



## Christian Education 3

**Developed by:**  
CISVA CE 3 teachers

**Date Developed:**  
25 January 2019

### Course Synopsis:

The primary goal of Christian Education in Grade 3 is that students learn to live their faith in action. This curriculum actively explores the foundation of discipleship. They grow in their relationship with God as His disciples through the sacraments and live this through service to others.

Students learn who the Holy Spirit is, as a member of the Holy Trinity, and using scripture, identify how the disciples were transformed, and how we are called to transform the world.

Just as the Holy Spirit came to the disciples and changed them at Pentecost, the Holy Spirit transforms us as members of the Holy Catholic Church into disciples who are called to be of service to others.

As disciples of Jesus students are called to action. Given opportunities to demonstrate their discipleship through acts of service, students will put into action the Gospel message of justice through service by using their gifts and talents. Students will model actions of Jesus and saints to become evangelizers and role models to others.

In Grade Three, students continue to develop and deepen their relationship with Jesus through the sacraments. Having received the sacraments of reconciliation and the Eucharist students are now being encouraged to become active participants in the Mass. The students will look for opportunities to take an active role in the celebration of the Mass.

God calls us to live justly. As students continue to grow in their faith they recognize just and unjust situations as they impact their lives and the lives of others around them. The students will identify models of just living and model this through their actions.

Grade Three students will learn that Catholics are called to live as joyful Easter people who share the good news of the Resurrection.

Go Out to All the Word and Tell the Good News!

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## 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**

The Holy Spirit helps and changes us

The sacraments help us to know Jesus

God calls us to live justly

We live in joy as an Easter people

God gives us gifts and talents to serve 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><b>Being a missionary disciple</b></p> <ul style="list-style-type: none"> <li>• Proclaim Jesus as Saviour and Lord through word and action.</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>• Apostles Creed</li> <li>• Gestures</li> <li>• Rosary</li> <li>• Prayer of the Faithful</li> <li>• Stations of the Cross</li> </ul> <p><b>Liturgy and Sacraments</b></p> <ul style="list-style-type: none"> <li>• Eucharist</li> <li>• Mass</li> <li>• Reconciliation</li> <li>• Holy Orders</li> <li>• Liturgical Year</li> </ul> <p><b>Doctrines of the Faith</b></p> <ul style="list-style-type: none"> <li>• Trinity</li> <li>• Paschal Mystery: resurrection</li> <li>• Church (ecclesiology)</li> </ul> <p><b>Scripture</b></p> <ul style="list-style-type: none"> <li>• Liturgy of the Word</li> </ul> <p><b>Dignity of the Human Person</b></p> <ul style="list-style-type: none"> <li>• Justice</li> <li>• Moral decision making</li> <li>• Human Growth &amp; Development</li> </ul> <p><b>Discipleship</b></p> <ul style="list-style-type: none"> <li>• Evangelization</li> <li>• Service</li> <li>• Yes to God</li> </ul>

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| <ul style="list-style-type: none"><li>• Be present as Christian disciples in society through their student, cultural, and social life.</li><li>• Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.</li></ul> |  |
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## Big Ideas – Elaborations

### **The Holy Spirit helps and changes us.**

- What (Who) is the Holy Spirit?
- How were the apostles changed by the Holy Spirit?
- How can the Holy Spirit transform your life?
- How do you live the beliefs found in the Apostles Creed?

### **The sacraments help us to know Jesus.**

- What are the effects of the sacraments in your life?
- How does the Mass impact your life?
- What does the celebration of the Mass mean to you?
- Why are the sacraments important in coming to know Jesus?

### **God calls us to live justly.**

- How is fairness related to justice? Are they the same or are they different?
- How does God call us to act with justice?
- Why is acting justly pleasing to God?

### **We live in joy as Easter people.**

- What is Easter?
- Why should we tell others about Easter?
- How do we share the joy of Easter?

### **God gives us gifts and talents to serve others.**

- What is a gift? What is a talent?
- What does it mean to serve?
- What gifts and talents do you have?
- Why should you use these gifts and talents to help others?
- How do we use our gifts and talents to serve others?

## Curricular Competencies – Elaborations

### Professing the faith

- Why do we pray the creed at Mass?
- How do the stories of Jesus in the Bible show me how to live?
- How does the Trinity (the persons) help me in my life?

### Celebrating the Christian Mystery

- What does active participation look like?
- How do you play an active role at Mass?
- How does the community help those in need through the Mass?

### Living a Moral Life

- How do you model justice?
- How do just decisions affect other people?

### Praying in the life of faith

- How do I pray in Mass, even with my body?
- How do I hear God speak to me, and how do I know what He wants me to do?
- How do I talk to God?

### Living in Christian Community

- How can we make a positive impact in our community using our acts of service?
- Who is in our community?
- How can we identify the needs of our community?
- How do I recognize the gifts God has given me?

### Being a Missionary Disciple

- What can you do to be of service to others?
- How can you spread the Good News through words and actions?
- Where do you find joy in your life with God, what does that look like?
- What is so exciting about the Holy Spirit?





## Content – Elaborations

### Prayers & Traditions

#### Apostles Creed

identify the roles of the Father (creator), Son (saviour) and Holy Spirit (helper) as the Three Persons in the Holy Trinity we profess in the Apostles Creed (2 Corinthians 13.14, Luke 1.35, 3.21-22; Matthew 28.19, John 14.16-17; CCC 234; YC 35-39)

recognize the Catholic Church as a community which has a common Baptism and a set of beliefs expressed in the Apostles Creed (YC 137)

#### Gestures

identify the sacramental gestures/sacred actions (e.g. genuflection, kneeling, the gestures of the priest) at Mass that help us participate in the liturgy (CCC 1667-1672; YC 272)

#### Rosary

explore the gift of the Rosary with a focus on the Glorious Mysteries (YC 481)

#### Prayer of the Faithful

formulate the Prayer of the Faithful based on the needs of others

#### Stations of the Cross

explore the aspects of service portrayed in the Stations of the Cross (e.g. Veronica, Simon of Cyrene) (CCC 1674-1675; YC 94-103, 277)

#### Grace before meals

Pray and reflect on the aspect of service and communion through the following prayers

- Morning Offering
- Grace before Meals

### Liturgy and Sacraments

#### Eucharist

reflect on how the Sacrament of the Eucharist bring us closer to Jesus (CCC 1468-1470)

#### Mass

identify how they take an active role (full, conscious, active participation) in the Mass (Acts 2.42-47, 1 Corinthians 10.16-17; CCC 1136-1144; YC 213-214)

reflect on one of the readings from the Liturgy of the Word at Mass, especially school Masses, throughout the year (2 Timothy 3.14-17)

identify the sacramental gestures/sacred actions (e.g. genuflection, kneeling, the gestures of the priest) at Mass that help us participate in the liturgy (CCC 1667-1672; YC 272)

formulate the Prayer of the Faithful based on the needs of others

## Content – Elaborations

### Reconciliation

reflect on how the Sacrament of Reconciliation helps us make good decisions (CCC 1440-1449, 1467-1470; YC 239)

### Holy Orders

identify that administering the Sacraments of Reconciliation and Eucharist is a unique service of the vocation of priesthood (Malachi 2.7, 1 Peter 2.9, Hebrews 5.1, 6.20; CCC 1546-1553, 1592; YC 259)

### Liturgical Year

illustrate how the cyclical nature of the liturgical year centres on Jesus (YC 185)

## Doctrines of the Faith

### Trinity

identify the roles of the Father (creator), Son (saviour) and Holy Spirit (helper) as the Three Persons in the Holy Trinity we profess in the Apostles Creed (2 Corinthians 13.14, Luke 1.35, 3.21-22; Matthew 28.19, John 14.16-17; CCC 234; YC 35-39)

### Paschal Mystery: resurrection

express how we can celebrate Easter by telling others about the good news of Jesus's resurrection

### Church (ecclesiology)

describe how the Holy Spirit changed the apostles at Pentecost in the creation of the Church (Acts 2.1-8; YC 118)

recognize the Catholic Church as a community which has a common Baptism and a set of beliefs expressed in the Apostles Creed (YC 137)

## Scripture

### Liturgy of the Word

reflect on one of the readings from the Liturgy of the Word at Mass, especially school Masses, throughout the year (2 Timothy 3.14-17)

## Dignity of the Human Person

### Justice

distinguish between just and unjust situations (Isaiah 56.1; Micah 6.8, CCC 1807, 1822-1829, 1836; YC 302)

identify models of just living from Scripture and from their community (e.g. St. Teresa of Calcutta, those in our archdiocese who serve at the Door is Open and the men's shelter)

describe how their actions can unjustly or justly effect other people's lives (Isaiah 33.15; CCC 1924-1926, 1936-1938, 1945-1947; YC 331)

### Moral decision making

reflect on how the Sacrament of Reconciliation helps us make good decisions (CCC 1440-1449, 1467-1470; YC 239)

## Content – Elaborations

### Human Growth and Development

demonstrate an understanding that our bodies are sacred (IGFG)

### Discipleship

#### Evangelization

Recognize in Scripture, how those to whom Jesus appeared went out to tell others the good news of His resurrection (Matthew 28.1-8, Mark 16.1-14, Luke 24.1-44, John 20.1-28, 21.1-23)

express how we can celebrate Easter by telling others about the good news of Jesus's resurrection

#### Service

ask for the help of the Holy Spirit in their lives and for help to serve others (Isaiah 11.1-2; Matthew 3:13-17; YC 119)

identify that administering the Sacraments of Reconciliation and Eucharist is a unique service of the vocation of priesthood (Malachi 2.7, 1 Peter 2.9, Hebrews 5.1, 6.20; CCC 1546-1553, 1592; YC 259)

use the gifts and talents God gave them, in the service of others and the community (Matthew 7.12, 25.31-46, John 13.34; Romans 12.3-8; CCC 2006-2011, 2025-2027; YC 341)

formulate the Prayer of the Faithful based on the needs of others

explore the aspects of service portrayed in the Stations of the Cross (e.g. Veronica, Simon of Cyrene) (CCC 1674-1675; YC 94-103, 277)

Pray and reflect on the aspect of service and communion through the following prayers

- Morning Offering
- Grace before Meals

affirm the gifts and talents God gives others (Matthew 25.14-30, 1 Corinthians 6.19; YC 58, 280)

#### Yes to God

Recognize Mary as the greatest role model of a disciple by saying yes to God and serving others (Luke 1, 11.27-28, John 2.3-5, 19.26-27; CCC 511, 972; YC 84, 147)

### 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:

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Online:

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