in scripture (e.g. Mary, Apostles), saints (e.g. St. Tarcisus, St. Pope John Paul II) and in present day situations who live their call to forgiveness and reconciliation

#### Moral decision making

explore scripture stories (e.g. the Good Samaritan) as an example of moral decision making (Lk 10.25-37, Matthew 22:34-40)

### 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)

Programs:

- 

Online:

-