



Diocese of Metuchen

ELEMENTARY RELIGION CURRICULUM GUIDELINES

Pre-Kindergarten to Grade Eight
2015

Diocese of Metuchen
Office of Schools

Rev. Msgr. Michael J. Corona, Executive Director

Ellen F. Ayoub, Superintendent of Schools

Donna M. Kanowitz, Assistant Superintendent

146 Metlars Lane
Piscataway, NJ 08854

(732) 562-2446 | Fax: (732) 562-1016

schools@diometuchen.org

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The Defining Characteristics of Catholic Schools

- Centered in the person of Jesus Christ
- Contributing to the evangelizing mission of the Church
 - Distinguished by excellence
 - Committed to educate the whole child
 - Steeped in Catholic world view
 - Sustained by Gospel witness
 - Shaped by communion and community
 - Accessible to all students
- Established by the expressed authority of the bishop

From the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools, Center for Catholic School Effectiveness, School of Education, Loyola University Chicago

'Go teach!'

“When St. Paul describes the gifts God has given the Church, he includes teaching among the most important (1 Cor. 12:28). No surprise there. ‘Go teach!’ was the final mandate of Jesus. History has long taught that without teachers to announce the Gospel and educate the young, the Church struggles to survive. Evangelization through good teaching is essential to Catholic life. Pastoral leaders in developing nations say that Catholic education is what attracts people to Jesus and his Church. When it comes to education, nobody has a better track record than the Church.”

Cardinal Timothy Dolan, *America*, 2012

Office of Schools' Mission Statement

The Office of Schools assists the Bishop in providing opportunities for the people of God to be formed, informed and transformed into disciples of Christ through the ministry of Catholic school education.

Office of Schools' Vision Statement

The Office of Schools believes that the children are the Church of tomorrow. It is our moral imperative to provide a strong foundation in both Catholic faith formation and academic excellence. We collaborate with the entire adult community as we actively participate in the formation of our students. Through shared governance, our schools utilize the expertise and creativity of our stake holders as they address the need to maintain financially stable schools through sound fiscal policy, marketing and advancement. Our children as the Church of tomorrow are empowered spiritual, social and financial leaders, who have a profound impact on our global world.

PURPOSE

These Elementary Religion Curriculum Guidelines are meant to provide a framework within which teachers and administrators, who are all catechists for Catholic school students, may develop age-appropriate learning objectives, coupled with a mystagogical approach to experiential faith formation which has the potential to lead children to an encounter with Christ.

Our goal is to inform and form our students into disciples who are strong in faith, confident in themselves as children of God and passionate about using their gifts and talents to make a positive difference in the world.

We are grateful to the Diocese of Trenton for sharing their revised Elementary Religion Curriculum, and thankful, also, for the National Benchmarks and Standards for Effective Catholic Elementary and Secondary Schools – a work of the Center for Catholic School Effectiveness, School of Education, Loyola University Chicago, in partnership with the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education, Boston College.

The Diocese of Metuchen guidelines are aligned with the National Benchmarks and Standards, correlated with the RCL Benziger Family Life Program and integrated with key themes of Catholic Social Teaching as outlined by the United States Conference of Catholic Bishops:

- Life and dignity of the human person
- Call to family, community and participation
- [Human] rights and responsibilities
- Option for the poor and vulnerable
- The dignity of work and the rights of workers
- Solidarity as one human family
- Care of God's creation



◀ A **social justice icon** included throughout the curriculum guidelines, specifically in the Education for Community Life task of catechesis section, helps identify those concepts related to Catholic social teaching. Teachers should be aware, however, that opportunities for engaging students in learning about Catholic social teaching are not limited to this one task of catechesis, but may be found throughout the six tasks.

The Six Tasks of Catechesis

The format of the Diocese of Metuchen guidelines is founded on the six tasks of catechesis as outlined in the General Directory of Catechesis (85, 1997). These tasks provide a framework for religious education outcomes to be met at every level from Pre-K through Eighth Grade. In planning for the school year, teachers should consider a variety of assessment tools to determine if the objectives are being taught and to assure that students are learning adequately. These tasks are meant to assist the students on their unique faith journeys, and in becoming fully initiated, faith-filled Catholics.

1. Promoting knowledge of the faith

- Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.

Catechesis gives believers knowledge of the content of God's self-revelation which is found in Sacred Scripture and Sacred Tradition and helps them know and understand the mysteries of the faith we proclaim in the Creed (cf. NDC p. 60).

2. Liturgical education

- Helping children to know how the Church worships through full and conscious participation in Mass and liturgies.

Christ is present in the sacraments. The believer comes to know Christ intimately in the liturgical celebrations of the Church. Christ's saving action in the Paschal Mystery is celebrated in the sacraments. This is especially true in regard to the Eucharist. Catholics experience the closest communion with Jesus on earth that is possible when they receive his living Body and his Precious Blood in Holy Communion. Catechesis should promote an active, conscious and genuine participation in the liturgy of the Church and an understanding of the doctrinal truths of the Creed which are its foundation (cf. NDC p. 60).

3. Moral formation

- Helping children to recognize, understand and express that each person is called as a disciple of Jesus to love, forgive and serve others.

Catechesis must transmit the content of Christ's moral teachings and conform the believer to Christ through personal transformation and conversion. It should encourage the faithful to give witness to Christ and his Church's teaching in everyday life. As Catholics, we are called to carry the values of the Gospel and the luminous teaching of the Church into the public square (cf. NDC p. 61).

4. Teaching to pray

- Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.

Conversion to Christ and communion with him lead the faithful to his disposition of prayer and reflection. Jesus' entire Life, Death and Resurrection were an offering to the Father. The Our Father is the prayer that Jesus taught us to pray and the model of all Christian prayer. The handing on of the Our Father is a summary of the whole Gospel and a true act of catechesis. The most effective catechesis is permeated by a climate of prayer (NDC p. 61).

5. Education for community life

- Building a sense of community life in order to come to an understanding of the Church as communal life.

Jesus said to his disciples, "Love one another as I have loved you" (John 13:34). This command guides the disciple's life in the Catholic Church and global community. Catechesis should encourage a) an apprenticeship in Catholic living, b) a spirit of simplicity and humility, c) special concern for the poor, d) care for the alienated

and immigrant stranger, e) fraternal correction and love, f) common prayer, and g) mutual forgiveness. Members of the Body of Christ receive special graces and gifts to help build up the Church. Ecumenical charity and sensitivity as well as zeal for unity among Christians are emphasized (cf. NDC pp. 61-62).

6. Missionary initiation

- Assisting children to become disciples of Christ, active in society and able to witness to and share their faith, and act on behalf of that faith for charity and justice.

Missionary initiation means preparing to take on the mission of Jesus: to love others, to serve those in need, and, most importantly, to spread the Good News of salvation. Spreading the Good News is what we call “evangelizing” and is described by Church leaders as the foundation of the house of the Catholic Faith.

When the words “missionary initiation” are used to describe the sixth task of catechesis, we are not meant to envision it as being at the bottom of the list, a task that we might get to after we accomplish the other five tasks. Rather, the other five tasks of catechesis build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks.

The New Evangelization calls each of us to deepen our faith, believe in the Gospel message and go forth to proclaim the Gospel. In a special way, the New Evangelization is focused on the call of Pope Emeritus Benedict XVI for “re-proposing’ the Gospel to those who have experienced a crisis of faith. We are called to share the Good News with all people – including our children, our peers, family members and friends.

Role of Catholic School

Catholic Schools, by their mission, message and vision, create disciples and are a rich source for evangelization – a place where the Gospel message is integrated by every member of the faculty, led by the principal, into every aspect of the school day.

Catholic schools also create community, where every member learns and teaches, supports and nurtures other members in a continuing experience of growing in faith and love of God and the Church.

Since Catholic Schools are centers for evangelization, their religious education programs are essential to their distinctly Catholic identity, which should be evident within all aspects of school life. To be authentically Catholic, a school's mission and vision must be based on Sacred Scripture and the tenets of faith as articulated in the Catechism of the Catholic Church. Religion teachers in Catholic Schools not only teach the Catholic faith as an academic subject but also bear witness to the truth of what they teach, as do all the faculty and staff.

As the United States Conference of Catholic Bishops teaches, “By equipping our young people with a sound education, rooted in the Gospel message, the person of Jesus Christ, enriched in the treasured traditions and liturgical practices of our faith, we ensure that they have the foundation to live morally and uprightly in our complex modern world” (*Renewing our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium*, USCCB, 2005).

► Principal as Spiritual Leader

In a Catholic elementary school, where the goal is to form disciples of Christ, the principal serves as spiritual leader, acting on behalf of the parish pastor and the Church to ensure that, in addition to a place of academic learning, the school is a place where faith is nurtured.

As spiritual leader, the principal must model discipleship for students, faculty and staff, as well as families. This role is aided by a personal faith well-grounded in Catholic teaching and practice, and evidenced by a sense of joy.

The principal should strive to create a truly Catholic community, where a diverse student body is welcomed and all members of the community are treated with equality and respect. Within this community, all members should experience the love of God and be encouraged to share that love with others.

Principals are responsible for supervising the performance of each teacher as catechist, and for ensuring that quality opportunities for faith formation and religious education are made available and integrated into the school day.

In addition, principals should ensure that they, and their faculty, are participating in any religion certification program planned by the Diocese of Metuchen, and that any religion textbooks being used conform to the teachings of the Catholic Church.

Finally, principals should encourage parents and guardians in their role as primary catechists of their children, offering them support and resources as needed.

► **The Role of Teachers as Catechists**

Leading children to Christ is a distinct privilege and an awesome responsibility, both of which comprise the role of a Catholic school teacher, especially those who teach religion.

In the Catholic school, where religion is more than an academic subject, all teachers serve as catechists. With this sacred ministry, the Catholic school teacher is called to holiness and a living Catholic faith supported by the Eucharist, prayer and the school and parish community.

All teachers are encouraged to integrate elements of faith into their classroom and their lessons, but the religion teacher, in particular, must be someone who is passionate about and skilled at sharing their own faith and God's love with students. Serving more as a mentor who has the ability to both model discipleship and share the wisdom of the Catholic faith to students, the religion teacher has the dual responsibility of imparting knowledge and providing experiences of faith formation.

To support this important ministry, teacher catechists will benefit from workshops and courses that increase knowledge of Catholic teaching and Tradition, while retreats and opportunities for prayer and formation will nurture their personal spiritual growth. Above all, teacher catechists must understand that faith is a gift, and they are the instruments God has chosen to help open that gift for their students.

► **The Role of Parents and Family**

According to the National Directory of Catechesis, the catechesis given by parents within the family "precedes, accompanies and enriches all other forms of catechesis."

Parents assume their responsibilities to catechize their children at Baptism, including the principal responsibility of bringing their children to Sunday Mass. Parents can benefit from encouragement to celebrate Sunday Mass as a family through a better understanding of liturgy, and Eucharist as "thanksgiving," as well as through the public example of worship of the entire Catholic community as they respond to Jesus' command to, "Do this in memory of me."

The parish supports parental responsibility by offering formal catechetical programs for children to inform and develop their children's faith and assist them in preparation for full initiation into the Church with the reception of the Sacraments of Eucharist and Confirmation. The Catholic school works together with the parish to see that students are adequately catechized to become vibrant disciples within the Church and community.

Because children learn most from what their parents model, and since growth in faith is a life-long process, parents may also be encouraged take advantage of such things as parent retreat days, family evenings of prayer or adult faith formation programs being offered through the parish or diocese so that the faith life of parents, guardians and families may be nurtured.

In addition, a clear line of communication should be open between parents and the Catholic school so parents are kept abreast of their child's progress and any needs or concerns that may arise.

The Importance of Mystagogy

The section on mystagogy is meant to be used as a process through which the curriculum guidelines should flow. While teaching and modeling the Catholic faith to the children, catechists should rely on their relationship with God to support them and the grace of the sacraments to sustain them.

Mystagogy – What Is It?

“God is love” (1 Jn 4:16).

To include the process of mystagogy into a curriculum for Catholic school children, it is helpful to begin with the truth of Scripture most meaningful for both children and adults: God is love.

God’s love is the reason for our being, the reason for Jesus’ self-surrender and the heart of the Paschal Mystery. Our response to that love takes shape during a life-long process of mystagogy as we encounter Christ and are continually transformed by God’s love within a community of believers, the Body of Christ.

Mystagogy, most commonly understood as a formal part of the Rite of Christian Initiation for Adults, is a period of post-baptismal catechesis enabling those newly initiated through the Sacraments of Baptism, Confirmation and Eucharist to enter into and reflect on these sacred mysteries.

With the support of their catechists, and within the community of faith, this mystagogical period is a time of reflection on the experience of participating in the sacraments – signs of God’s love. How did it feel? What did I learn about my relationship with God? What has changed in my life because of this experience? What should change now that my life is centered on Christ?

These reflections help the neophytes, those newly born in faith, to grow in understanding of the Eucharist and what the Eucharist means in the context of daily life, leading to fuller participation in the life of the Church.

In other words, mystagogy nurtures an understanding of transformation. How should the individual and the community be changed by God’s love and grace, received in the Sacraments? What should new life in Christ look like?

As Pope Emeritus Benedict XVI has written, “The mature fruit of mystagogy is an awareness that one’s life is being progressively transformed by the holy mysteries being celebrated” (*Sacramentum Caritatis*, no. 64).¹

Within the RCIA, mystagogy ordinarily takes place during the 50 days of the Easter season, culminating in the celebration of Pentecost. Beyond this time frame, writes Dr. Gerard F. Baumbach, mystagogy “... penetrates the realm of sacred mystery for days, months and years

¹

Benedict XVI, *Sacramentum Caritatis*, no. 64, www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html.

after sacramental celebration.”²

In reality, for the baptized, mystagogy is a life-long endeavor.

RATIONALE

“Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these.” Matthew 19:14

Why mystagogy for children?

How does the process of mystagogy translate from a formal period of time outlined in the RCIA to incorporation into a Catholic school curriculum? Where does mystagogy fit into the life of a child who may have celebrated the Sacraments of Initiation at any point from infancy to high school? How do we help a child develop an understanding of the Paschal Mystery and an awareness of transformation in his or her own life? How do we lead children to understand that, through their Baptism, they are disciples of Christ, empowered by Grace, for the good of the whole world?

In her book, “The Religious Potential of the Child,” renowned Hebrew and Scripture scholar, Sofia Cavalletti, writes, “... since the religious experience is fundamentally an expression of love, it corresponds in a special way to the child’s nature. We believe that the child, more than another, has need of love because the child himself is rich in love. The child’s need to be loved depends not so much on a lack that requires filling, but on a richness that seeks something that corresponds to it. ... In helping the child’s religious life, far from imposing something that is foreign to him, we are responding to the child’s silent request: ‘Help me to come closer to God by myself.’”

At this point it is important to remember that mystagogical catechesis differs from formal, structured catechesis which imparts information to the child. More than education, it requires an experience – of liturgy, Scripture, prayer, service/mission – and an opportunity to reflect on the experience, or to give expression to the experience in words, or some other creative endeavor.

It is in the experience, not in the textbook, that children come closer to God.

METHODOLOGY

Jesuit Father Johannes Hofinger, in his book *The Art of Teaching Christian Doctrine*, explains, “Religious instruction is, from the very beginning, not so much history as ‘mystagogy,’ that is an introduction into the Mystery of Christ, the holy knowledge of our vocation to a new life in and with Christ, instruction in the practice and development of this life. In this central task of religious education, the proper training in Christian worship, that is, the liturgy, takes an important part.”

The principal methodology for mystagogy is immersion into liturgy as the celebration of the Paschal Mystery of Christ’s Passion, Death and Resurrection; Scripture and prayer, and

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Dr. Gerald F. Baumbach, *Eucharistic Mystagogy*, Copyright ©2011, United States Conference of Catholic Bishops, Washington, D.C.

enabling children to make a connection between these experiences and their own lives.

Catechists of children, whether they be teachers or administrators, should help children become familiar with the language of liturgy – the sign, symbols, movement and gestures of the rite, along with an experience of silence, song and art. Pope Emeritus Benedict XVI affirmed, “More than simply conveying information, a mystagogical catechesis should be capable of making the faithful more sensitive to the language of signs and gestures, which, together with the word, make up the rite” (*Sacramentum Caritatis*, no. 64).

Suggestions:

- Celebrate significant anniversaries of sacraments. For example, plan a celebration for those who were baptized or confirmed last year. Invite members of the broader Eucharistic community to celebrate.
- Unpack sacred language, rituals, art, music, particularly in the Eucharistic celebration. For example, for middle school students and older, a teacher may ask what it means when, at the close of Mass, the priest says: “Go in peace, glorifying the Lord by your life.” This can lead to a reflection on the gifts and talents students may have and how they may use them for the good of all, or discussion on the mission of the Church.
- Incorporate times of prayer and reflection daily. Even a few minutes will help to develop the habit of reflection in children.
- Prayer corners, which already exist in many classrooms, can provide many opportunities for reflection: Why do we change the colors for the liturgical year? Why is the Bible open to a different reading? Why are there flowers at the feet of the statue of Mary? How do all these things affect our faith or how we live our lives?
- Read Scripture stories to the students, or allow students to read to their peers. Parables are especially effective for generating responses from students on the meaning of the story.
- Invite your students to offer suggestions for reflection. Encourage them to pray to the Holy Spirit first.
- Encourage children to ask questions about their faith.

TEACHER/ADULT FORMATION

The importance of formation in mystagogy, for adults in the school community, cannot be overemphasized. Teachers, all of whom are catechists for children in Catholic school, must have a firm understanding of mystagogy – both within the RCIA and as a life-long period of reflection that nurtures conversion and transformation. In addition to having knowledge of the process, teachers must also have experience and the opportunity for their own reflection.

An in-service on mystagogy should be offered early in the year so teachers will be comfortable including times for mystagogy in their day with students, or to raise awareness of opportunities for mystagogy as they happen, especially in liturgy and sacraments. Teachers should also have the opportunity to learn about liturgical rites – gestures, symbols, signs, language – especially for Mass, so they may answer questions posed by students during their own reflections. For example, students often ask why the priest uses incense during Mass. How

many teachers will know the answer, or relate it back to Scripture?

There are any number of good articles or handouts on mystagogy on the web and from various publishers that may be provided to teachers/administrators weekly to encourage them to incorporate time for mystagogy into their lesson plans. A team of interested teachers could be tasked with peer formation, or suggestions for liturgical or Scriptural experiences for students throughout the year.

Staff meetings may begin, after prayer, with a reflection question – How did God enter into my life today (this week, this month)? or Where did I encounter Christ this week?

Teachers may choose to share their answers or write them in a journal to be kept throughout the year. As many people are not comfortable with interior reflection, this process may be resisted by some. This is when it is necessary to trust the workings of the Holy Spirit rather than judge or criticize.

In an article appearing on TeamRCIA.com, author Diana Macalintal outlines a useful five-step process of reflection questions that any adult may benefit from using, and which may be adapted by teachers to be used with students to uncover the mystery of faith:

STEP 1: Choose an event

Sharing faith starts with an event that engages us or makes us feel deep emotion. Family reunions, Easter dinner, graduation, a child's birth, friend's death, the shared experience of watching a movie or hearing a song—paying close attention to all your senses (what you see, hear, touch, taste, smell) and to what you feel. Engage fully in the experience.

STEP 2: Remember what happened

After the event, gather with others who experienced the same thing. Ask these questions: What did you see? What did you hear? What do you remember most? How did that make you feel? Be very concrete in your memories. For example, "I smelled bread baking when I came in the door, and that made me feel welcomed, like I belonged there."

STEP 3: Reflect on the bigger picture

What else is going on in your life that needs to be connected to this concrete experience and memory? What issues are your family dealing with? What concerns do you have at work? What are some major events happening in your community or in the world? For example, "That smell of bread baking makes me think of my own family and how I worry about making sure they have enough to eat. I worry about my job and if I'll still have it next month. I think also of the man I see every morning on the street corner asking for money for food."

STEP 4: Connect with your faith

In this step ask what this memory teaches you about God, about Christ, about Church, about community. For example, "My feeling of belonging when I smelled that bread baking teaches me that family can be anyone I share food with. It reminds me

of all those Bible stories of Jesus eating meals with others and how we share bread and wine with strangers at Mass every Sunday. These strangers we call brothers and sisters because we eat together. It teaches me that no matter what, I can depend on my family, my community.” Find out what the Church and your parish teach about your insight. Connect it to a story in the Bible, and find out what Scripture teaches about this.

STEP 5: Make a change

This is the “so-what” step. What will you do differently in your life now that you’ve made these connections with your faith? Perhaps you might decide to participate in Communion with different eyes, really looking at each person in the Communion procession as your family. Maybe you’ll choose to begin each dinner with a simple prayer. You might get others in your family or parish to talk more about issues of homelessness and hunger. You can start a support group for those who have lost jobs or are looking for work.

(This article was used with permission from TeamRCIA.com. Visit their website for more free resources for forming Christians for life.)

Mystagogy and the New Evangelization

THE NEW EVANGELIZATION

“As the church’s Supreme Pastor, I urgently desire to encourage all the members of God’s People, particularly those living in America - where I first appealed for a commitment “new in its ardor, methods and expression” - to take up this project and to cooperate in carrying it out. In accepting this mission, everyone should keep in mind that the vital core of the new evangelization must be a clear and unequivocal proclamation of the person of Jesus Christ, that is, the preaching of his name, his teaching, his life, his promises and the Kingdom which he has gained for us by his Paschal Mystery” (Saint John Paul II, Ecclesia in America, 66).

In light of the emphasis on the New Evangelization promoted by Saint John Paul II in his apostolic exhortation, *Ecclesia in America*, it is helpful to reflect on the relationship of a mystagogical catechesis to the New Evangelization.

What follows are excerpts from a number of the liturgical and sacramental propositions from the 2012 Synod of Bishops who met in Vatican City on the topic of *The New Evangelization for the Transmission of the Christian Faith* (USCCB, Newsletter, Volume XLVIII November 2012).

Christian Initiation

“... the traditional process of Christian initiation, that has often become simply a proximate preparation for the sacraments, be everywhere considered in a catechumenal perspective, giving more relevance to permanent mystagogy, and thus becoming true initiation to Christian life through the sacraments” (*cf. General Directory of Catechesis, 91*) (*Proposition 38: Christian Initiation and the New Evangelization, 2012 Synod of Bishops*).

Liturgy

“Evangelization in the Church calls for a liturgy that lifts the hearts of men and women to God. The liturgy is not just a human action but an encounter with God which leads to contemplation and deepening friendship with God. In this sense, the liturgy of the Church is the best school of the faith” (*Proposition 35: Liturgy, 2012 Synod of Bishops*).

Scripture

“God has communicated himself to us in his Word made flesh. This divine Word, heard and celebrated in the Liturgy of the Church, particularly in the Eucharist, strengthens interiorly the faithful and renders them capable of authentic evangelical witness in daily life. ... The gate to Sacred Scripture should be open to all believers. In the context of the New Evangelization every opportunity for the study of Sacred Scripture should be made available. The Scripture should permeate homilies, catechesis and every effort to pass on the faith (*Proposition 11: New Evangelization and the Prayerful Reading of Sacred Scripture, 2012 Synod of Bishops*).

Eucharist

“The Eucharist must be the source and summit of the New Evangelization. The Synod Fathers urge all Christ’s faithful to renew their understanding and love for the Eucharistic celebration, in which their lives are transformed and joined to Christ’s offering of his own life to the glory of God the Father for the salvation of the whole world” (*Proposition 34: Sundays and Feast Days*, 2012 Synod of Bishops).

Prayer

“The principal agent of evangelization is the Holy Spirit, who opens hearts and converts them to God.... This is the ‘contemplative dimension’ of the New Evangelization which is nourished continually through prayer, beginning with the liturgy, especially the Eucharist, source and summit of the life of the Church. Therefore, we propose that prayer be encouraged and taught from infancy. Children and youth should be educated in the family and in schools to recognize the presence of God in their lives, to praise Him, to give thanks for the gifts received from Him, and to ask that the Holy Spirit guide them” (*Proposition 36: Spiritual Dimension of the New Evangelization*, 2012 Synod of Bishops).

RESOURCES

- *Rite of Christian Initiation of Adults*, Liturgical Press, 1990
- *The General Directory for Catechesis*, The Congregation for Clergy, The Vatican, United States Conference of Catholic Bishops, 1998
- *The National Directory for Catechesis*, United States Conference of Catholic Bishops, 2005

Secondary Sources/Web Links:

<http://apprenticesinfaith.com> – subscription website resource of RCL/Benziger Publishing
<http://www.rcia.org.uk>
<http://teamrcia.com>
<http://usccb.org>
<http://www.osvcurriculum.com/ssb/pdfs/3-11.pdf> - Mystagogy for Confirmation/Eucharist

General Format

OUTLINE OF GUIDELINES

Within each stated grade there is:

- A statement of the grade level
- A summary of the faith development of the student at the given grade level and a review of the concepts from the previous grade
- Student outcomes, written across the six tasks of catechesis (below), introduce concepts that students should be able to articulate, at an age-appropriate level, to express a relevant understanding of each concept in:
 1. Knowledge of Faith
 2. Liturgical Education
 3. Moral Formation Teaching
 4. Teaching To Pray
 5. Education for Community Life
 6. Missionary Initiative

NB – Some outcomes/concepts are repeated in subsequent grade levels

- Scripture references that may prove useful for lessons
- Vocabulary words that are meant to be used frequently during the year so students will become familiar with them. There are no definitions of the vocabulary words included. The meanings should be clarified during the lessons.
- A list of saints, either newly introduced at a particular grade level or reviewed from previous years. It is suggested that stories of saints' lives be used in a way most appropriate for each grade level.

At the end of the document there is:

- A list of resources
- Appendix I
 - Prayers and Tenets of the Catholic faith
 - Books of the Old Testament
 - Books of the New Testament
- Appendix II
 - Stages of Faith
 - Social Justice Education
 - Vatican II Document Summary
- Appendix III
 - Family Life Correlation

In addition, both Catholic social teaching, as outlined earlier in the Purpose section, and the Good God Choices Program are highlighted throughout the guideline with the use of an icon to emphasize our responsibility to make daily decisions based on the Gospel of Christ and the teaching of the Church.



◀ **The Good God Choices Program** is a Catholic anti-bullying program developed by Diocese of Metuchen educators for use in all Catholic elementary schools within the diocese. The icon for this program will be found in the Moral Formation task of catechesis section, across all grade levels, to identify those concepts that lend themselves to teaching students the virtue of good and Godly decision-making.

▶ **Teacher Recommendation**

Review student outcomes from previous grade levels, especially the grade-level immediately prior to the one being taught. This will identify any foundational concepts that may be missing from students previous lessons, and which may require review at the present grade level.

Pre-Kindergarten

FAITH DEVELOPMENT FOR THE PRE-K STUDENT

The religion program at this early stage of spiritual development should encourage young children to express their relationship with the Lord through spontaneous prayers. Concrete language and gestures are encouraged to deepen the meaning of the prayer experience. Hands-on activities, songs, dramatizations, finger plays, stories, family celebrations and liturgies provide the opportunities for the child to learn by doing.

A deep relationship with God, begun at home, is nourished by the religion program in the school.

Prayer for the Young Child

Engage children's natural sense of being connected to God with an age-appropriate environment conducive to quiet prayer.

Learning through Prayer Experiences

1. Interactive listening, repeating, and creative spontaneity are key ways to invite children to pray. Be consistent during religion time. This is important in the early years.
2. A prayer table is a special reminder of God's presence. This is a place to display objects related to the lessons, such as a children's Bible, rosary beads, statues or images of the saints. This is a great help to visual learners.
3. Music, song and gestures are wonderful ways for children to express their relationship with God.
4. Prayerful postures such as hands lifted, folded, or joined are an important part of prayer before lessons, snacks, celebrations, or at the start and end of the school day.
5. Prayer Services that include song, prayer, ritual, signs and symbols of Catholic faith are opportunities to help students recognize the same elements in liturgy.
6. Interaction with Scriptures capitalizes on children's love of a good story, especially through the use of simple costumes or pretend characters.
7. Church visits are an opportunity to share the richness of Catholic symbols and architecture with the children.
8. Picture prayer journals are a good prayer tool for young children. Children may also dictate their prayer and the teacher can print the sentence.
9. Use liturgical symbols such as water, light and oil. Only battery operated candles should be used in a classroom.
10. Take advantage of all the opportunities provided by the church, community and neighborhood, as well as spontaneous celebrations, to help children become aware of God's presence in their lives.
11. Create ways to bring in nature, such as flowers, plants, rocks or water, to the children's prayer time.
12. Celebrate the seasons showing the children that God's love is in all times and places.

13. Involve parents, guardians and families by sending home packets with prayers and activities to be done at home. Extend an invitation to celebrate feasts and special times with children in the classroom.
14. Take advantage of the cultural diversity in the classroom to enrich the child's understanding of God as a loving Father for all people.
15. Begin to teach prayers for memorization in an age appropriate, developmental way.
16. Holy Days and saint feast days are a rich resource for prayer with young children.

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. God loves us (CCC 218-221).
- b. God created the world (CCC 41-49; 279-283).
- c. God made us in his image (CCC 225;355-362).
- d. Jesus is the Son of God, our friend and brother. Jesus is God, the second person of the Trinity (CCC 422-429; 441; 470).
- e. Jesus' followers are called Christians (CCC 561-562;2156; 1271).
- f. The Bible is God's Word (CCC 101-108).
- g. Mary is Jesus' mother (CCC 488-495).
- h. Jesus, Mary and Joseph are the Holy Family. They loved and cared for one another (CCC 532-534).

2. Liturgical Education

- a. The Church is God's special family, followers of Jesus.
- b. We pray together on Sunday as God's family (CCC 1140-1141).
- c. When we were baptized, we became members of the Church (CCC 1267-1270; 1279).
- d. At Mass we share in Holy Communion, the bread which is blessed, broken and given (cf. CCC 1328; 1339).
- e. At Mass we gather to hear God's Word in the readings (CCC 1346, 1348-1355).
- f. Briefly tell the story of Christmas/Easter (CCC 524-526; 1172-1173).

3. Moral Formation

- a. Jesus wants us to love others (cf. CCC 2196).
- b. God wants us to care for creation (pets, water, flowers etc.) (CCC 373; 2415).
- c. Jesus invites us to live in his Father's sight (CCC 1693).
- d. It is important to know and demonstrate how to say, "I'm sorry," when we hurt someone (CCC 1657; 2227; 2840-2845).
- e. Jesus invites us to forgive someone who hurts us (CCC 2840-2845).
- f. Jesus wants us to obey our parents and teachers.



GOD
Choices

4. Teaching to Pray

- a. Demonstrate how to make the Sign of the Cross (CCC 2688).
- b. Be able to tell how prayer is talking to God (cf. CCC 2559; 2564).
- c. Begin to learn the Our Father and Hail Mary (CCC 2688).
- d. Be able to express that in prayer we say, “thank you”, to God (CCC 2637-2638).
- e. Be able to express that in prayer we tell God we are sorry (CCC 2631).
- f. Be able to express that we can pray for one another (CCC 2634).
- g. Be able to express that in prayer we can ask God for things (CCC 2629; 2633).
- h. Be introduced to the idea of prayer at bedtime and before meals (CCC 2633).

5. Education for Community Life

- a. God loves all people around the world (CCC 218-221).
- b. We are part of God’s family (CCC 1267-1270).
- c. We need to care for and help one another.
- d. Jesus wants us to share our time and our belongings (CCC 2447).
- e. Saints as God’s special friends and as role models.



6. Missionary Initiative

- a. That they can share God’s love with others (CCC 905).
- b. They can help other children around the world (CCC 2446-2447).
- c. They can share in the classroom and through missions.
- d. They should be able to articulate that they are Catholic.

Scriptures for Pre-Kindergarten

Creation	<i>Genesis 1:1-2:4</i>
Noah’s Ark	<i>Genesis 6:5-9; 17</i>
The Good Shepherd	<i>John 10:15-16; Psalm 23</i>
The Good Samaritan	<i>Luke 10:25-37</i>
Jesus and the Children	<i>Mark 10:13-16</i>

Vocabulary

Bible	Mass
Catholic/Christians	Saints
Christmas	

Saints

Mary	Joseph
St. Patrick	St. Nicholas

Kindergarten

THE FAITH DEVELOPMENT OF THE KINDERGARTEN CHILD

Kindergarten children need to be led to a loving, personal relationship with God. This involves the child, parent or guardian and catechist. Kindergarten children are always open to new experiences. They are full of curiosity and wonder which help them to want to explore God's creation. Children at this age are beginning to develop a relationship with God. They are starting to grow in an understanding of who they are in relationship to God and others, especially their parents.

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. God is the Creator, and He gave us all things (CCC 279-283).
- b. God made all people (CCC 279).
- c. God made all of us (CCC 292;842).
- d. God's love for us is visible through the love others have for us (CCC 516; 604).
- e. God is our loving Father (This is a very delicate area if child does not have a loving parent/s) (CCC 268-78).
- f. God the Father gives us Jesus. Jesus gives himself for us. Jesus is God (CCC 603; 614).
- g. Mary is the mother of Jesus (CCC 484-86).
- h. Joseph is the foster-father of Jesus (CCC 437).
- i. The Church loves and honors Mary in a special way (CCC 773; 963-72).
- j. Christmas and Easter are special celebrations in the Church, as is Sunday, the Lord's Day.

2. Liturgical Education

- a. The Church as the family of God (CCC 521; 761-783).
- b. Through Baptism we are called children of God (CCC 526).
- c. Explaining that Jesus shared a meal with His friends at the Last Supper. He pointed to His sacrifice and left us the Eucharist as a memorial of his Death and Resurrection (CCC 1341- 44).
- d. The Eucharist is Jesus' gift of himself (CCC 1337-40; 1374).
- e. Advent, Christmas and Lent as special celebrations in our Church and homes.

3. Moral Formation

- a. Everything created by God is good.
- b. Through stories, songs and pictures of Jesus we learn how to love others (CCC 546).
- c. Use God's name with respect (CCC 2144; 2142-48).
- d. We should say, "I'm sorry," when we have not been nice to others (CCC 2487).
- e. We are each a unique and special creation of God (CCC 842; 1700).



4. Teaching to Pray

- a. The Sign of the Cross and what it means (CCC 2157).
- b. Mealtime prayer and why we thank God before we eat (CCC 2637-38).
- c. Prayer as talking and listening to God (CCC 2559-65).
- d. Formal prayers such as the Lord's Prayer and Hail Mary and what they mean (CCC 2759; 2676).
- e. Spontaneous, vocal prayer (CCC 2697-99; 2700-04).
- f. Respectful behavior when we gather as a community.
- g. Mass is the greatest prayer of the Church.

5. Education for Community Life

- a. We belong to a family just as Jesus did (CCC 525-534).
- b. We have a responsibility to care for God's creation (CCC 337-354).
- c. We can help others in our families, class, and neighborhood.
- d. Bible stories that show how people help others (CCC 546).
- e. Jesus wants us to care about others (CCC 1970; 2196; 2443).
- f. All creation is good and that we must care for it (CCC 337-354).
- g. God gave each of us different talents (CCC 306; 308; 2334).
- h. We must show respect for ourselves and others (CCC 1929; 2284; 1789; 1004).



6. Missionary Initiation

- a. Wherever we are at home, school, or playing with friends, we are followers of Jesus and should act like his followers (CCC 520; 562; 546; 1533).
- b. Jesus asks us to share our faith with others (CCC 905; 861).
- c. We should pray for those who share and teach the faith, especially for vocations to the priesthood and religious life (CCC 873; 931).

Scripture References

Introduce the Bible as a book of stories about God’s love for his people. The children will grow in their understanding of the Bible. The two great commandments that contain the whole law of God are found in the Gospel of Matthew 22:36 – 40:

“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment.”

“You shall love your neighbor as yourself.”

Old Testament:

Creation *Genesis 1:3-5, 10, 25*

New Testament:

Jesus teaches; This is My Beloved Son. *Matthew 4:23-25; 17:5*

Commandments of love *Mark 12:30*

Jesus and Mary travel to Bethlehem *Luke 2:1-8*

God so loved the world (loaves and fishes) *John 3:16; 6:3-15; 15:12*

God gives life and breath *Acts of the Apostles 17:25*

Vocabulary

Bible	Easter	Mass	Saints
Christmas	Forgiveness	Our Father	Sign of the Cross
Church	Hail Mary	Prayer	Sharing Faith

Saints

Mary	St. Joseph	Our Lady of Guadalupe
St. Patrick	St. Francis of Assisi	St. Nicholas
School patron saint		

Grade One

✓ **Before you begin, review concepts and elements from previous grade level.**

- Prayers - Sign of the Cross, Our Father, Hail Mary
- God loves us.
- We are members of God's family.
- We are members of the Church.
- We celebrate God's love in church; we worship God.
- Saints are God's special friends who do his work on earth.

THE FAITH DEVELOPMENT OF THE FIRST GRADE CHILD

- Likes increased independence during lessons
- Enjoys self-initiating activities
- Is encouraged by leading routines
- Still enjoys being read to as well as learning to read
- Desires more control over his/her choices
- Continues to leave room for mistakes and uses trial and error
- Does express empathy for others
- Has begun to label emotions

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. Respect for the Bible as God's Word (CCC 105).
- b. The Bible is a collection of stories of God's love for us (CCC 120).
- c. The Gospels are the Good News of Jesus Christ (CCC 124).
- d. A brief introduction about the Trinity (CCC 233-2334; 253-56).
- e. God is our Father and Creator (CCC 240; 242; 279-81).
- f. The Father is the First Person of the Trinity who created us in his image and likeness (CCC 232-237; 355-60).
- g. Jesus as the Second Person of the Trinity, who died and rose for us (CCC 422-24; 571-73; 599-601; 638-644).
- h. Jesus is the Son of God and Son of Mary (CCC 441-442; 484-486).
- i. The Holy Spirit is the Third Person of the Trinity, who was sent by Jesus to help us (CCC 683-86; 739).
- j. The Holy Spirit gives us special gifts to help us live our lives (CCC 733- 741).
- k. Jesus chose the Apostles to lead and care for his people (CCC 857).

- I. The bishops lead and care for the Church assisted by priests and deacons (CCC 861; 886; 1557).

2. Liturgical Education

- a. The Church celebrates seven sacraments (CCC 1210; 774; 1131).
- b. Baptism is the sacrament that makes us members of God’s special family and washes away original sin (CCC 1213-43).
- c. The signs and symbols of Baptism (CCC 1234-1243).
- d. Making the sign of the cross with holy water, in the name of the Father and of the Son and of the Holy Spirit, upon entering a church.
- e. Reconciliation is the sacrament through which we seek and receive forgiveness from God (CCC 1420-42).
- f. The Eucharist recalls the Last Supper which Jesus shared with His Apostles (CCC 1323).
- g. We receive the Body and Blood of Jesus in Holy Communion (CCC 1381; 1391-94).
- h. We celebrate with God’s family at Mass (CCC 1348-1355):
 - Introduce the prayers of the Mass – Lord Have Mercy, Glory to God, Alleluia, responses, Holy-Holy-Holy, Amen, etc.
 - During Mass we listen to God’s Word from the Bible.
 - During Mass we pray and sing together.
- i. The Church’s liturgical year:
 - Advent is a special time of waiting.
 - Christmas is when the Church celebrates the Birth of Christ.
 - Lent is a time when we prepare our hearts for Easter through prayer and sacrifice.
 - Good Friday is the day we remember Jesus’ death.
 - Easter is a celebration of Jesus’ Resurrection.
 - Ordinary Time is when we learn of the life and teachings of Jesus.

3. Moral Formation

- a. Speak about and love God (CCC 31; 1877).
- b. Recognize that Jesus taught the Great Commandment which tells us how to love God, ourselves and others and sums up the Ten Commandments (CCC 2052; 2055).
- c. Show care and love for all people (CCC 1822-1829).
- d. Accept responsibility to care for God’s creation.
- e. Recognize sin as turning away from God, hurting ourselves and others (CCC 1849-1850).
- f. Recognize the need to say, “I’m sorry”(CCC 1451).
- g. Try to live at peace with oneself and others (CCC 1829).
- h. Learn to develop friendships and share with others.
- i. Make choices and accept responsibility for them (CCC 1778-80; 1786-89).
- j. Respect the life and dignity of all people (CCC 1929-33; 2284-87).



4. Teaching to Pray

- a. Pray reverently (CCC 2558-61).
- b. Recognize that we honor Mary (CCC 148; 495; 722).
- c. Recognize that the Saints are special people who were close to God (CCC 823; 828; 946).
- d. Experience prayer as listening, talking to and praising God (CCC 2559; 2639).
- e. Review the Sign of the Cross, Lord's Prayer, the Hail Mary, Guardian Angel Prayer and grace at mealtime prayer.
- f. Introduce the Glory Be to the Father as a prayer of praise to the Trinity (CCC 2639).
- g. Express love of God and personal needs in spontaneous prayer (CCC 2650).
- h. Celebrate rituals and activities which express our Christian beliefs; e.g.: the Advent Wreath, the Christmas Crib and the Stations of the Cross.

5. Education for Community Life

- a. Recognize that all life is special and must be cared for.
- b. Jesus wants us to be models of peace.
- c. Jesus wants us to come together as a community united at Mass.



6. Missionary Initiation

- a. Articulate that Jesus asks us to share the Good News of the Gospel and our Catholic faith with those we meet (for this age such sharing would be with mainly relatives and friends) (CCC 905).
- b. Care about and help people in need.
- c. Participate in mission awareness through prayer, sacrifice and contributions. Missionary Childhood Association is the principal way to do this.
- d. Be involved in food and clothing drives for the poor.
- e. Remember parishioners who are homebound and in nursing homes.
- f. Learn that people have differences that we should respect.
- g. Never speak words that can harm others.
- h. Say no to things that are harmful and uncomfortable.

Scripture References

Review the creation of world and humanity . . .	<i>Genesis 1:1-31; 2-3</i>
Review the Christmas story	<i>Luke 2:8-18</i>
Jesus blesses the children	<i>Matthew 19:13-15; Mark 9:13-1; Luke 18:15-17</i>
The Good Samaritan	<i>Luke 10:29-39</i>
Jesus loved and helped many people	<i>Mark 8:22-25; Luke 17:11-19</i>
The Last Supper	<i>Matthew 26:17-30; Luke 22:13-20; Mark 14:12-26</i>
The Easter story	<i>John 20:1-20; Luke 24:13-35</i>
The coming of the Holy Spirit	<i>Acts 2:1-4</i>
The call of the disciples	<i>Matthew 4:18 -20</i>
Washing of the feet	<i>John 13:15</i>

Vocabulary

Advent	Advent Wreath
Altar	Ashes
Baptism	Catholic Church
Christmas	Church
Commandments	Easter Sunday
Eucharist	Faith-Sharing
Gospel	Heaven
Holy Communion	Holy Family
Lent	Mary
Original Sin	Ordinary Time
Parish	Peacemaker
Pentecost	Pope
Priest	Reconciliation
Sacraments	Saints
Sin	Soul
Stations of the Cross	Worship

Saints

Mary	Joseph
School or classroom patron saint	St. Anthony
St. Francis of Assisi	St. Therese of Lisieux
St. Nicholas	Our Lady of Guadalupe

Grade Two

✓ Before you begin, review concepts and elements from previous grade level.

- Prayers - Sign of the Cross, Our Father, Hail Mary, Glory Be
- God as Father and Creator - God as good and holy
- God sends his son as our savior.
- We share God's life through Baptism. Jesus teaches us to love God and others.
- Jesus gives himself for us; He is raised and he sends the Holy Spirit.
- Saints
- Bible as the Word of God

THE FAITH DEVELOPMENT OF THE SECOND GRADE CHILD

The second grade child loves structure and routine, relies heavily on parents, teachers and significant adults. He finds family important and a source of pride.

This is a good time to develop “family of God” and the concept of parish community. The second grader should learn the roles of people in the parish. Children can begin to learn the structure of the Mass and the Sacrament of Reconciliation. They can see the Ten Commandments as our family rules.

The second grade child likes spending time alone, but as the year goes on, he begins to enjoy working in groups. She is sensitive to adult evaluation, wants work to be perfect and thinking is done concretely, not abstractly. This child can begin to experience quiet reflection as prayer. Group projects can lead to seeing Church as a community of friends working/praying together. The child is developing thought processes and problem solving abilities. The teacher should present scenarios that call for deciding how to help or show care.

The second grade child has a sense of right and wrong and is beginning to develop a conscience. They usually consider the right course of action to be the one that pleases adults or allows them to avoid punishment. Give children opportunities to name good and bad choices and to role play situations needing a moral decision. Relate Bible stories with a moral or teaching.

The second grade child learns best through touch, exploration and movement. They enjoy creative activity, stories and games. Give them sensory activities and build upon their natural sense of wonder. Have them role play and dramatize Bible stories and use songs and rituals that include gestures especially from the Mass and the Sacrament of Reconciliation. There should be an opportunity to explore the parish church and name what is seen there.

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. Articulate there are three persons in one God: Father, Son and Holy Spirit, called the Trinity, who we acknowledge when we make the Sign of the Cross (CCC 232-234,2157).
- b. Explain that Jesus, the second person of the Trinity, is the Son of God who became human (CCC 422-423, 461, 463, 470).
- c. Recognize that Jesus taught us how to live, and asks us to follow him and become his disciples (CCC 1693).
- d. Demonstrate the Bible has two parts the Old Testament and the New Testament (CCC 120).
- e. Demonstrate that God gives us the gift of grace which is a share in the life of God (CCC 1997).
- f. Name and describe the seven sacraments as signs of God's grace, healing and love which strengthen us as disciples (CCC 1999, 2003).
- g. Name the Ten Commandments given to us by God as laws to guide our life (CCC 496-497).
- h. Name the two great commandments given to us by Jesus (Mark 12, Matthew 22, Luke 10; CCC 2196).
- i. Explain that in the Sacrament of Reconciliation we express sorrow to God for our sins and are forgiven (CCC 1448-1460).
- j. Explain that the sacrament of the Body and Blood of Jesus is called the Eucharist (CCC 1328).
- k. Explain that at the Last Supper Jesus gave us himself in the Eucharist (CCC 1339).
- l. Explain that at the words of consecration in the Eucharistic prayer, the bread and wine become the Body, Blood, Soul and Divinity of Jesus Christ (CCC 1352-1353, 1357-1358).
- m. Describe that the Mass is the gathering of God's people to celebrate the Liturgy of the Word and the Liturgy of the Eucharist (CCC 1346, 1348-1355).
- n. Explain that during the Liturgy of the Word we listen to the Old Testament and the New Testament, the life of Jesus in the Gospels, the Acts of the Apostles, and the letters of St. Paul and other disciples (CCC 1349).
- o. Demonstrate that at Mass (Eucharist) we remember the Death and Resurrection of Jesus, give thanks and receive Jesus in Holy Communion. The Eucharist is a sacrifice because it makes present the sacrifice of the Cross (CCC 1355, 1358-1360, 1366).
- p. Explain that Mary is truly mother of God/Jesus and our Mother and that devotion to Mary is part of our Catholic Tradition (CCC 509, 971).

2. Liturgical Education

- a. Review, in an age-appropriate way, the liturgical year (CCC 1163-1171).
- b. Explain the meaning of the seasons of Advent and Christmas (CCC 524- 526).
- c. Explain the meaning of the seasons of Lent and Easter (CCC 540, 569- 572, 1172-1173).
- d. Demonstrate the ability to go to confession and seek forgiveness, including knowing the form for confession and an Act of Contrition (CCC 1484).

- e. Express that God calls us through the Church to regular reception of the Sacrament of Reconciliation (CCC 1457-1458).
- f. Demonstrate the ability to receive Holy Communion reverently during Mass (CCC 1355).
- g. Introduce the Eucharistic fast and the importance of the Sacrament of Reconciliation as preparation for Holy Communion.
- h. Participate at Mass by singing, responding, listening to readings and prayers, praying the Our Father, and joining in the Sign of Peace (CCC 1345-1347, 1438-1455).
- i. Demonstrate that God's family gathers to celebrate the Eucharist every Sunday and on holy days (CCC 1193, 1389).
- j. Articulate the importance of the Church as a holy place where Catholics gather to pray and celebrate the sacraments, especially the Eucharist; and to become familiar with their parish church: the altar, the sacred vessels, vestments, baptismal font, Reconciliation room, tabernacle, sanctuary lamp, ambo and statues (CCC 11-81-1186, 1379, 1408-1409).
- k. Explain about and celebrate the feasts of Mary and the saints throughout the liturgical year.

3. Moral Formation

- a. Our life is a gift from God and that we must care for our life and the lives of others (CCC 1996, 2258).
- b. God teaches us to be kind and loving to our friends and neighbors, those who are different and those who are like us (CCC 1697, 1700).
- c. We show love, care and respect for our families and all of creation (CCC 2214, 2216-17, 299, 2402).
- d. Conscience is a voice within our hearts where God calls us to love and to choose to do what is good and avoid evil (CCC 1776).
- e. Sin is any thought, word or act that we freely choose to commit even though we know that it is wrong (CCC 1850).
- f. Mortal sin breaks our friendship with God; destroys the life of God (grace) within us. It is a serious sin. The Sacrament of Reconciliation is for all members of the Church who have sinned seriously (CCC 1855-1859, 1861, 1446).
- g. Venial sin is a less serious sin but weakens our friendship with God and others (CCC 1855, 1862-1863).
- h. We come closer to Jesus, have venial sins forgiven and are strengthened to avoid mortal sin when we receive Holy Communion (CCC 1416).
- i. Differentiate between situations of accident (mistake) and deliberate (on purpose) in appropriate moral choices (sin).



✓ INTRODUCTION TO THE TEN COMMANDMENTS

First Commandment

I am the Lord your God; you shall not have strange Gods before me.

Explain that we are to put God first in our life.

Second Commandment

You shall not take the name of the Lord your God in vain.

Emphasize that God's name is holy and we must respect it and not use it thoughtlessly.

Third Commandment

Remember to keep holy the Lord's day.

Teach that, out of love for God and adherence to his will, Catholics participate in celebrating Mass on Sundays and holy days of obligation.

Fourth Commandment

Honor your father and your mother.

Explain that we are called to respect and listen to our parents or guardians.

Fifth Commandment

You shall not kill.

Stress that we are called to do no harm to any person and to be peacemakers in our homes and schools.

Sixth Commandment

You shall not commit adultery.

Help the child to understand that husbands and wives must be faithful to one another, and that we all must treat others, and ourselves, with respect as male and female.

Seventh Commandment

You shall not steal.

Teach that stealing is taking the property of another without permission. We are to respect the possessions of others, including creation which is a gift to us from God.

Eighth Commandment

You shall not bear false witness against your neighbor.

Emphasize that lying is saying what is untrue. We are to respect the reputation of others by not saying false or hurtful things about them.

Ninth Commandment

You shall not covet your neighbor's spouse.

Guide the students to understand that we must be grateful for the loved ones God has put in our lives and our families, and we must show our love for others in appropriate ways.

Tenth Commandment

You shall not covet your neighbor's goods.

Emphasize that we should be grateful for all that God has given us, and share generously with others so they may have what they need to live.

4. Teaching to Pray

- a. Prayer is talking and listening to God in our hearts; being in a friendship with God (CCC 2559, 2564).
- b. There are different forms of prayer: adoration or praise, contrition (sorrow), thanksgiving (gratitude), and supplication (asking: petition, intercessions) (CCC 2628, 2629, 2637, 2639).
- c. The Our Father has a special place in the prayer of the Church and in the Mass. This prayer is found in the New Testament (Luke 11: 2-4; Matthew 6: 9-13; CCC 2773-2776).
- d. We can pray anytime or anywhere in our own words or in formal prayer. Some special

places for prayer are at home, in church, in class where we learn about God/ Jesus/ Holy Spirit (CCC 2743, 2659-2660).

- e. There are other prayers in the Bible e.g. Psalm 23, Psalm 66, Hail Mary (Luke 1:26-33).
- f. The Church teaches, "The memorization of basic prayers offers an essential support to the life of prayer, but it is important to help learners savor their meaning" (CCC 2688).

The following prayers and responses should be memorized:

- Guardian Angel Prayer
- Act of Contrition
- Simple Mass responses
- Simple introduction to the Rosary as a way of praying
- Stations of the Cross

5. Education for Community Life

- a. Jesus invites us to love God and love our neighbor (John 13:34-35, Luke 10:25-28).
- b. Gathering together to pray as a community (Matthew 18:19) is a way of life for Christians (CCC 2685, 2694, 2696).
- c. We can make choices and our choices affect the lives of others (CCC 1800).
- d. We should forgive others when they express sorrow for having hurt us, and say we are sorry and ask forgiveness when we have hurt another person (Matthew 18:22; CCC 1657, 2227, 2840, 2845).
- e. Jesus founded the Catholic Church that we might all be one. At the same time, we should understand that not everyone is a Catholic and that some of our relatives, playmates and neighbors may be non-Christian or worship in other Christian denominations (CCC 816, 818).
- f. God calls all human beings to be responsible for the world and all its creatures (CCC 373).
- g. We should practice the charity of Jesus in good works and love, especially for the poor. Provide examples.



6. Missionary Initiation

- a. Articulate that Jesus asks us to share the Good News of the Gospel and our Catholic faith with those we meet (for this age such sharing would be with mainly relatives and friends) (CCC 905).
- b. Demonstrate that receiving the Body and Blood of Christ in Holy Communion strengthens us to share our faith with others (CCC 1396).
- c. Demonstrate that the Church asks us to pray for vocations to the priesthood, religious life and lay ministry (Luke 10:1-2; CCC 1587, 1595, 1986).
- d. Articulate that many people in the parish assist the priest at Mass as altar servers, readers, cantors, extraordinary ministers of Holy Communion, ushers. When they are older they, too, can assist at Mass.
- e. Articulate that wherever they are, they are followers of Jesus and their behavior should show that they are Christians (CCC 2013).

- f. Support the missions through prayer, contributions and sacrifice. Recognize that we call Jesus the Prince of Peace and Jesus' words, "Blessed are the peacemakers," (Matthew 5:9), call all to foster peace in the various situations of their lives (CCC 230).

Scripture References

The Ten Commandments	<i>Exodus 19, 20</i>
Jesus' great commandment.	<i>Luke 10:25-28; Matthew 22:34-40</i>
Love one another	<i>John 13:34-35</i>
The lost sheep	<i>Luke 15:3-7</i>
The lost coin	<i>Luke 15: 8-10</i>
The prodigal son	<i>Luke 15:11-32</i>
The gift of reconciliation.	<i>John 20:19-23</i>
The Our Father.	<i>Luke 11:2-4; Matthew 6:9-13</i>
Feeding the five thousand.	<i>Matthew 14:13-21</i>
The Last Supper	<i>Mark 14:22-25; Corinthians 11:23-26</i>
Institution of the Eucharist.	<i>Matthew 26; 26-29; Luke 22: 15-20</i>

Vocabulary

Absolution	Act of Contrition	Baptism
Confession	Forgiveness	Sin
Mortal Sin	Venial sin	Temptation
Penance	Reconciliation	Sacraments
Conscience	Eucharist	Eucharistic fast
Holy Communion	Holy Sacrifice of the Mass	Sharing faith
Gospel	Gospel writers	Trinity

Saints

Mary	St. Joseph	St. Patrick
St. Anthony	St. Francis of Assisi	St. Nicholas
St. Therese of Lisieux	Our Lady of Guadalupe	

The Gospel writers:

St. Matthew	St. Mark
St. Luke	St. John

Grade Three

✓ **Before you begin, review concepts and elements from previous grade level.**

- Prayers – Sign of the Cross, Our Father, Hail Mary, Glory Be, Act of Contrition
- God gives us life.
- God loves us. He gave us Jesus.
- Jesus asks us to love others.
- Jesus gives us the gifts of forgiveness and peace (Reconciliation).
- Jesus gives the gift of himself.
- We receive Jesus Christ in Holy Communion.
- We celebrate God’s love when we worship God.
- We are the Church, the community of the followers of Jesus Christ.

FAITH DEVELOPMENT OF THE THIRD-GRADE STUDENT

The age of nine indicates the very beginning of the “tween years.” Third grade signifies the end of magical thoughts and imaginative play. The third grade child generally enjoys participating in group work and being with friends. He/she has a more developed self-awareness and is really beginning to reflect on how his or her actions may impact on others. The third-grade child has a basic trust in adults, family, friends and the rules. Criticism of self and others is commonplace. Small motor skills are developing and hobbies and specific subject affinities become apparent. The big change is transitioning from the young child’s enjoyment of process to the maturing child’s interest and understanding of an outcome. Third grade is an excellent year to stress the Catholic community since the third grader wants to belong and prizes peer/group participation.

▶ STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. There are three Persons in the One True God, Father, Son and Holy Spirit, the Blessed Trinity. We acknowledge this truth when we make the sign of the cross (CCC 232-234, 2157).
- b. Jesus is the Son of God, the second person of the Blessed Trinity, who became man (CCC 422-423, 461, 463, 470).
- c. In the Old Testament, God revealed himself to Abraham and Moses. He gave them laws and teachings instructing them how to live in a way pleasing to him. In the New Testament, Jesus Christ, the Son of God, by his life, shows us how God would have us live as his faithful people (CCC 54-58).

- d. Jesus tells us about God's kingdom through his words, actions, parables and miracles (CCC 547-550).
- e. Jesus invited his followers to become part of the Kingdom of God (CCC 551).
- f. The twelve Apostles were called by Jesus to follow him, spread the Gospel and serve others (CCC 859, 876, 1506).
- g. Jesus chose Peter as the leader of his Apostles to lead, teach, guide and spread the Gospel (CCC 552-553).
- h. After Jesus ascended into Heaven (Matthew 28:20), he sent his Holy Spirit upon the Apostles at Pentecost, who strengthened them to go out and teach about Jesus and form the Christian community (Acts of the Apostles 2:1-4; CCC 726).
- i. The Church is the Body of Christ, who is its head, and the Holy Spirit is the source of its gifts and charisms (CCC 805, 807, 809).
- j. The Church is a family and members, by their faith and Baptism, are called the people of God (CCC 804).
- k. Jesus is present in his Church, the Scriptures and the Eucharist (CCC 737).
- l. Bishops are successors of the Apostles and are leaders in the Church today (CCC 857, 861-862).
- m. The Pope is the successor of St. Peter, and the visible head of the whole Church (CCC 880-882).
- n. The Pope and bishops guard and pass on the teachings of Christ and help us understand the tenets of the faith (CCC 862, 888-892).
- o. The Church is One; her members are united in sharing the Eucharist, beliefs and the love of Christ (CCC 787-790, 866).
- p. The Church is Holy; her members try to live as Jesus did, loving and obeying God and caring for others (CCC 825-826).
- q. The Church is Catholic; she welcomes all people in the whole world and knows that Jesus came to save all people (CCC 831, 835, 868).
- r. The Church is Apostolic; her members love and obey the teachings of the Apostles and try to live these teachings (CCC 857, 869).
- s. The Apostles' Creed is a summary of the Church's beliefs and a careful study of the Apostles' Creed will give us knowledge of our faith (CCC 167, 187, 194, pp. 49-50 in the CCC align the Apostles' and Nicene Creeds).
- t. With the help of God, husbands and wives, in the Sacrament of Marriage, are faithful to one another (CCC 1601).
- u. Mothers and fathers cooperate with God in creating new life (CCC 1604).
- v. Boys and girls, and all people, are made in God's image and are partners in God's plan for creation (Genesis 1:27; CCC 355).

2. Liturgical Education

- a. Describe the meaning of the season of Advent and the season of Christmas (CCC 524-526, 1171).
- b. Describe the meaning of the season of Lent, the Easter Triduum and the Easter season (CCC 540, 571, 1168-1169, 1329-1330, 1412).

- c. Identify and celebrate some the feasts of Mary, such as:
 - Nativity of Mary, September 8,
 - Immaculate Conception, December 8,
 - Our Lady of Guadalupe, Patroness of the Americas, December 12,
 - Mary Mother of God, January 1,
 - Annunciation of the Lord, March 25,
 - The Assumption, August 15 (CCC 490-493, 964-966).
 - Queenship of Mary, August 22 – this is the patronage feast day of the Diocese of Metuchen.
- e. Identify and celebrate the lives of some saints, especially young persons who are saints, e.g.,
 - St. John Neumann
 - St. Therese of the Child Jesus, October 1
 - Guardian Angels, October 2
 - St. Francis of Assisi, October 4
 - St. Luke, October 18
 - All Saints, November 1
 - St. Patrick, March 17
 - St. Joseph, March 19
 - Saints Peter and Paul, Apostles, June 29
- f. Tour the parish church to gain an understanding of altar, tabernacle, vestments (liturgical colors), sacred vessels, Book of the Gospels, Roman Missal (Sacramentary), etc. (CCC 1346- 1347).
- g. Participate in Mass by e.g., attention to singing, responses, readings, signing at the Gospel, listening prayerfully to the Eucharistic prayer, praying the Our Father, joining in the sign of peace (CCC 1438-1455).
- h. Demonstrate that the Sacrament of the Body and Blood of Christ is called the Eucharist (CCC 1328).
- i. Explain that at the Last Supper Jesus gave us himself in the Eucharist (CCC 1339).
- j. Explain that at the consecration during the Eucharistic Prayer, the bread and wine become the Body and Blood of Jesus (CCC 1352- 1353).
- k. Tell that the Mass is a gathering of Catholics to celebrate the Liturgy of the Word and the Liturgy of the Eucharist (CCC 1346, 1348-1355).
- l. Demonstrate the ability to receive Holy Communion reverently during Mass (CCC 1355).
- m. Recount that the Lord calls us to keep holy the Lord's Day. To fulfill this obligation and express our love of God, we celebrate the Eucharist (Mass) each Sunday and Holy Day of obligation (CCC 1324, 1389).
- n. Recall that at the celebration of the Eucharist (Mass) we remember the Death and Resurrection of Jesus, give thanks, and receive Jesus in Communion; the Church commemorates Christ's Passover; the sacrifice Christ offered once for all on the cross remains ever present (CCC 1355, 1358-1360, 1364).

- o. Explain that our Church teaches that the bread and wine, by the power of the Holy Spirit and by the words of the priest, become the Body and Blood of Christ who is actually and mysteriously made present (CCC 1357-1358).
- p. Express some understanding that Christ is truly present in the fullest sense in the Eucharist (CCC 1374).
- q. Demonstrate the ability to approach the Sacrament of Reconciliation and seek forgiveness (CCC 1484).

3. Moral Formation

- a. Explain that our life is a gift from God, and that we must care for our life and the lives of others (CCC 1996, 2258).
- b. Name the Ten Commandments, given to us by God that guide our life (CCC 2056-2057).
- c. Name the Two Great Commandments given to us by Jesus (Mark 12:29-31, Matthew 22:34-40, Luke 10:25-28; CCC 2196).
- d. Be able to articulate that Jesus, while he was on earth, taught us how to live, and asks us to follow him and become his disciples. "Be perfect as your heavenly Father is perfect" (Matthew 5:48; CCC 1693).
- e. Explain how we grow in mind, body and spirit in Christ (CCC 1771).
- f. Articulate that modesty shows respect for our own bodies and the bodies of others (CCC 2524).
- g. Describe the love, respect and obedience children should show in the family and recognize the family as a place to learn forgiveness (CCC 1657, 2214-2220, 2227).
- h. Explain that our conscience reminds us to love as God calls us to love, and helps us to choose between good and evil, right and wrong (CCC 1776).
- i. Identify that mortal sin is a serious sin that separates us from God's grace but the Sacrament of Reconciliation celebrates God's healing love and forgiveness (CCC 1855-1859, 1861, 1446).
- j. Identify that venial sin is a less serious offense but one that weakens our relationship with God and others (CCC 1855, 1862-1863).
- k. Explain that grace is the gift of God's presence in our lives. God's love and life is in us and helps us to live as followers of Jesus (CCC 1996-2005).



GOD
Choices

✓ REVIEW OF THE TEN COMMANDMENTS

First Commandment

I am the Lord your God, you shall not have strange gods before me.

Stress that we worship God above all things.

Second Commandment

You shall not take the name of the Lord in vain.

Explain that "God calls each one by name," and so everyone's name is sacred.

Third Commandment

Remember to keep holy the Lord's Day.

Explain that the Mass, which we as Catholics celebrate on Saturday evening or Sunday, is a gathering of God's people in fulfillment of God's law.

Fourth Commandment

Honor your father and your mother.

Teach that the family is the “domestic church.” Explain to the children that respect and love is to be shown to parents, guardians, brothers, and sisters.

Fifth Commandment

You shall not kill.

Explain that every human life is sacred because it has been created in the image of God. Teach that Jesus calls us to love even our enemies.

Sixth Commandment

You shall not commit adultery.

Describe how a husband and wife freely and fully keep their marriage covenant (promise) to faithfully love each other as husband and wife.

Seventh Commandment

You shall not steal.

Impress upon the students that God calls us to be good stewards of the world that He gave us.

Eighth Commandment

You shall not bear false witness against your neighbor.

By informing the students that flattery and boasting are contrary to God’s law of love.

Ninth Commandment

You shall not covet your neighbor’s wife.

Teach respect of the human body as temples of the Holy Spirit.

Tenth Commandment

You shall not covet your neighbor’s goods.

Present the sins of envy and covetousness as evil and sources of many other sins.

4. Teaching to Pray

- a. Prayer is a gift from God, a talking with God; the life of prayer is the habit of being in God’s presence and in communion with Him (CCC 2559, 2564-2565).
- b. Daily prayer is a way of life for Christians (CCC 2659- 2660).
- c. Prayer may be said at any time or place, but special places are home, church, school (CCC 2743, 2659-2660; NDC p. 203).
- d. When we pray, we may use the prayers of the Church, prayers from the Bible, prayers of the saints, or we may pray in our own words (Galatians 4:6; CCC 2656-2658; NDC pp.111-113).
- e. There are different forms of prayer:
 - Adoration (loving) (CCC 2628)
 - Supplication (asking) (CCC 2629, 2631, 2634)
 - Thanksgiving (being grateful, thanking) (CCC 2637)
 - Praise (CCC 2639)
- f. The Our Father, given by Jesus to his Apostles, has a special place in the prayers of the Church, especially the Eucharistic liturgy. Identify this prayer in the New Testament (Luke 11:2-4; Matthew 6:9-13; CCC 2773-2776).

- g. The following prayers should be memorized (CCC 2688):
- Act of Contrition
 - Stations of the Cross
 - Morning prayer/prayer at bedtime
 - Prayer before/after meals

5. Education for Community Life



- a. Demonstrate that Jesus commands us to love God and love our neighbor (John 13:34-35).
- b. Articulate that common prayer, inclusive of family prayer, prayer with friends, prayer at church with the congregation, is a way of life for Christians (CCC 2685, 2694, 2696).
- c. Recognize that daily prayer, e.g., before and after meals, before bedtime, before an automobile trip, etc. should be part of our life as Catholics (CCC 2659-2660).
- d. Explain that we should forgive others (family members, schoolmates, friends, neighbors) when they express sorrow for having hurt us, and say we are sorry and ask forgiveness when we have hurt another person (Matthew 18:22)(CCC 1657, 2227, 2840, 2845).
- e. Demonstrate that with others in our family, parish, school or neighborhood, we practice the charity of the Lord in good works and love for all (CCC 2179).
- f. Demonstrate that Jesus founded the Catholic Church so we might all be one: however, we realize that not everyone is a Catholic and some of our relatives, playmates and neighbors may worship in other Christian denominations (CCC 816, 818).
- g. Explain that God has entrusted to human beings responsibility for the world and all its creatures (CCC 373).

6. Missionary Initiation

- a. Recall that our love for the Word of God and the Body and Blood of Christ strengthens us to share our Catholic faith with others; powerful examples are great Catholic missionary saints e.g., St. Patrick, St. Francis Xavier (CCC 849, 851).
- b. Hear the stories of St. Peter and St. Paul (cf. Acts of the Apostles Peter: Acts 3:11-36 and 10:34- 49; Acts of the Apostles Paul: Conversion 9:1-30 and selected excerpts from Chapters 16, 17, 18); cite the many letters Paul wrote to the various towns and cities attesting to his missionary work; also note some stories of missionary saints in the Americas e.g., St. John Neumann, St. Katharine Drexel.
- c. Articulate that every Catholic is called to have an evangelizing, missionary spirit that radiates the power of Christ within us; our own Catholic faith is strengthened when it is given to others (*Redemptoris Missio* 2, John Paul II, 1990).
- d. Explain that the Church is in need of vocations to the priesthood, and to the different forms of consecration to God in religious and apostolic life and that we pray for vocations (CCC 1583, 1974).
- e. Recognize that many people in the parish assist the priest at the celebration of the Eucharist as altar servers, lectors, cantors, extraordinary ministers of communion, ushers

- ministries youth may choose to participate in when they are older (CCC 897, 903).
- f. Explain that wherever they are – school, home, church, playground, stores, houses of friends/relatives/neighbors – they are followers of Jesus and their behavior should show that they are Christians (CCC 2013).
- g. Demonstrate that we call Jesus, Prince of Peace, and Jesus’ words, “Blessed are the Peacemakers,” (Matthew 5:9), call us to foster peace and pray for it in the world and in the various situations of our lives (CCC 2305).

Scripture References

Jesus words and actions proclaim His Kingdom *Luke 7:18-23; John 5:36, 10:25, 38*
 Jesus chooses His Apostles and Invites them to
 become part of His Kingdom *Mark 3:13-19; Luke 22:29-30*
 Jesus chooses Peter to be first among the Twelve . . . *Matthew 16:16-19*
 Pentecost. *Acts 2:1-4, 32, 36, 38, 41*
 Jesus’ Great Commandment. *Mark 12:29-31; Matthew 22:34-40;*
Luke 10:25-28
 The Lord’s Prayer (Our Father) *Luke 11:2-4; Matthew 6: 9-13*
 Jesus’ words on praying in common. *Matthew 18:19-20*
 Responsibility for the world that God has entrusted
 to men and women as his stewards *Genesis 1:28; Wisdom 11:24*
 Be perfect as your heavenly Father *Matthew 5:48*
 Blessed are the peacemakers *Matthew 5:9*

Vocabulary

Acts of the Apostle	Martyrs	Original Sin
Prophets	Ascension	Liturgy
Incarnation	Rite	Last Judgment
Dioceses	Kingdom of God	Evangelization

Saints

St. Peter	St. Matthew	St. Paul
St. Mark	St. John Neumann	St. Luke
St. Katharine Drexel	St. John	

Grade Four

✓ **Before you begin, review concepts and elements from previous grade level.**

- Prayers- Sign of the Cross, Our Father, Hail Mary, Glory Be, Act of Contrition
- God calls us to be his people.
- We believe in God.
- God created us to share his life.
- Jesus came to give us life.
- Jesus brings the Kingdom of God.
- Jesus gives us the Holy Spirit, to guide and unite us.

FAITH DEVELOPMENT OF THE FOURTH-GRADE STUDENT

The child in fourth grade thinks concretely and is able to reason to a conclusion by observing and organizing facts and other data. The fourth grader is open to differing points of view and will reflect on various answers to come to his or her own conclusions.

The fourth-grade child begins to look toward peers for validation and support, more than from their parents. He/she has a strong need for acceptance by the group, but is also looking for models of good and balanced behavior. Heroes and, particularly, saints are of great interest to this age group. The stories of how biblical saints lived their lives, related to God, and dealt with conflict can be inspiring for this grade.

The fourth-grade child has a highly developed sense of right and wrong and a deeper appreciation of how his or her actions affect other people. This can give rise to feelings of guilt when he or she has done something wrong. The fourth grader is beginning to see the moral laws as rules and about relationships. He/she can be very legalistic and miss the distinction between intention and act. Yet he/she has a heightened sense of fairness and can freely embrace teachings and examples of justice.

Fourth graders are very open to communal prayer and the gestures and nobility of the liturgy. They should be able to participate more fully and consciously at Mass.

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. Demonstrate that Revelation is God making himself and his loving plan of salvation known to us; it is called Divine Revelation because it comes to us from God (CCC 50-53).
- b. Recognize that God's Revelation was gradual, beginning with the creation of the world and most fully through his son, Jesus Christ, and ending with the death of the last apostle (CCC 69, 96).

- c. Explain that the way in which God made himself and his plan of salvation known was by words and deeds, passed on to us through Sacred Scripture and Tradition (teachings and truths which the Church passes on to us) (CCC 74-75, 80).
- d. Recognize that God continued to reveal himself through the prophets who made known the coming of a Messiah who would bring the salvation for mankind (CCC 62-64).
- e. Explain that the fullness of God's revelation came in the person of Jesus Christ, God's Son; all that God wished to reveal was made known in Christ (CCC 65).
- f. Identify the Two Great Commandments given to us by Jesus (Mark 12:29-31), (Matthew 22: 34-40), (Luke 10:25-28; CCC 2055, 2196).
- g. Articulate that Jesus' new law of love tells us we must love God above all things and love others of diverse races, ages, cultures and abilities (CCC 1931-1938).
- h. Identify the Works of Mercy that show us how to care for all people, and to have a special love for the poor and disadvantaged:

Spiritual Works of Mercy:

- Convert sinners.
- Instruct the ignorant.
- Advise the doubtful.
- Comfort the sorrowful.
- Bear wrongs patiently.
- Forgive injuries.
- Pray for the living and the dead.

Corporal Works of Mercy:

- Feed the hungry.
- Shelter the homeless.
- Clothe the naked.
- Visit the sick.
- Visit the imprisoned.
- Give drink to the thirsty.
- Bury the dead (CCC 2447-2448).

- i. Identify the Beatitudes given to us by Jesus as Christian ways of living (Matthew 5:3-12; Luke 6:20-22; CCC 1716-1717).
- j. Explain that the four Gospels occupy a central place in the Scriptures because Jesus Christ is their center (CCC 139).
- k. Explain that the whole of Christ's life continually teaches us: His birth, hidden years, public life, the mysteries of his Death, Resurrection, Ascension, his prayer, his love of people (CCC see 521).
- l. Articulate that Jesus is our model of holiness. "Take my yoke upon you, and learn from me" (Matthew 11:29), "I am the way, the truth and the life" (John 14:6; CCC 459, 460).
- m. Explain that Mary is truly "Mother of God" and devotion to Mary is part of Catholic tradition (CCC 509, 971, 2679, 2682).

- n. Articulate that the Communion of Saints (cf. Apostles' Creed), those disciples on earth, those in heaven and the dead being purified are all part of the Church and united to Christ (CCC 954-959).
- o. Explain that those who live the Gospel die in God's grace and friendship and are born into eternity and see God face-to-face in Heaven (CCC 1023).
- p. Explain that Hell means being separated from God forever (CCC 1033, 1035-1037).
- q. Explain that in Purgatory one is purified and made holy for life with God in Heaven (CCC 1030-1031).

2. Liturgical Education

- a. Demonstrate that at the Last Supper Jesus gave us himself in the Eucharist. This was the first Mass. Every Mass is a re-presentation of Jesus' sacrifice to the Father (CCC 1339).
- b. Explain that the Church professes that the Eucharist is:
 - Thanksgiving and praise to the Father
 - The sacrificial memorial of Christ and His Body
 - The presence of Christ by the power of his Word and Spirit (CCC 1357-1358).
- c. Demonstrate knowledge of the parts of the Mass: Introductory rites, Liturgy of the Word, Offertory, Liturgy of the Eucharist, Concluding Rite (CCC 1345-1355).
- d. Recognize that the Mass has a central place in the life of the Church and that weekly attendance and participation in Mass is an obligation for all Catholics (CCC 1324-1326, 1389, 2182).
- e. Explain, in general, the liturgical year (CCC 1163-1171).
- f. Describe the meaning of the season of Lent, the Triduum and the Easter season (CCC 540, 571, 1329, 1412, 1438).
- g. Explain that in Ordinary Time we learn the life of Jesus and how we may follow him (CCC 1100-1101).
- h. Reflect, throughout this year, on the Sunday readings and the prayers of the Liturgy of the Eucharist.
- i. Participate in celebrations that honor the religious and cultural heritage of the parish such as customs for saints' days, special blessings for holidays and Holy Days (CCC 1204).
- j. Identify feasts of some saints using, especially, the liturgical year, e.g.
 - Guardian Angels, October 2
 - St. Dominic, October 9
 - St. Nicholas, December 6
 - St. Francis De Sales, January 24
 - St. Thomas Aquinas, January 28
 - St. Katharine Drexel, March 3
 - St. Joan of Arc, May 30
 - St. Anthony of Padua, June 13
 - St. Thomas More, June 22

- St. John the Baptist, June 24
- St. Joachim, July 26
- k. Explain that God, through the Church, calls us to regular reception of the Sacrament of Reconciliation (CCC 1457-1458).
- l. Explain that the Church celebrates various forms of reconciliation through its prayer and liturgy (CCC 1434-1439, 1443-1444, 1480-1484).

3. Moral Formation



- a. Explain that life begins at conception and follows a life cycle from conception and birth until natural death (CCC 1007, 2270).
- b. Explain that human life is sacred because it is a gift from God and all should have what they need for quality of life (CCC 1926).
- c. Explain that God created humans with bodies and souls (CCC 362, 364).
- d. Explain that feelings are neither good nor bad, but the actions brought forth from the feelings are morally good or bad (CCC 1767, 1773).
- e. Demonstrate that the practice of virtues help us to pursue what is good and choose to do good in concrete actions (CCC 1803).
- f. Explain that all human virtues are grouped around four "cardinal" virtues: prudence, justice, fortitude, temperance; these virtues help us to practice good deeds with God's help (CCC 1805-1810).
- g. Articulate that in the sacrament of marriage, and with God's help, husbands and wives are faithful to each other (CCC 1601).
- h. Describe the love, respect and obedience children should show in the family and recognize the family as a place to learn forgiveness (CCC 1657, 2214-2220, 2227).
- i. Explain that sin and evil are present in our world as a result of original sin and its consequences.
- j. Demonstrate the difference between situations of accident or carelessness and deliberate moral choice, direct or indirect (CCC 387, 1860).
- k. Explain that the Church has five positive laws or precepts that help us in our Christian life:
 - To attend Holy Mass on Sundays and holy days of obligation and to refrain from unnecessary work
 - To confess our sins at least once a year (traditionally done during Lent)
 - To receive Holy Communion at least once a year during the Easter Season (known as the "Easter duty")
 - To observe the days of fasting and abstinence
 - To contribute to the support of the Church according to one's abilities and station in life

✓ REVIEW OF THE TEN COMMANDMENTS

First Commandment

I am the Lord your God, you shall not have strange gods before me.

Teaching the children to look upon sacred images with reverence, explain that while we respect and revere saints, we worship only God.

Second Commandment

You shall not take the name of the Lord in vain.

Explain that using the name of God, Jesus Christ, the Virgin Mary or the saints in an offensive way is a failure to love and respect God. Swearing and the use of bad language is a failure to respect others, including ourselves.

Third Commandment

Remember to keep holy the Lord's Day.

Teach students that Catholics should express their love and gratitude for God by celebrating Mass with their Catholic family on Saturday evening or Sundays and Holy Days of obligation. As Catholics we honor God and make the day holy by refraining from all unnecessary work, spending time with our families and reach out to those in need.

Fourth Commandment

Honor your mother and your father.

Present the family as an image of the Trinity – God the Father, God the Son and God the Holy Spirit in loving relationship with each other. We are called to show love, respect and obedience to our parents at all times especially in their old age.

Fifth Commandment

You shall not kill.

By imparting that the fifth commandment calls us to respect life from conception to natural death and opposes all threats to life: abortion, suicide, murder, euthanasia, etc. This commandment also teaches that hatred is contrary to God's love for us and our love for God and others.

Sixth Commandment

You shall not commit adultery.

Teach that the sixth commandment opposes the breaking of the promise by a husband or wife to love only the other faithfully and fully. Teach that the sixth commandment prohibits us from engaging in any behavior or activity against chastity, which means we should respect our bodies and the bodies of others.

Seventh Commandment

You shall not steal.

Present that we must be respectful of what belongs to others. Stealing or cheating violates God's law.

Eighth Commandment

You shall not bear false witness against your neighbor.

Explain that we should not tell lies, especially about other people, or hurt other people by what we say. When we do this we damage the unity between all people that Jesus wants for us.

Ninth Commandment

You shall not covet your neighbor's wife.

Teach that we must always respect the promises made by a husband and wife to each other. Explain that promises made before God are covenant, sacred oaths that must be honored.

Tenth Commandment

You shall not covet your neighbor's goods.

Describe the Ten Commandments as part of the covenant or promise between God and his people in the Old Testament. Tell the students that the Ten Commandments guide our actions in daily life and lead us to a life of happiness. By identifying that Jesus' new law of love tells us we must love God above all things and love others of diverse races, ages, cultures, and abilities. By characterizing that the Gospel fulfills the Old Law by orienting its promises to the Kingdom of heaven.

4. Teaching to Pray

- a. Articulate that there are other prayers in the Bible, e.g.,
 - The Lord is My Shepherd, (Psalm 23:1-6)
 - Shout joyfully to God, (Psalm 66)
 - The Canticle of Mary, (Luke 1:46-55)
 - Prayer of Simeon, (Luke 2:29-32)
- b. Explain that Mary, in her prayer, is an example to us as she offers her whole being in faith, especially in her fiat (her acceptance of God's design for salvation through the message of the angel at the Annunciation) and her Magnificat (CCC 2617-2622).
- c. Learn/review the following prayers with the goal of memorizing them. "The memorization of basic prayers offers an essential support to the life of prayer, but it is important to help learners savor their meaning" (CCC 2688).
 - Sign of the Cross
 - Our Father
 - Hail Mary
 - Glory Be
 - Act of Contrition
 - Apostles Creed
 - Rosary
 - Stations of the Cross
 - Morning Prayer/ Prayers at bedtime

5. Education for Community Life

- a. Demonstrate that Jesus encouraged community prayer, Matthew 18:19; thus we gather as a community to celebrate the Eucharist and pray together at other times (CCC 1102, 1166, 2179, 2745).
- b. Describe how with others in our family, parish, and school we practice the charity of the Lord in good works and love for all especially the poor (CCC 2179).
- c. Articulate that Jesus calls us to mutual forgiveness, (Matthew 18:22), and that forgiveness begins in the family (CCC 1657, 2227).
- d. Recognize that Sacraments at the Service of Communion, i.e., Holy Orders and Matrimony, are vocations of love in which God calls us to be faithful and life-giving (CCC 1534).



- e. Articulate that the Church asks all her members to pray for Christian unity and work to foster this unity which Christ wills for the Church (CCC 820).
- f. Demonstrate that God has entrusted to human beings responsibility for the world and all its creatures (CCC 373).

6. Missionary Initiation

- a. Explain something of the missionary work and zeal of St. Peter and St. Paul (cf. Acts of the Apostles, Peter: Acts 3:11-36 and 10:34-49; Acts of the Apostles, Saul's Conversion 9:1-30 and selected excerpts from Chapters 16, 17, 18).
- b. Explain that, by reason of their Baptism, the laity have a special place in the Church and are called to spread the Good News by their words and actions wherever they may be (CCC 897).
- c. Articulate that we grow in holiness and spread our faith through our dedicated every-day work which includes study; and we understand the dignity of human work made holy by the life of Jesus as a carpenter and teacher (Bishop Saltarelli's 2001 Pastoral Letter, *Holiness in the World of Work*, and *Lumen Gentium*, 41).
- d. Recognize the awareness of the need for peace, defined as "the tranquility of order... the work of justice and the effect of charity" (CCC 2304).
- e. Demonstrate, in an age-appropriate way, world hunger, world peace, human rights, sacredness of life, and the need to care for the environment (CCC 1716, 1807).
- f. Demonstrate that those in the Jewish faith were the first to hear God's Word and are our older brothers and sisters in faith with whom we share the Old Testament (CCC 63).

Scripture References

God chose Abraham	<i>Genesis 12</i>
The Ten Commandments given to Moses	<i>Exodus 19, 20</i>
Jesus' Great Commandment.	<i>Luke 10:25-28; Matthew 37-40</i>
Love One Another	<i>John 13:34-35</i>
Prodigal Son and Loving Father	<i>Luke 15:11-32</i>
The Gift of Reconciliation.	<i>John 20:19-23</i>
The Beatitudes	<i>Luke 6:20-22; Matthew 5:3-12</i>
The Lord's Prayer (Our Father)	<i>Luke 11:2-4; Matthew 6:9-13</i>

Vocabulary

Blessing	Examination of Conscience
Beatitudes	Free Will
Cardinal Virtues	Grace
Chastity	Greed
Church	Human rights
Covenant	Justice
Covet	Modesty
Envy	Savior
Eucharistic Prayer	Ten Commandments
Evangelization	

Saints

St. Ann	St. Joan of Arc
St. Augustine	St. Joachim
St. Dominic	St. Stephen
St. Francis of Assisi	St. Thomas More
St. Thomas Aquinas	

Grade Five

✓ **Before you begin, review concepts and elements from previous grade level.**

- Apostles Creed, Act of Contrition, Rosary
- God reveals Himself to us through His Son, Jesus Christ.
- God calls us to be holy; to follow Jesus; to love others.
- God calls us to worship Him.
- We show our love of God through worship and good behavior.
- God gave us The Ten Commandments as a sign of love. Jesus gave us the Beatitudes.

FAITH DEVELOPMENT OF THE FIFTH-GRADE STUDENT

The child in fifth grade is becoming increasingly aware of his/her individuality and the need to express that individuality creatively, and sometimes assertively. The fifth grader is more connected to peers than to adults, and relishes peer companionship. At this age, children are also developing confidence in their own opinions and the opinions of friends.

The fifth grader is very curious and often detail-oriented. She likes to explore facts and new objects and loves to play with words. She has an increased attention span and uses several facts to make decisions. Scientific experimentation and procedures are of great interest.

The fifth grade child is very self-conscious and focused on self-esteem needs and relationships with friends. He is motivated by the approval of friends and, yet, has more guilt feelings because of breaking a rule than if he wounded a relationship.

The fifth grader has a deep need to belong and responds well to clear boundaries provided by adults. This also means that they respond to groups and group activities. Communal prayer and, particularly, celebrations of sacraments can move and inspire them. The fifth-grade child is capable of deeper religious feelings and the desire to probe religious meanings more thoroughly.

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. Explain that revelation is God making himself and his loving plan of salvation known to us (CCC 50-53).
- b. Articulate that God's Revelation in Scripture took centuries to unfold, beginning with the creation of the world and ending with the death of the last Apostle; during this period of time, God gradually communicated himself to us by words and deeds (CCC 53, 76).

- c. Demonstrate that God's revelation comes to us by both Scripture (the sacred writings of the Old and New Testament) and Tradition (those teachings and truths passed down to us from antiquity from what Christ taught and revealed to his Apostles and their successors CCC 76); this type of Revelation is known as Divine Revelation as it comes from God (CCC 74-75).
- d. Articulate that God continued to reveal himself through the prophets who made known the coming of a Messiah who would bring the salvation for mankind (CCC 62-64).
- e. Explain that Jesus, the Second Person of the Holy Trinity, is a gift from God, the Father, and a sign of His love for the world (CCC 516, 535).
- f. Demonstrate that Jesus always did what was pleasing to the Father and presents himself as our model of holiness (CCC 520, 1693).
- g. Recognize that God gives us the gift of grace which is a participation in the life of God (CCC 1996-1997).
- h. Explain that the grace of Christ heals us of sin and sanctifies us (CCC 1999).
- i. Explain that Christ established and sustains his holy Church on earth, the community of faith, hope, and charity, through which he communicates truth and grace to all humankind through his Holy Spirit (CCC 771).
- j. Articulate that the liturgical life of the Church revolves around seven sacraments all instituted by Christ. These sacraments give grace through the work of the Holy Spirit and are Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Holy Orders and Matrimony (CCC 774, 1113-1116, 1131).
- k. Demonstrate that in celebrating the sacraments, the Church uses word and symbol taking us "from the visible to the invisible, from the sign to the thing signified, from the sacrament to the mysteries" (CCC 1075).
- l. Explain that Baptism, Confirmation and Eucharist are the Sacraments of Initiation and join us to Christ and his Church (CCC 1212, 1322, 1533).
- m. Explain that Baptism, through water, word and the Holy Spirit, frees us from sin, and we are reborn as sons and daughters of God (CCC 1213).
- n. Demonstrate that Confirmation is the special outpouring of the Holy Spirit, increases the gifts of the Holy Spirit and gives us a special strength to spread and defend the faith by word and action as true witnesses of Christ (CCC 1302).
- o. Recognize that the Eucharist is the principal sacrament which contains Christ. Christ is present in the assembly, the priest, the Word, and in the Eucharistic species (CCC 1324, 1396, 1407).
- p. Articulate that in the Sacrament of Reconciliation we receive God's forgiveness for our sins and are reunited with God and the Church (CCC 1422-1424, 1449, 1462).
- q. Explain that the Sacrament of Anointing of the Sick brings the healing power and forgiveness of Christ to the seriously ill or elderly (CCC 1499, 1514).
- r. Demonstrate that the Sacrament of Matrimony is a vocation to which many are called. A celebration of life-long love and commitment between one man and one woman and is directed toward the salvation of others (CCC 1534, 1601, 1604, 1643, 1660).
- s. Recognize that the Sacrament of Marriage has, at its core, faithful married love open to new life and that marital intimacy is a special act of love intended for husbands and wives (CCC 2335).

- t. Recognize that the Sacrament of Holy Orders is the Sacrament at the Service of Communion in which bishops, priests, and deacons are ordained to serve the Church (CCC 1534, 1536, 1548-1549, 1582-1583).
- u. Demonstrate that Mary, Mother of God is given special honor in the Church, was preserved from sin by the Holy Spirit and is a model of holiness and a witness to faith (CCC 165, 273, 411, 2030).
- v. Articulate that the Communion of Saints, those disciples on earth, those in heaven and the dead being purified, are all part of the Church and united in Christ (CCC 954-959).
- w. Demonstrate that Hell means being separated from God forever (CCC 1033, 1035-1037).
- x. Demonstrate that Purgatory means the continuing journey after death of moving toward complete union with God forever; one is purified and made holy for life with God in Heaven (CCC 1030-1031).

2. Liturgical Education

- a. Reflect, throughout this year, on the Sunday readings and the prayers of the Liturgy of the Eucharist.
- b. Explain that sacramentals are a blessing, an action, or an object that remind us of Christ's presence and love, e.g., holy water, lighted candle, incense, blessing of throats, blessed ashes and palm, rosary, Stations of the Cross and they dispose us to God's saving action in the sacraments (CCC 1667, 1670-1672).
- c. Explain, in general, the liturgical year (CCC 1163-1171) and the colors used throughout the liturgical year: white, red, green, violet or purple, and rose. Sometimes gold is used black is also permitted. Indicate the difference between priestly and diaconal vestments (alb, cincture, stoles, chasuble and dalmatic).
- d. Demonstrate the importance of the seasons of Advent and Christmas to our faith and worship (CCC 524, 525, 526).
- e. Demonstrate the importance of the season of Lent, the Easter Triduum and the Easter season to our faith and worship.(CCC 540, 571-572, 1438, 1329)
- f. Participate in celebrations that honor the religious and cultural heritage of the parish such as customs for saints' days, special blessings for holidays and holy days (CCC 1204).
- g. Identify some feasts of Mary, of the Assumption, as they occur in the liturgical year.
 - Queenship of Mary (patronage of the Diocese of Metuchen)
 - The Nativity of Mary
 - Our Lady of the Rosary, October 7
 - Immaculate Conception, December 8
 - Our Lady of Guadalupe, patroness of the Americas, December 12
 - Blessed Virgin Mary, Mother of God, January 1
 - Annunciation of the Lord, March 25
 - Assumption, August 15 (CCC 490-493, 717, 966)

- h. Identify the lives of some saints using during the liturgical year.
- St. Robert Bellarmine, September 17
 - St. Vincent dePaul, September 27
 - Saints Michael, Gabriel, Raphael, Archangels, September 29
 - St. Jerome, September 30
 - St. Hedwig, October 16
 - St. Isaac Jogues, October 19
 - St. Anthony Claret, October 24
 - St. Leo the Great, November 10
 - St. John Neumann, January 5
 - St. Casimir, March 4
 - St. Anthony, March 9
 - St. Stanislaus, April 11
 - St. Barnabas, June 11
 - Saints Peter and Paul, Apostles, June 29
 - St. Veronica, July 12
 - St. Bonaventure, July 15
 - St. Clare, August 11
 - St. Maximilian Kolbe, August 14
 - St. Rose of Lima, August 30 (CCC 1195, 2030)
- i. Explain November 1, All Saints Day, and November 2, All Souls Day, as related to the Communion of Saints which includes the disciples on earth, those in Heaven and those in Purgatory (CCC 958-959).

3. Moral Formation

- a. Explain that human life is sacred, from its very beginning to its natural end, because it is a gift from God and all should have what they need to live (CCC 1926, 2258).
- b. Identify the Ten Commandments that guide our life and learn their meaning (CCC 2056-2057).
- c. Explain that conscience aids us in our ability to choose between right and wrong (CCC 1776).
- d. Articulate that the Church assists in forming our conscience in moral matters through its catechesis and preaching. The basis for this catechesis is the Ten Commandments which sets out the principles of moral life valid for all (CCC 2033).
- e. Explain that in “the liturgy and the celebration of the sacraments, prayer and teaching are conjoined with the grace of Christ to enlighten and nourish” our actions as Catholics (CCC 2031).
- f. Recognize that the choices we make for good or evil have consequences for our life here and hereafter (CCC 1705-1709).
- g. Articulate that the practice of virtues helps us to pursue what is good and choose to



- do good in concrete actions (CCC 1803).
- h. Demonstrate that the theological virtues of faith, hope, and love (charity) help us draw closer to God (CCC 1812-1813-a thorough explanation of each of these virtues may be found in the CCC 1814-1829).
 - i. Recognize that all human virtues are grouped around four cardinal virtues: prudence, justice, fortitude, temperance; these virtues help us to practice good deeds with God's help (CCC 1805-1810).
 - j. Demonstrate that chastity and modesty flow from temperance and assist in integrating sexuality (CCC 2337, 2521-2522).
 - k. Explain that modesty shows respect for our own bodies and the bodies of others (CCC 2524).
 - l. Demonstrate the love, respect and obedience children should show in the family and recognize the family as a place to learn forgiveness (CCC 1657, 2214-2220, 2227).

✓ REVIEW OF THE TEN COMMANDMENTS

The First Commandment

I am the Lord your God, you shall not have strange gods before me.

Instruct the students that the first commandment calls for faith, hope and charity.

Stress that the first commandment requires us to pray. Prayer is the opposite of superstition and magic.

The Second Commandment

You shall not take the name of the Lord in vain.

Teach that perjury is taking a false oath; it calls God to witness to a lie.

The Third Commandment

Remember to keep holy the Lord's day.

Profess that Catholics have the privilege and duty of celebrating Sunday Mass; not to do so deliberately is a grave sin. Guide the students to the observance of the holy days of obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception and Christmas.

The Fourth Commandment

Honor your father and your mother.

Teach that the family is the first cell of society; a society depends on families and must foster them. Instruct that as children grow older, they must help their parents as much as they can.

The Fifth Commandment

You shall not kill.

Profess the respect for life in all its forms from conception to death. Cultivate the respect for life and the understanding that we fight threats against life (abortion, euthanasia, capital punishment). Teach a respect of our bodies and the need to take reasonable care of our health.

The Sixth Commandment

You shall not commit adultery.

Teach that sexuality involves all aspects of the human person. Encourage awareness that chastity is the successful integration of sexuality within the person.

Explain that, by chastity, we gain mastery over ourselves and follow Christ's example. This is a life-long task to which all are called.

The Seventh Commandment

You shall not steal.

Teach that when we steal or cheat another, we are required to make reparation. Cultivate an understanding that God gave us as companions, to care for, and to use for our good, when needed, but never to abuse.

The Eighth Commandment

You shall not bear false witness against your neighbor.

Instruct that a lie or offense against a person's reputation demands reparation.

The Ninth Commandment

You shall not covet your neighbor's wife.

Instruct that we are called to respect relationships between other people. Most importantly, the promise made by husbands and wives to each other is a sacred covenant made before God, and part of the Sacrament of Marriage. This covenant must be honored by all people.

The Tenth Commandment

You shall not covet your neighbor's goods.

Teach that we should not covet (desire) anything that belongs to someone else. Instead we should express gratitude to God for the many blessings we have.

4. Teaching to Pray

- a. Explain the special place that the Our Father has in the prayer of the Church e.g., the Mass and other Sacraments and locate this prayer in the New Testament (Luke 11:2-4; Matthew 6:9-13; CCC 2773-2776; see also The Rites of the Catholic Church, Volumes I, II, to find the Our Father in e.g., the Rites of Baptism and Confirmation).
- b. Demonstrate that there are many other prayers (in addition to the Our Father) in the Bible and be able to find them, e.g.:
 - The Lord is My Shepherd, Psalm 23:1-6
 - Psalms 96 and 98
 - The Canticle of Mary, Luke 1: 46-56
 - The Canticle of Zechariah, Luke 1:67-79
 - The Prayer of Jesus, John 17 (select some verses from 1-26)
- c. Articulate that when we pray we may use the prayers of the Church, prayers from the Bible, prayers that the saints wrote or we may pray in our own words using the words that are in our own heart (Galatians 4:6; CCC 2656-2658; NDC p.111-113).
- d. Demonstrate that Mary, in her prayer, is an example to us as she offers her whole being in faith, especially in her Fiat (her acceptance of God's design for salvation through the message of the angel at the Annunciation) and her Magnificat (CCC 2617-2622),
- e. Learn/review the following prayers:
 - Sign of the Cross Our Father
 - Hail Mary
 - Glory Be
 - Act of Contrition
 - Apostles Creed
 - Nicene Creed

- Acts of Faith, Hope and Love
- Grace before and after meals
- Morning and night prayer
- Rosary
- Stations of the Cross

5. Education for Community Life

- a. Explain that Jesus commands us to love God and love our neighbor (John 13:34-35).
- b. Demonstrate that other Christian denominations share elements of faith with Catholicism, among them: Baptism; devotion to the Word of God; the practice of charity (CCC 818-819).
- c. Church asks all her members to pray for Christian unity and work to foster this unity which Christ wills for the Church (CCC 820).
- d. Articulate that the life of prayer is necessary for the individual Christian and the Christian community (CCC 2697-2699).
- e. Demonstrate that Jesus encouraged community prayer, Matthew 18:19; thus we gather as a community to celebrate the Eucharist and pray together at other times (CCC 1102, 1166, 2179, 2745).
- f. Recognize that daily prayer e.g., before and after meals, before bedtime, before an automobile trip, prayer at church with the congregation, is a way of life for Christians (CCC 2659-2660).
- g. Describe how charity is practiced in our family, parish, and school (CCC 952).
- h. Explain that the practice of charity benefits the whole Christian community especially the poor (CCC 953).
- i. Articulate that Jesus calls us to mutual forgiveness, (Matthew 18:22), and that forgiveness begins in the family (CCC 1657, 2227).



6. Missionary Initiation

- a. Articulate that our love for the Word of God and the Body and Blood of Christ strengthens us to share our Catholic faith with others; powerful examples are great Catholic missionary saints e.g., St. Patrick, St. Francis Xavier (CCC 849, 851).
- b. Articulate that every Catholic is called to have a missionary spirit that radiates the power of Christ within us, our own Catholic faith is strengthened when it is given to others (*Redemptoris Missio* 2, John Paul II).
- c. Understand the importance of supporting the missions through prayer, sacrifice and contributions.
- d. Explain that, by reason of their Baptism, the laity have a special place in the Church and are called to spread the Good News by their words and actions wherever they may be (CCC 897).
- e. Articulate that we grow in holiness and spread our faith through our dedicated everyday work which includes study; and we understand the dignity of human work made holy by the life of Jesus as a carpenter and teacher (Bishop Saltarelli's 2001 pastoral letter *Holiness in the World of Work*, and *Lumen Gentium*, 41).

- f. Demonstrate that the Holy Spirit, in order to foster the Kingdom of God on earth, calls some to the vocation of priesthood, and to different forms of consecration to God in religious and apostolic life (CCC 1583, 1974).
- g. Articulate that in the ordained priesthood a man is called to a ministry committed to the service of God's people; priests serve as co-workers with the bishop in serving the Catholic community. CCC 1551, 1562, 1578).
- h. Grow in the awareness of the need for peace; define peace as "the tranquility of order... the work of justice and the effect of charity" (CCC 2304).
- i. Understand, in an age-appropriate way, world hunger, world peace, human rights, sacredness of life, and the need to care for the environment (CCC 1716, 1807).
- j. Demonstrate that earthly peace is the image and fruit of the peace of Christ, who is our peace, as he reconciled God and man; Jesus' words: "Blessed are the peacemakers" (Matthew 5:9) call all to foster peace in the various situations of their lives (CCC 2305).
- k. Articulate that God desires all persons to live in peace and harmony, helping one another (CCC 1911-1912).
- l. Demonstrate that the Pope, bishops and priests are leaders in the Church founded by Christ (CCC 880, 1554, 1591).
- m. Articulate that Christianity has roots in Judaism and that both religions share the belief that the Old Testament is the Word of God (CCC 123,1096).
- n. Articulate that wherever they are, they are followers of Jesus and their behavior should show that they are Christians (CCC 2013).



Scripture References

Creation Story (Care of the Earth)	<i>Genesis 1, 2:1-3</i>
Baptism of the Lord	<i>Matthew 3:13-17 Luke 3:21-22 Mark 1:9-11</i>
Descent of the Holy Spirit.	<i>Acts 2:1-4</i>
Eucharist.	<i>Matthew 26:26-29; Mark 14:22-25; Luke 22:15-20; Corinthians 11:23-26</i>
Gift of Reconciliation	<i>John 20:19-23</i>
Lord as healer.	<i>Isaiah 33:24</i>
Healing miracles of Jesus	<i>Matthew 9:27-31; Mark 9:14-29; Mark 10:46-52; Mark 1:29-31; Luke 8:40-56</i>
Anointing of the sick.	<i>James 5:13-16</i>
Call of the Apostles	<i>Matthew 4:18-22</i>
Commissioning of the Apostles.	<i>Mark 3:13-19</i>
God ordains man and woman to be together . . .	<i>Genesis 2:24</i>
Wedding at Cana	<i>John 2:1</i>

Vocabulary

Annunciation	Holy Day of Obligation
Anointing of the Sick	Hope
Chrism	Liturgy of the Hours
Christian Initiation	Marriage Covenant
Consecration	Matrimony
Corporal Works of Mercy	Paschal Mystery
Ecumenism	Sacrifice
Eternal Life	Salvation
Evangelization	Sanctifying Grace
Fidelity	Spiritual Works of Mercy
Holy Orders	Stewards of Creation
Communion of Saints	Sacramentals
Easter Triduum	Ordinary time
Conscience	Prudence
Fortitude	Temperance
Chastity	

Saints

St. Frances Xavier	St. Elizabeth Ann Seton
St. Maximilian Kolbe	St. Edith Stein
Jesuit Martyrs	Vietnamese Martyrs
St. Robert Bellarmine	

Grade Six

✓ **Before you begin, review concepts and elements from previous grade level.**

- Act of Contrition, Nicene Creed, Acts of Faith, Hope and Love
- We worship God
- The Eucharist is the center of our life as Catholics
- We celebrate the Eucharist- gather, receive and are sent
- God calls us to a holy life
- Sacraments at the Service of Communion - Holy Orders and Marriage

FAITH DEVELOPMENT OF YOUNG ADOLESCENT LEARNERS: SIXTH - EIGHTH GRADE

The intellectual, social and emotional learning of young adolescent learners is greatly influenced by this age of transition. The only consistent thing about this student is that he is inconsistent. It is important to remember that during these three years, there may be a six to eight year bell curve in academic achievement.

Some supportive knowledge of how the young adolescent learns and retains is:

- The more involvement they have, the greater the learning curve. The more senses that can be involved and the greater the emotional tie the better the learning result.
- Motivation must be experiential and current to their life style of goals and needs.
- Because of a vivid imagination and a sense of critical thinking, the young adolescent will argue his point to the end.
- In the youthful lens of the young adolescent, social and emotional concerns are more important than academic ones. These students have a natural concern for the oppressed and will work hard to give social support. The Catholic Social Teachings are a great foundation for this group to employ in order to put their religious learning in perspective that feels and is pro-active.
- Metacognition – thinking about thinking – lends itself well to the use of examination of conscience.
- This is a time when relationships with friends of the same sex are still most important. However, a curiosity is forming about the opposite sex. Thorough teaching of the *Family Life Program*, chastity programs such as *Theology of the Body* and *Teen Outreach*, will enhance the student’s understanding of all the changes and moral choices they will be facing now and in the near future.
- This young adult walks a balance beam between wanting adult supervision and direction, to wanting a choice of total independence from authority. The understanding of free will as a gift from God, Catholic social teachings, the Ten Commandments, Scripture, the Tradition of the Catholic Church and the development of a “right conscience” go hand in hand with their learning needs.

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of the Faith

- a. Explain that the Scriptures are the divinely inspired Word of God (CCC 105-107).
- b. Demonstrate that the teaching office of the Church, the Magisterium - that is the Pope and bishops - has the task of authoritatively interpreting the Word of God contained in Sacred Scripture and transmitted by Sacred Tradition; the Magisterium is the servant of the Word of God (CCC 85-86, *Dei Verbum* 10).
- c. Describe that the canon of Sacred Scripture includes 46 books in the Old Testament and 27 books in the New Testament (CCC 120).
- d. Explain that the Old Testament tells us that God created everything out of nothing and all God created is good; man, on the other hand can only create from what God has given (CCC 29).
- e. Articulate that the Scriptures reveal that angels, whose existence is a truth of faith, are spiritual beings who honor and praise God always and sometimes act as God's messengers, e.g., (Luke 1:26-38), the angel Gabriel announces the coming birth of John the Baptist and Jesus, and (Luke 2:8-14) angels announce the birth of Jesus to the shepherds (see Scripture references at the end of Sixth Grade for additional references of angels as messengers (CCC 328, 329, 331, 332, 333).
- f. Demonstrate that in the Book of Genesis, the inspired account says our first parents sinned and brought disharmony, suffering and death into the world, the result of the breach of our relationship with God. This first sin was the Original Sin of man and this original sin affects all human beings born into the world; by this original sin "man preferred himself to God" and tried to 'be like God' but without God (Genesis 3:1-24; CCC 398-402)
- g. Explain that the Book of Genesis tells of the call of Abraham by God to leave "his country, his relatives and his father's house." Abram was obedient to God's call and God called him "Abraham" meaning "the father of a multitude of nations" (Genesis 12:1-9; CCC 59).
- h. Explain that God made a covenant with Abraham i.e., a solemn agreement between God and mankind involving mutual commitments or guarantees (Genesis 15:18-21; 17:1-11; CCC 60, 72, 992, 2571).
- i. Explain how God's people grew from Abraham's son, Isaac, to Jacob to Joseph and onward to the presence of the chosen people in Egypt (Genesis Chapters 21-46; Exodus 1:1-8).
- j. Explain that God chose Moses to lead the Israelites out of Egypt. This exodus event was from slavery to freedom (CCC 62, 130, 1093, 1363).
- k. Describe that, during the journey to the promised land, God gave (revealed) to Moses the Ten Commandments and Moses gave these laws to his people. These commandments are the cornerstone of the Old Covenant, "but it is in the New Covenant in Jesus Christ that their full meaning will be revealed" (CCC 62, 2056-2057, 2060-2061).

- l. Explain that Joshua succeeded Moses and led the people into the Promised Land cf. (Numbers 14:6, 30; Book of Joshua).
- m. Describe that the Israelites tried to serve the Lord in their new land and God gave them judges (Deborah, Gideon, Samson, Samuel) and eventually gave them kings (notably Saul, David, Solomon) to guide and rule them, cf. (Book of Judges, Book of Kings in the Old Testament).
- n. Demonstrate that God sent prophets such as Jeremiah, Isaiah, Ezekiel and others to call His chosen people to a faithful way of living especially when they strayed, cf. Old Testament (CCC 64, 72, 218).
- o. Explain that through the Old Testament we come to know Jesus as one pre-figured and foretold (CCC 126, 652, 1964) and that he fulfilled the “messianic hope of Israel, in his threefold office of priest, prophet and king” (CCC 436-440).
- p. Recognize that Jesus is one Divine person, with two natures. He is the divine Son of God (one person) and is fully divine and fully human (two natures) (CCC 481).
- q. Articulate that in the writings of the New Testament the central focus is Jesus Christ, God’s Incarnate Son – his acts, teachings, Passion and glorification, and the Catholic Church’s beginnings under the Spirit’s guidance (CCC 124).
- r. Articulate that the mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ. The Church, guided by the Holy Spirit, continues Christ’s saving work, especially through the sacraments (CCC 737-738).
- s. Examine that through Baptism, our lives in Christ are a participation in the Death and Resurrection of Christ. This should be reflected in the way each Christian lives his/her life (CCC 1002).
- t. Explain that the stages of Christ’s life and his mysteries continually teach us. His birth, hidden years, public life, the mysteries of his Death, Resurrection, Ascension, his prayer, and his love of people (CCC 521).
- u. Demonstrate that those who live faithful lives die in God’s grace and friendship and are born into the Kingdom of Heaven and see God, as he is, face to face (CCC 1023).
- v. Articulate the existence of Hell, to which those who die in the state of mortal sin descend. Explain that the chief punishment of Hell is being separated from God forever (CCC 1033, 1035-1037).
- w. Demonstrate that in Purgatory, one is purified and made holy for life with God in Heaven (CCC 1030-1031).

2. Liturgical Education

- a. Explain the structure, practices, traditions and celebrations of the liturgical year (CCC 1163-1171).
- b. Explain the structure, timing and meaning of the seasons of Advent and Christmas to our faith and worship (CCC 524-534).
- c. Explain the structure, timing, and meaning of the seasons of Lent, the Triduum and Easter season to our faith and worship (CCC 538-542, 571-572, 1329, 1412, 1438).
- d. Explain that in Ordinary Time we learn the life of Jesus and how we may follow Him (CCC 1100-1101).

- e. Articulate, on a deeper level, the value of the Sacrament of Reconciliation and encourage its regular reception (CCC 1484, 1651).
- f. Demonstrate that the Eucharist is the memorial of Jesus' sacrifice, His Passion and Death, and by celebrating the Eucharist we obey his command on the eve of his Passion, "Do this in remembrance of me" (CCC 1356).
- g. Explain that the sacrament of the Body and Blood of Christ is called the Eucharist (CCC 1328).
- h. Demonstrate that at the Last Supper, Jesus gave us himself in the Eucharist (CCC 1339).
- i. Explain that at the consecration of the Eucharistic prayer the bread and wine become the Body and Blood of Jesus (CCC 1352-1353).
- j. Articulate that the Mass, the celebration of the Eucharist, is a gathering of the faithful to celebrate the Liturgy of the Word and the Liturgy of the Eucharist (CCC 1346, 1348-1355).
- k. Recall that our Church teaches that the bread and wine, by the power of the Holy Spirit and by the words of the Priest become the Body and Blood of Christ who is really and mysteriously made present (CCC 1357-1358).
- l. Reflect, throughout this year, on the Sunday readings and the prayers of the Liturgy of the Eucharist.
- m. Explain the meaning of some feasts of Mary, the Mother of God, and other saints, as they occur in the liturgical year.
- n. Identify the lives of the Apostles as they are celebrated during the liturgical year.

3. Moral Formation

- a. Explain the Ten Commandments, given to Moses by God for his chosen people, and their meaning in our life today (CCC 2056- 2057).
- b. Recall Jesus' teachings from the Sermon on the Mount (cf. Matthew Chapters 5,6,7).
- c. Articulate that human life is sacred, from its very beginning to its natural end, because it is a gift from God, and all should have what they need to live (CCC 1926).
- d. Demonstrate that self-respect and respect of others is a response to God's gift of creation and the dignity of the human person (CCC 357, 2331).
- e. Recognize that the Church teaches the right use of God's gift of sexuality (CCC 2348).
- f. Recall that the Sacrament of Marriage has at its core faithful married love open to new life and that sexual intercourse is a special act of love intended for husbands and wives (CCC 2335).
- g. Review that the Church assists in forming our conscience in moral matters through its catechesis and preaching. The basis for this catechesis is the Ten Commandments which sets out the principles of moral life valid for all (CCC 2033).
- h. Articulate that in "the liturgy and the celebration of the sacraments, prayer and teaching are conjoined with the grace of Christ to enlighten and nourish" our actions as Christians (CCC 2031).
- i. Recognize that the choices we make for good or evil have consequences for our life here and hereafter (CCC 1705-1709).



GOD
Choices

- j. Describe that all human virtues are grouped around four “cardinal” virtues: prudence, justice, fortitude, and temperance; these virtues help us to practice good deeds with God’s help (CCC 2337).
- k. Demonstrate that God desires all persons to live in peace and harmony, helping one another (CCC 1911-1912).
- l. Explain the love, respect and obedience children should show in the family and recognize the family as a place to learn forgiveness (CCC 1657, 2214-2220, 2227).

✓ REVIEW OF THE TEN COMMANDMENTS

The First Commandment

I am the Lord your God, you shall not have strange gods before me.

Explain the right to religious liberty as part of human dignity.

The Second Commandment

You shall not take the name of the Lord in vain.

Discuss that oaths should be taken only when necessary and must be truthful.

The Third Commandment

Remember to keep holy the Lord’s Day.

Recognize that the Sabbath recalls the completion of the first creation, is a memorial of Israel’s liberation from Egypt and, for Christians, is honored on Sunday which recalls the Resurrection of Christ.

The Fourth Commandment

Honor your father and mother.

Instruct that a family is formed by a man and a woman, united in marriage, and their children.

The Fifth Commandment

You shall not kill.

Instill that intentional euthanasia, in any form, is the taking of a human life. Stress that an over indulgence in anything that endangers their lives or the lives of others, is wrong – food, alcohol, tobacco, or medicine, and other irresponsible behaviors such as drunkenness, speeding or distracted driving.

The Sixth Commandment

You shall not commit adultery.

Discuss that sex is an honorable gift from God, meant for marriage, the good of the spouses and bringing about new life.

The Seventh Commandment

You shall not steal.

Teach that this commandment forbids any misuse of another’s goods including keeping items that were loaned, losing other’s possessions and not replacing them, paying unjust wages, or taking money from others by committing fraud. Explain that we are required to keep promises and contracts.

The Eighth Commandment

You shall not bear false witness against your neighbor.

Instruct that Catholics must bear witness to their faith and live the truth of the Gospel, which is the love of God made known to us in Christ. By living the Gospel we refrain from hurting others with our words.

The Ninth Commandment

You shall not covet your neighbor's wife.

Stress that this commandment requires purity of heart, achieved by God's grace; by the practice of temperance, the virtue of chastity and by prayer.

The Tenth Commandment

You shall not covet your neighbor's goods.

Teach that being envious of other people's wealth or possessions is an attitude that shows a lack of gratitude to God for our blessings. Envy and greed are sins that lead us to additional sin and bad choices, such as lying and stealing, and in every way dishonors God.

4. Teaching to Pray

- a. Recall that prayer is the raising of one's mind and heart to God or the requesting of good things from God. Prayer is a gift from God.
- b. The life of prayer is the habit of being in God's presence and in communion with him (CCC 2559, 2564-2565).
- c. Explain that "the living and true God tirelessly calls each person to that mysterious encounter known as prayer and that in prayer the faithful God's initiative of love always comes first; our own first step is always a response" (CCC 2567).
- d. Explain that Jesus is our model for prayer. He "invites us to become his disciples and follow him through his prayer, he draws us to pray" (CCC 520, 2601-2604, 2616, 2620).
- e. Reflect that Mary, in her prayer, is an example to us as she offers her whole being in faith especially in her fiat (her acceptance of God's design for salvation through the message of the angel at the Annunciation) and her Magnificat (CCC 2617-2622).
- f. Articulate that God always calls people to prayer, beginning with our father, Abraham. Prayer is revealed in the Old Testament (CCC 2569).
- g. Recall that God called Moses from the burning bush "to be His messenger, an associate in his compassion, his work of salvation." In this regard, Moses shows us an example of intercessory prayer, for he does not pray for himself but for God's people. Moses converses with God on the mountain and then comes down and repeats the words of God to his people for their guidance. This is an example of intercession (CCC 2575-2577).
- h. Explain that King David of Israel, author of the 150 Psalms of the Old Testament, was inspired by the Holy Spirit, and is the first prophet of Jewish and Christian prayer (CCC 2579-2580).
- i. Recognize that for the Jewish people, in the time before Christ and in the years immediately after Christ, the Temple was the place where the Jews were educated in prayer: pilgrimages; feasts; sacrifices; the prophets encouraged that education and called the people to continued conversion (CCC 2581).

5. Education for Community Life

- a. Recall that Jesus asks us to love God and love our neighbor (John 13:34-35).
- b. Explain that when we see wrongdoing, we are called to seek to right the wrong (young people are assisted by adults in this matter) (CCC 1435).



- c. Demonstrate that the family home is a place of human enrichment in which one learns the joy of work, fraternal love, generous forgiveness, and above all divine worship in prayer and the offering of one's life (CCC 1657, 2227).
- d. Articulate that Jesus Christ founded only one Church which is in the Catholic Church. Other Christian denominations share elements of faith with Catholicism. For example Baptists share with us devotion to the Word of God; the practice of charity (CCC 818-819).
- e. Recall that we pray with our Church for Christian unity; Christ bestowed unity on His Church from the beginning, thus the desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit (CCC 820-822).
- f. Recognize that the life of prayer is necessary for the individual Catholics and the Church (CCC 2697-2699).
- g. Explain the manner in which charity is practiced in our parish, our family, our school (CCC 952).
- h. Articulate that the practice of charity benefits the whole Christian community especially the poor (CCC 953).
- i. Explain that self-respect and respect of others of all races, creeds, colors and national origin is a response to God's gift of creation (CCC 357).
- j. Articulate that many people come to our country from other countries to find a better life. We are called to assist them in recognition of their human dignity (Colossians 3:12-13; Galatians 3:28; CCC 1911, 2241).
- k. Recall that God has entrusted to all human beings responsibility for the earth and all its creatures, in the role of stewards of God (CCC 373).

6. Missionary Initiation

- a. Articulate that our love for the Word of God and the Body and Blood of Christ strengthens us to share our Catholic faith with others. Powerful examples are great Catholic missionary saints e.g., St. Patrick, St. Francis Xavier (CCC 849, 851).
- b. Explain that every Catholic is called to have a missionary spirit that radiates the power of Christ within us; our own Catholic faith is strengthened when it is given to others (*Redemptoris Missio*, Pope John Paul II, 1990).
- c. Demonstrate that we should support the missions through prayer, sacrifice and contributions.
- d. Articulate that we grow in holiness and spread our faith through our dedicated everyday work which includes study; and we understand the dignity of human work made holy by the life of Jesus as a carpenter and teacher (Bishop Saltarelli's 2001 Pastoral Letter Holiness in the World of Work and *Lumen Gentium* 41).
- e. Articulate that, "Through the ordained ministry, especially, that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers" (CCC 1549).
- f. Reflect that the Holy Spirit, in order to foster the Kingdom of God on earth, calls some to the vocation of priesthood, and to different forms of consecration to God as vowed sisters and brothers, married couples, and single individuals living in service to the Gospel (CCC 1583, 1974).

- g. Describe that in the ordained priesthood a man is called to a ministry committed to the service of God's people. Priests serve as co-workers with the bishop in serving the Catholic community (CCC 1551, 1562, 1578).
- h. Demonstrate that priests act in the person of Christ and in the name of the whole Church, and that priesthood reaches its high point in the celebration of the Eucharist (Mass) (CCC 1552-1553).
- i. Articulate that by reason of their Baptism, the laity have a special place in the Church and are called to spread the Good News by their words and actions (CCC 897-900).
- j. Explain that there is a common vocation of all Christ's disciples, a vocation to holiness and to the mission of evangelizing the world; this vocation is grounded in the sacraments of Christian initiation: Baptism, Confirmation, and Eucharist (CCC 1533).
- k. Demonstrate that wherever they may be (at Church, at home, at the mall, at play, at sports events, at school) a child's Catholic faith is to inform his/her attitude and behavior (GDC 86; CCC 898-900).
- l. Demonstrate an awareness of the need for peace "the tranquility of order... the work of justice and the effect of charity" (CCC 2304).
- m. Explain that peace is the work of justice and love, and calls us to foster world peace, human rights, sacredness of life, care for the environment and the alleviation of world hunger (CCC 1716, 1807).
- n. Indicate a knowledge that earthly peace is the image and fruit of the peace of Christ, who is our peace, as he reconciled God and man, Jesus' words, "Blessed are the Peacemakers" (Matthew 5:9), call all to foster peace in the various situations of their lives (CCC 2305).

Scripture References

Creation Story (Care of the Earth)	<i>Genesis 1, 2:1-3</i>
Angels as God’s messengers	<i>Exodus 3:1-6; Judges 13:1-5; Luke 1:26-38; Luke 2:8-14</i>
Fall of our first parents	<i>Genesis 3:1-4</i>
Call of Abraham	<i>Genesis 12:1-20</i>
God’s Covenant with Abraham	<i>Genesis 15:18-21; 17:1-11</i>
Growth of God’s People; Isaac to Chosen People in Egypt	<i>Genesis 21-46</i>
God’s call to Moses, Moses and Pharaoh, preparation for the journey, Moses leads the Israelites out of Egypt.	<i>Exodus 1-12</i>
The Commandments	<i>Exodus 19:20-25; 20:1-17; Deuteronomy 5:6-21</i>
Joshua succeeds Moses	<i>Book of Joshua</i>
Judges rule Israel	<i>Book of Judges</i>
Kings rule Israel	<i>Book of Kings</i>
Select passages from Books of Prophets	<i>Minor Prophets</i>
Jesus foretold, prefigured	<i>Isaiah 7:10-14; Micah 5:1; Isaiah 9:5-6; Psalm 22:19; Isaiah 40:10- 11; Psalm 22:7-9</i>

Vocabulary

Assumption	Psalm
Covenant	Paschal Lamb
Exodus	Pentateuch
Immaculate Conception	Sacrament
Priestly Vocation	Lay Vocation
Vocation to a Vowed Life in Community	Catholic Social Teachings
Magisterium	Sacramentary
Foretold	Prefigured

Saints

Michael, Gabriel, Raphael, Archangels	September 29
St. Francis of Assisi	October 4
St. Martin De Porres,	November 3
St. Andrew, Apostle,	November 30
St. John Neumann,	January 5
St. Francis De Sales	January 24
St. Patrick	March 17
St. Joseph.	March 19
Saints Peter and Paul, Apostles	June 29
St. Maria Goretti	July 6
St. Kateri Tekakwitha.	July 14
St. John Mary Vianney	August 4
St. Lawrence	August 10
St. Maximilian Mary Kolbe	August 14
St. Rose of Lima	August 30

(CCC 1195, 2030)

Old Testament Holy People

David	Moses
Esther	Noah
Joseph	Ruth

Grade Seven

✓ Before you begin, review concepts and elements from previous grade level.

- Prayers- Nicene Creed, Rosary
- The Bible is God's story and our story
- The story of creation
- Patriarchs, kings, Moses and the prophets
- God the Father sends his Son
- Jesus calls a community: the Church
- We meet Jesus in the sacraments
- We are called to live like Jesus
- Saints are those who have lived as disciples

FAITH DEVELOPMENT OF YOUNG ADOLESCENT LEARNERS: SIXTH - EIGHTH GRADE

The intellectual, social and emotional learning of young adolescent learners is greatly influenced by this age of transition. The only consistent thing about this student is that he is inconsistent. It is important to remember that during these three years, there may be a six to eight year bell curve in academic achievement.

Some supportive knowledge of how the young adolescent learns and retains is:

- The more involvement they have, the greater the learning curve. The more senses that can be involved and the greater the emotional tie the better the learning result.
- Motivation must be experiential and current to their life style of goals and needs.
- Because of a vivid imagination and a sense of critical thinking, the young adolescent will argue his point to the end.
- In the youthful lens of the young adolescent, social and emotional concerns are more important than academic ones. These students have a natural concern for the oppressed and will work hard to give social support. The Catholic Social Teachings are a great foundation for this group to employ in order to put their religious learning in perspective that feels and is pro-active.
- Metacognition – thinking about thinking – lends itself well to the use of examination of conscience.
- This is a time when relationships with friends of the same sex are still most important. However, a curiosity is forming about the opposite sex. Thorough teaching of the *Family Life Program*, chastity programs such as *Theology of the Body* and *Teen Outreach*, will enhance the student's understanding of all the changes and moral choices they will be facing now and in the near future.
- This young adult walks a balance beam between wanting adult supervision and

direction, to wanting a choice of total independence from authority. The understanding of free will as a gift from God, Catholic social teachings, the Ten Commandments, Scripture, the Tradition of the Catholic Church and the development of a “right conscience” go hand in hand with their learning needs.

► STUDENT OUTCOMES

1. Knowledge of the Faith

- a. Explain that God created us to know, love and serve him (CCC 1-3)..
- b. God makes himself known (CCC 50; 51-67).
- c. God gives us the gift of faith (CCC 153).
- d. The Church gives witness to God’s presence. (CCC 78-79).
- e. Scripture and Tradition reveal the truth (CCC 80-83; 124).
- f. The truth is written in Scripture (CCC 101; 105).
- g. The truth is handed down in Tradition (CCC 84; 87).
- h. The Church lives by the truth (CCC 890).
- i. God is Father, Son, and Holy Spirit - the Blessed Trinity (CCC 252; 257- 60).
- j. The mystery of the Blessed Trinity is central to our faith (CCC232).
- k. God calls us to share His love with the world.
- l. God loves all God has created (CCC 295).
- m. God invites us into a loving relationship with Him.
- n. God is merciful and gives us laws out of love (CCC 1422; 1955; 238; 700).
- o. Jesus Christ is the greatest sign of God’s love (CCC 65-67).
- p. The Holy Spirit is always present with the Father and the Son. The Holy Spirit is God, the Third Person of the Blessed Trinity, the source of life and love (CCC 685; 152-53).
- q. The Holy Spirit is active in God’s plan of salvation. At Baptism, the Spirit comes upon the members of the Church and bestows strength to follow Christ and to live by his commandments (CCC 243-45; 1108).
- r. The Holy Spirit came to the disciples at Pentecost, formed the first Christian community, and remains with the Church forever (CCC 726; 731).
- s. The Holy Spirit is always guiding the Church (CCC 738-41).
- t. God reaches out to help humankind (CCC 422-24; 457).
- u. God offers His people the hope of salvation (CCC 430-31).
- v. God promised a Messiah, and the promise of a Messiah came to fulfillment (CCC 436; 599; 701; 711-16).
- w. Jesus is the promised Messiah and fulfills the hopes of Israel (CCC 436-40).
- x. Jesus is the Son of God, our Savior, and a human being (CCC 153).
- y. Jesus is true God and true man. Jesus invites us to friendship with Him (CCC 464-69; 480-82).
- z. Jesus ushers in God’s Kingdom. Jesus accepted his mission as Messiah at his Baptism and was faithful to it during his temptation.

- aa. Jesus teaches us to build the Kingdom of God.
- bb. Jesus teaches us to pray for God's kingdom.
- cc. Jesus offers freedom and life.
- dd. Jesus heals and forgives. Jesus continues to heal body and spirit in the sacraments.
- ee. Jesus calls us to faith. Through faith and virtue, our life of grace grows, and we become more like Jesus.
- ff. Jesus shows God's power and love.
- gg. Jesus prepares his disciples for all that is to come.
- hh. Jesus tells his disciples he will always be with them.
- ii. Jesus suffers for the sins of humanity. Jesus' suffering led to eternal life and glory for him and for us.
- jj. Jesus fulfills God's plan of salvation. Through Jesus, we find the way to the Father.
- kk. Jesus rose from the dead, ascended to the Father, and is still with us.
- ll. Christ's life and mission continue in the Church.
- mm. Jesus calls each of us to be holy in a special vocation (CCC 849-56).
- nn. The Church is the Body of Christ. Jesus leads us to life in God (CCC 787-96; 872; 1123).

2. Liturgical Education

- a. Explain the various parts of the Mass: Introductory Rites, Liturgy of the Word, Preparation of the Altar and Gifts, Eucharistic Prayer, Communion, and Dismissal Rite.
- b. Explain the Nicene Creed and Apostle's Creed.
- c. Assist in planning of liturgical celebrations.
- d. Participate in liturgical celebrations in various ways.
- e. Articulate the importance of Sunday Mass in the Church.
- f. Explain that Advent is a time of waiting, anticipation, and a time of prayer and reflection.
- g. Reinforce that at Christmas we celebrate the wonder of God's love through the Incarnation.
- h. Review that Lent is a season of reconciliation marked by prayer, fasting, and almsgiving. It is also a time of change, grace, and renewal.
- i. Review that the Triduum recalls the turning point in the history of our salvation and leads us to the celebration of Christ's Resurrection.
- j. Review that at Easter, we celebrate our new life in the risen Christ who shares his peace with us.
- k. On the Solemnity of the Ascension, we remember that Jesus Christ is with us always. In celebrating the Ascension, we celebrate God's everlasting power and glory. At Pentecost, the Holy Spirit descended upon the Apostles in the form of tongues of fire.
- l. Through the sacraments, we share in God's life and love. The grace of the sacraments enables us to respond to God's love. As the Church, we are united in Christ and celebrate his Paschal Mystery. The sacraments sanctify us and build up the Body of Christ.
- m. Recognize that in Baptism we receive new life in Christ. We are washed and anointed. Original sin, personal sin, and temporal punishment due to sin are removed by the

- waters of Baptism. At Baptism, we are welcomed into the Church. We celebrate the Sacrament of Baptism (CCC 1213-16; 1234-45).
- n. The Sacrament of Confirmation completes Baptism. We are sealed with the Gift of the Holy Spirit in Confirmation (CCC 1285; 1302-5).
 - o. Explain the Gifts of the Holy Spirit (CCC 1820).
 - p. Through the Sacrament of Reconciliation, Jesus comforts all who are in need.
 - q. Participate in the Sacraments of Reconciliation and Eucharist with regularity.
 - r. We celebrate the Sacrament of the Anointing of the Sick and God's healing of both our bodies and our souls.
 - s. Matrimony is a Sacrament at the Service of Communion. In Matrimony, couples receive grace for lifelong love and service (CCC 1534; 1638).
 - t. Jesus called his Apostles to continue his work. Those called to Holy Orders are consecrated to the service of others (CCC 153).

3. Moral Formation

- a. Demonstrate that the Beatitudes are a guide to the values of God's Kingdom and the way that leads to the building of the Kingdom and eternal life (CCC 1716).
- b. Demonstrate that "conscience" is the most basic awareness that some things are right and some things are wrong, and we need to know the difference to act accordingly. It is our most secret core when we are alone with God whose voice echoes within us. We cannot ignore it. In fact, when we listen to our conscience, we hear God speaking (CCC 1176; 1777).
- c. Demonstrate that by conscience, in a wonderful way, the law is made known which is fulfilled in the love of God and one's neighbor. Through loyalty to conscience, Christians are joined to other persons in the search for truth, also they search for the right solution to so many moral problems which arise both in the life of individuals and from social relationships. Hence, the more correct conscience prevails, the more persons and groups turn aside from blind choice and try to be guided by the objective standards of moral conflict (Church in the Modern World, 16).
- d. Explain the Precepts of the Church (see Appendix I).
- e. Demonstrate that sexual attraction is God's plan to continue life (CCC 2333).
- f. Explain that abstinence is the only appropriate sexual choice outside of marriage (CCC 2349).
- g. Demonstrate that adolescence is a crucial time in life and part of the process of becoming a mature sexual person (CCC 1704).
- h. Demonstrate that the Holy Spirit gifts us with virtues that enable us to make good choices in our relationship with others and lead a holy life (CCC 1697).
- i. Demonstrate that the practice of virtues helps us to pursue what is good and choose to do good in concrete actions (CCC 1803).
- j. Demonstrate that chastity and modesty flow from temperance and assist in integrating sexuality (CCC 2337, 2521-2522).
- k. Explain that modesty is a virtue. It is respect for our own bodies and the bodies of others (CCC 2524).



- l. Demonstrate that, "The virtue of temperance disposes us to avoid every kind of excess: food, alcohol, tobacco, or drugs" (CCC 2290).
- m. Recognize the injustices caused by racism, ageism, anti-Semitism, consumerism and sexism.
- n. Develop peacemaking skills within family, school and community.
- o. Recognize prayer, fasting, and almsgiving as recommended practices.

✓ REVIEW OF THE TEN COMMANDMENTS

The First Commandment

I am the Lord your God, you shall not have strange gods before me.

Explain that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and challenging God. Instruct that we are called to worship God. Christ's sacrifice is the perfect sacrifice, offered at Mass. Explain that idolatry, sacrilege and simony are opposed to true worship. Discuss that idolatry means to worship a false god, including such things as money or power.

The Second Commandment

You shall not take the name of the Lord in vain.

Teach that the name of God should only be used in prayer, praise and worship. Explain that swearing violates the commandment to honor God's name.

The Third Commandment

Remember to keep holy the Lord's Day.

Teach that Sunday fulfills the Sabbath. It is the day of the Resurrection and the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community.

The Fourth Commandment

Honor your father and mother.

Help students understand that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children. Also, that the duties of a Catholic are to be a good citizen and to build a good and just society.

The Fifth Commandment

You shall not kill.

Teach that use of drugs and alcohol may inflict serious damage on human health and life. The illegal production and selling of drugs is an immoral practice that cooperates with evil. Help students understand that justice and charity lead to peace; injustice to war. Students should be familiar with the Church's teaching that from conception, a child has the right to life, and that abortion is a crime against life and contrary to the moral law.

The Sixth Commandment

You shall not commit adultery.

Teach that the sexual act, as a gift from God, is meant only for husbands and wives in a covenantal marriage relationship. Every marriage act should be open to the conception of a child. Students should be helped to understand that culture has a great effect on sexual morality, which can be seen in such things as pornography and prostitution.

The Seventh Commandment

You shall not steal.

Teach that all people should have access to employment and to professions. Rich nations must work for the development of poorer nations, and all should work for the common good in economic and political realities.

The Eighth Commandment

You shall not bear false witness against your neighbor.

Recognize that reputation and honor are aspects of a person's human dignity, and are injured by rash judgment, and making false statements to intentionally harm a person.

The Ninth Commandment

You shall not covet your neighbor's wife.

Stress that purity requires modesty, which recognizes and protects the dignity of the person.

The Tenth Commandment

You shall not covet your neighbor's goods.

Stress that we are called to be grateful for what we have, to work hard for what we don't have or need, and never let jealousy of another's status, relationships or possessions lead us to sin, by making destructive or hurtful choices.

4. Teaching to Pray

- a. Explain that prayer is the raising of our hearts and minds to God.
- b. We can pray in the silence of our hearts or we can pray aloud.
- c. Demonstrate that the mystery of faith professed in the Creed, liturgy, and conformity to Christ in the Holy Spirit requires that the faithful live in a personal relationship with the living and true God. This relationship is called prayer.
- d. Articulate that God calls each person to this mysterious encounter called prayer (CCC 2591).
- e. Learn that Mary, in her prayer, is an example to us as she offers her whole being in faith especially in her fiat (her acceptance of God's design for salvation through the message of the angel at the Annunciation and her Magnificat).
- f. Describe different forms of prayer: blessing, petition, intercession, thanksgiving and praise (CCC 2644-2649).
- g. Silent, centering and guided prayer, prayer journaling, praying with movement gesture, praying with song and spontaneous prayer are different types of prayer.
- h. Demonstrate the special place that the Our Father has in the prayers of the Church such as the Eucharistic Liturgy, other sacraments and in the New Testament.
- i. Explain that when we pray we may use the prayers of the Church prayers from the Bible prayers that the saints wrote or we may pray in our own words using the words that are in our heart.

5. Education for Community Life

- a. Explain that God gives us many gifts.
- b. As members of the Church, we come together in faith, hope, and love.
- c. The Church is One and Holy.
- d. The Church is Catholic and Apostolic.
- e. Encourage opportunities for youth to join with Protestant churches in local community functions such as ecumenical prayer services, CROP walks, outreach to the hungry, etc. to learn and make real this desire of Christians for unity.
- g. Articulate that Jesus calls us to mutual forgiveness (Matthew 18:22), and that forgiveness begins in the family (CCC 1657, 2227).



- h. We can perform the corporal and spiritual works of mercy.
- i. We are called to justice and peace.
- j. Through Catholic social teaching, we live out our discipleship.
- k. Poor and vulnerable people have a special place in Catholic social teaching. A basic moral test of a society is how its most vulnerable members are faring. This is not a new insight; it is the lesson of the parable of the Last Judgment. (Matthew 25). "Our tradition calls us to put the needs of the poor and vulnerable first. As Christians, we are called to respond to the needs of all our sisters and brothers but those with the greatest needs require the greatest response" (USCCB, *A Century of Social Teaching*, 6-7).
- l. Identify suffering as a global experience.
- m. Reflect on service opportunities for himself/herself within the local community.
- n. Become involved in service outreach projects, clothing, and food collections.
- o. Articulate how persons give evidence of witness to their faith through their work.
- p. Accept the invitation to become a part of parish community experiences
- q. Name some of the saints and witnesses of faith whose lives were dedicated to service and missionary work, i.e. St. Francis of Assisi, Saint Katharine Drexel, and Blessed Mother Teresa.
- r. Demonstrate that self-respect and respect of others of all races, creeds, colors, and national origin is a response to God's gift of creation, who created the human race in God's own image and likeness (Genesis 1: 26; CCC 2331, 357).
- s. Recognize that the human person is not only sacred, but social. We articulate our dignity and rights in relationship with others, in community. The family has major contributions to make in addressing questions of social justice. It is where we learn and act on our values. We also have the right and responsibility to participate in and contribute to the broader communities in society... "A central test of political, legal, and economic institutions is what they do to people, what they do for people, and how people participate in them" (USCCB, *A Century of Social Teaching*, 5).
- t. Demonstrate that many persons from other countries are coming to our country because they do not have enough food and money to live in their country; some of these people are called migrants and work on our farms and in many other places; God call us to be kind to these people and welcome them (Colossians 3: 12-13; Galatians, 3:28).
- u. Demonstrate that God has entrusted to all human beings responsibility for the world and all its creatures and resources (CCC 373).

6. Missionary Initiation

- a. Articulate that Jesus asks us to share the Good News of the Gospel and our Catholic faith with those we meet (for this age such sharing would be with mainly relatives and friends) (CCC 905).
- b. Articulate that wherever they are, they are followers of Jesus and their behavior should show that they are Christians (CCC 2013).
- c. Recognize that some are called to the consecrated life.
- d. Recognize that some men are ordained as priests and permanent deacons.

- e. Vocations require prayer and discernment.
- f. Recognize the sense of identity of Church as community. Belonging to the Church also means participating in its mission. As missionaries for Christ, it is important to cooperate through prayer, sacrifice, and material support of the Church's mission through the Missionary Childhood Association - the Church's primary vehicle for fostering mission spirit, and education (Pope John Paul II, *Redemptoris Missio*, 84; USCCB, "To the Ends of the Earth," 66).
- g. Articulate that the universal call to holiness is closely linked to the universal call to mission. Every member of the Catholic Church is called to holiness and to mission.
- h. Demonstrate that, by reason of their Baptism, the laity have a special place in the Church and are called to spread the Gospel by their words and actions (CCC 897-900).
- i. Demonstrate that Christianity has roots in Judaism and that both religions share the belief that the Old Testament is the Word of God (CCC 123, 1096).
- j. Articulate other non- Christian religions, e.g. Islam, Buddhism, Hinduism (GDC 85-87, NDC p. 6).

Scripture References

Story of Zaccheus	<i>Luke 9:1-10</i>
Cleansing of the Ten Lepers	<i>Luke 17:11-19</i>
The Sermon on the Mount	<i>Matthew 5:1-12</i>
The Transfiguration	<i>Matthew 17:1-8</i>
The Lord's Supper	<i>Mark 14:22-26</i>
The Vine and the Branches	<i>John 15:1-17</i>
The Parables of Mercy	<i>Luke 15:1-32</i>
The Lost Sheep	
The Lost Coin	
The Lost Son	
Creation and the Call of Jacob	<i>Genesis 1, 3, 4, 27</i>
The Call of Moses	<i>Exodus 3</i>
God's Fidelity	<i>Deuteronomy 4: 29</i>
Birth of Immanuel, Kingdom of Justice	<i>Isaiah 7, 11, 32, 43, 58</i>
Promise of Redemption, and Social Justice;	
Call of Jeremiah, and Messianic reign	<i>Jeremiah 1, 14, 23</i>
Gratitude, Praise, and the Good Shepherd	<i>Psalms 34, 122, 146</i>
Promise and Coming of the Spirit	<i>Acts of the Apostles 1, 2, 4</i>
The Children of God	<i>Romans 8:16-17</i>
One Body in Christ	<i>Romans 12:5-12</i>
Diversity of Gifts	<i>1 Corinthians 12</i>

Freedom in the Spirit. *2 Corinthians 3:17*
We belong to Christ. *Galatians 3:29*
Live in the Spirit. *Galatians 5:25*
Unity in the Body of Christ *Ephesians: 4:4-6*
Put on Christ *Colossians 3:12*
Pray without ceasing *1 Thessalonians 5:17*
God spoke through the Son *Hebrews 1:1-2*
Anointing of the Sick. *James 5:14-15, 2:14*
Living Stones and Service. *I Peter 2:9, 4:10*
The Word of God and Love *I John 1, 4*

Vocabulary

Abstinence	Almsgiving	Apostasy
Apostles	Beatitudes	Catechumenate
Catechumens	Catholic social teaching	Chrism
Creed	Deposit of faith	Divine Inspiration
Divine Revelation	Kingdom of God	Liturgy of the Hours
Ecumenism	Evangelical counsels	Evangelization
Heresy	Incarnation	Magisterium
Nicene Creed	Paschal Mystery	Precepts of the Church
Prophet	Sanctifying grace	Schism
Synoptic Gospels	Theological virtues	Vocation
Works of Mercy		

Saints

St. Anselm	St. John Chrysostom
St. Bernadette Soubirous	St. John of the Cross
St. Bonaventure	St. Juan Diego
St. Ignatius Loyola	St. Therese of Lisieux
St. Francis Cabrini	St. Katharine Drexel
The North American Martyrs	St. Kateri Tekakwitha

Grade Eight

✓ **Before you begin, review concepts and elements from previous grade level.**

- Jesus is the Way; we come to the Father through him
- The New Testament tells us about Jesus; his teaching, his deeds and his mission
- Jesus is the Truth; we learn about the teachings of Jesus, and who God really is in his teachings and parables
- Jesus is the Life, the miracles of Jesus, the Cross and Resurrection
- Jesus Christ is truly present to us in the Eucharist
- The Beatitudes
- The Kingdom of Love; the Kingdom of Justice

FAITH DEVELOPMENT OF YOUNG ADOLESCENT LEARNERS: SIXTH - EIGHTH GRADE

The intellectual, social and emotional learning of young adolescent learners is greatly influenced by this age of transition. The only consistent thing about this student is that he is inconsistent. It is important to remember that during these three years, there may be a six to eight year bell curve in academic achievement.

Some supportive knowledge of how the young adolescent learns and retains is:

- The more involvement they have, the greater the learning curve. The more senses that can be involved and the greater the emotional tie the better the learning result.
- Motivation must be experiential and current to their life style of goals and needs.
- Because of a vivid imagination and a sense of critical thinking, the young adolescent will argue his point to the end.
- In the youthful lens of the young adolescent, social and emotional concerns are more important than academic ones. These students have a natural concern for the oppressed and will work hard to give social support. The Catholic Social Teachings are a great foundation for this group to employ in order to put their religious learning in perspective that feels and is pro-active.
- Metacognition – thinking about thinking – lends itself well to the use of examination of conscience.
- This is a time when relationships with friends of the same sex are still most important. However, a curiosity is forming about the opposite sex. Thorough teaching of the Family Life Program, chastity programs such as Theology of the Body and Teen Outreach, will enhance the student’s understanding of all the changes and moral choices they will be facing now and in the near future.
- This young adult walks a balance beam between wanting adult supervision and direction, to wanting a choice of total independence from authority. The understanding of free will as a gift from God, Catholic social teachings, the Ten Com-

mandments, Scripture, the Tradition of the Catholic Church and the development of a “right conscience” go hand in hand with their learning needs.

► STUDENT OUTCOMES

Children will be introduced to the following concepts and be able to articulate, at an age-appropriate level, a relevant understanding of each concept:

1. Knowledge of Faith

- a. Explain that God is the Creator and Father.
- b. Demonstrate God’s revelation in the Old Testament (CCC 50; 101; 105).
- c. Explain that God is Father, Son and Holy Spirit – Blessed Trinity (CCC 232; 253-56).
- d. Articulate the mystery of the Most Blessed Trinity is central to our Christian faith.
- e. Explain that Jesus is God’s Son and the Father’s gift and sign of love for the world (CCC 153).
- f. Demonstrate the title “Son of God” signifies unique and eternal relationship of Jesus to God his Father.
- g. Demonstrate the name of Jesus means “God saves” and Christ means “anointed one” because he is consecrated by God and anointed by the Holy Spirit (CCC 430, 432).
- h. Explain that Jesus is both divine and human.
- i. Articulate that God sent Jesus to be the Messiah, to proclaim the Kingdom of God.
- j. Explain that Jesus’ miracles are signs of God’s power and love.
- k. Demonstrate that Jesus’ Paschal Mystery, the Passion, Death, Resurrection, and Ascension are central to understand Jesus’ mission on earth (CCC 1362-1372).
- l. Explain that Jesus redeemed us from sin and death through his Suffering, Death and Resurrection.
- m. Explain the Holy Spirit is the third person of the Holy Trinity (CCC 152; 243; 685).
- n. Explain that the Holy Spirit is active in our world today.
- o. Explain that the Holy Spirit is guiding the Church.
- p. Explain that the Holy Spirit came to us at Pentecost (CCC 731; 726; 1287).
- q. Explain the people are the Church (Body of Christ) (CCC 782-96).

2. Liturgical Education

- a. Explain that God gives us the gift of Grace (CCC 1996, 2000; 654).
- b. Explain that the liturgical life of the Church revolves around the seven sacraments that were instituted by Jesus.
- c. Explain that the sacraments confer grace through the work of the Holy Spirit (CCC 1076-86; 114-21).
- d. Articulate the Church uses symbols and the Word of God to take us from visible to invisible – from sacrament to the mystery (CCC 1122-30).
- e. Explain that the Sacraments of Initiation are Baptism, Confirmation and Eucharist (CCC 1212; 1230).
- f. Explain the matter used in the Sacraments of Initiation: Baptism – water, light and oil;

- Confirmation – oil of Chrism; Eucharist – bread and wine.
- g. Explain that from the beginning the Church has been faithful to the celebration of Eucharist.
 - h. Indicate that in Eucharist we obey Jesus' command to "Do this in remembrance of me."
 - i. Indicate that the Church professes that Eucharist is Thanksgiving and Praise to the Father, the sacrificial memorial of Christ and his Body, the re-presentation of Christ's suffering, death and resurrection, and the presence of Christ by power of His Word, and of the Spirit (CCC 1357-1358).
 - j. Explain that the Mass is celebrated throughout the world.
 - k. Explain that the Mass gives us strength through Eucharist to go forth to live out our life of mission.
 - l. Explain that the Eucharistic Prayer is the center and summit of the Eucharistic
 - m. Explain that Transubstantiation means the change of the whole substance of the bread into the substance of the Body of Christ and of the whole substance of wine into the substance of His Blood; this change is brought about in the Eucharistic prayer through the efficacy of the Word of Christ, the presence of the priest and the actions of the Holy Spirit. The outward characteristics remain unchanged. Note that both species contain the Body, Blood, Soul and Divinity of Jesus Christ (CCC 1376).
 - n. Demonstrate and explain the liturgical year.
 - o. Review that in Ordinary Time we hear the life of Jesus and the Risen Christ during Mass and reflect on what Jesus said and did and what it means in our lives.
 - p. Learn what it means to be a fully active participant in the Mass.
 - q. Demonstrate that Christ instituted the Sacraments (CCC 1114-16).

3. Moral Formation

- a. Demonstrate that when faced by a moral decision, a fully formed Christian conscience should lead them correctly to follow what is truly good (CCC 1176-77).
- b. Seek counsel from parents, priests and teachers to learn Church teachings.
- c. Apply good basic moral principles.
- d. Choose judgment of conscience based on Church's teachings.
- e. Demonstrate that the protection of life and dignity of every human person is rooted in Scripture.
- f. Explain Catholic social teachings in regard to right to life, political and cultural rights and economic rights (CCC 2419-22).
- g. Articulate that our faith calls us to show attention to the needs of the poor and vulnerable.
- h. Demonstrate that God has entrusted to all human beings the responsibility of the world.
- i. Explain that adolescence is a crucial time in a life-long process of becoming a mature sexual person.
- j. Demonstrate the Catholic moral teachings on chastity and know that friendships help us grow in love (CCC 2337).



✓ REVIEW OF THE TEN COMMANDMENTS

The First Commandment

I am the Lord your God, you shall not have strange gods before me.

Review that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God. Worship of God is the first act of religion by which we acknowledge God as Lord, Creator and Savior. The opposite of this is atheism, which rejects or denies the existence of God.

The Second Commandment

You shall not take the name of the Lord in vain.

Teach that God's name is dishonored in especially grave ways in false oath, perjury, and cursing.

The Third Commandment

Remember to keep holy the Lord's Day.

Discuss that, besides participation in Mass, we can sanctify the Lord's Day by prayer, visiting the sick, helping the poor and spending time with the family.

The Fourth Commandment

Honor your father and mother.

We respect and honor our parents and guardians and their authority for our good. We show the same respect to others who have authority over us, if they serve to protect us, provide for our well-being and do not lead us to make immoral or dangerous choices that would harm us or others.

The Fifth Commandment

You shall not kill.

At the heart of this commandment is the right of every person to life from conception until natural death. To deprive a person of life is to dishonor God by robbing someone of their God-given life. Human dignity is also threatened by such things as abortion and euthanasia. War and violence are also threats to human life so the Church teaches a legitimate right of self-defense, and that preserving the common good of society sometimes requires that an aggressor be made unable to inflict harm.

The Sixth Commandment

You shall not commit adultery.

The Sacrament of Marriage is a sacred covenant that models God's covenant with his people. It is to be honored and respected. Unfaithfulness of a spouse who has sexual relations with someone outside of the marriage degrades the dignity of both spouses and dishonors the marriage. Ultimately this broken covenant may have grave consequences on the family, as well. We are called to develop the virtue of chastity and purity of heart, and to avoid adopting the morals of the culture which promotes an irresponsible attitude toward sex and relationships. The Catechism also notes that persons with a homosexual orientation should be treated with the respect due every person by virtue of the human dignity: "Every sign of unjust discrimination in their regard should be avoided" (2358).

The Seventh Commandment

You shall not steal.

Stealing from someone, whether it be their possessions, property, good name, relationships, rights or wages, damages the dignity of that person and damages the common good, as well. This commandment expands to families, communities and nations to ensure that the dignity of the poor is recognized through a just use of resources, in particular, a just wage. We are

called to gratitude for all God has given us, especially in creation, and to avoid greed, envy, sloth, apathy and economic prejudice, all of which damage the dignity of the individual and the moral foundation of society.

The Eighth Commandment

You shall not bear false witness against your neighbor

Bearing false witness is more than just telling a lie. It has the effect of damaging another's reputation, their relationships, their standing in the community, in school or their workplace. This is a grave injustice that destroys human dignity. In this age of social media, it is especially important to be mindful of the damage that can be done through gossip, compromising photos or derogatory and prejudicial comments about others.

The Ninth Commandment

You shall not covet your neighbor's wife.

Purity of heart is the focus of this commandment, which leads us to honor marriage vows and the dignity of all persons. This individual purity of heart, which means having a respect of the human person in their body, mind and spirit, has a value for the culture, as well. When there is no social purity, or deep respect for the person as created by God, then things like pornography and using others for money, sex or some personal gain, become an acceptable part of the social environment.

The Tenth Commandment

You shall not covet your neighbor's goods.

The two greatest commandments are love of God and love of neighbor. The sin of envy robs us of this love and damages others through our greed. Money and power must not become false idols in our lives or culture. When we become attached to possessions we are not free to love God or others. Envy and greed can damage relationships and, on a social and global scale, can cause serious injustices and inequalities.

4. Teaching to Pray

- a. Explain and be able to recite:
 - Sign of the Cross
 - Our Father
 - Hail Mary
 - Glory Be
 - Act of Contrition
 - Apostles Creed
 - Grace before and after meals
 - Rosary
- b. Recognize the Stations of the Cross, Adoration of Blessed Sacrament and Benediction. "The Memorization of basic prayers offers an essential support to the life of prayer, but it is important to help learners savor their meaning" (CCC 2688).
- c. Explain that prayer is the raising of one's mind and heart to God.
- d. Explain that prayer is revealed in the Old Testament.
- e. Demonstrate that Jesus is the model of prayer.
- f. Explain that when we pray we use the prayers of the Church, Bible and prayers that saints wrote, or we can use prayers that are in our hearts.

- g. Explain that Mary, in her prayer, is an example to us as she offers her whole being in faith especially in her fiat (her acceptance of God's design for salvation through the message of the angel at the Annunciation).

5. Education for Community Life



- a. Review that the Church is One, Holy, Catholic and Apostolic.
- b. Explain that God gives us many gifts.
- c. Demonstrate that Jesus asks us to love God and love our neighbor.
- d. Explain that the life of prayer is necessary for the individual Christian and the Christian community.
- e. Demonstrate that God has entrusted to all humans the responsibilities for the world and all the earth.
- f. Explain that self-respect and respect of others of all races, creeds and color is a response to God's gift of creation.
- g. Explain how we respond in faith through the Corporal and Spiritual Works of Mercy.
- h. Articulate that the practice of social justice benefits the global community (CCC 953).
- i. Demonstrate that people give witness to their faith through works.

6. Missionary Initiation

- a. Demonstrate that by reason of their Baptism, the laity have a special place in the Church and are called to spread the Good News by word and action (CCC 897-900:CCCC 188).
- b. Demonstrate the importance of Eucharist to the evangelizing mission of the Church.
- c. Explain that the Church is obliged to do everything possible to carry out its mission in the world and reach all.
- d. Explain that as missionaries for Christ, it is important to cooperate through prayer, sacrifice, and material support of the Church's mission through the Missionary Childhood Association - the Church's primary vehicle for fostering mission spirit, and education (Pope John Paul, II, "*Redemptoris Missio*," 84; USCCB, "*To the Ends of the Earth*," 66).
- e. Explain that the priesthood is a ministry committed to the service of God's people and that priests serve as co-workers with the bishop in service the Catholic community (CCC 1551, 1562, 1578).
- f. Demonstrate that Christianity has its roots in Judaism.
- g. Discuss the beliefs of non-Christian religions, especially those who are part of the students' communities.

Scripture References

- The promise of the Spirit *Acts 1:1-5*
- The coming of the Spirit *Acts 2:1-13*
- Peter’s speech at Pentecost *Acts 2:14-41*
- Communal life of early Church *Acts 2:42-47*
- Parable of the wedding feast *Matthew 22:1-14*
- The Great Commandment *Matthew 22:34-40*

Vocabulary

In addition to the following vocabulary words, it is important to review vocabulary from previous grade levels before students move on to high school.

- | | |
|-------------|------------------------|
| Apostolic | Confirmation Candidate |
| Catechesis | Consubstantial |
| Confirmandi | Incarnate |

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APPENDIX I

THE PRAYERS AND THE TENETS OF OUR FAITH

The basic prayers and tenets of our faith are included here as an aid to the catechist with the view of giving an easily accessible and comprehensive view.

Prayers

The Sign of the Cross • Mt. 28:19

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.
(CCC 2166)

Our Father • Mt. 6:9-13

Our Father, Who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil. Amen.
(CCC 2759, 2761, 2777-2865)

Hail Mary • Lk. 1:28, 42

Hail Mary, full of grace! The Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
(CCC 2676-2677)

Glory Be to the Father

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.
(CCC 2628)

A Morning Prayer

God, our Father, I offer you today all that I think and do and say. I offer it with what was done on earth by Jesus Christ, Your Son. Amen.
(CCC 2698)

Prayer before Meals

Bless us, O Lord, and these Your gifts which we are about to receive from Your goodness, through Christ our Lord. Amen

Prayer after Meals

We give You thanks, almighty God, for all Your goodness. You live and reign now and forever. Amen.

(CCC 2698)

Acts of Contrition

O my God, I am heartily sorry for having offended You, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend You, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of Your grace, to confess my sins, to do penance, and to amend my life. Amen

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In His name, my God, have mercy. Amen

(CCC 1451)

Apostles' Creed

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; on the third day He rose again from the dead; He ascended into heaven, and is seated at the right hand of God the Father Almighty; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

(Roman Missal 3rd Edition)

Nicene Creed

I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made. For us men and for our salvation He came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, He suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

(Roman Missal 3rd Edition)

The Rosary

The Rosary is a meditative prayer. It consists of a series of beads on which we pray traditional prayers such as the Creed, Our Father, Hail Mary and Glory Be while we think about special events in the life of Jesus and Mary. Begin praying the Rosary with the cross. Pray the Sign of the Cross and the Apostles' Creed.

On the first bead pray one Our Father, on the next three beads a Hail Mary each and end with Glory Be to the Father.

Begin the first decade by saying one Our Father and then ten Hail Marys on the row of beads following it.

After the decade pray one Glory Be to the Father. Continue the remaining decades with an Our Father on each single bead and ten (10) Hail Marys on each row of beads. Conclude each decade with a Glory Be to the Father.

As you pray each decade, think of one of the Joyful, Luminous, Sorrowful, or Glorious Mysteries, or a special event in the life of Jesus and Mary.

The Five Joyful Mysteries (*Monday & Saturday*)

1. The Annunciation
2. The Visitation
3. The Birth of Jesus
4. The Presentation of Jesus in the Temple
5. The Finding of Jesus in the Temple

The Five Luminous Mysteries (*Thursday*)

1. Jesus' Baptism at the Jordan
2. Jesus' Self-manifestation at the Wedding of Cana
3. Jesus' Proclamation of the Kingdom of God
4. The Transfiguration
5. The Institution of the Eucharist

The Five Sorrowful Mysteries (*Tuesday & Friday*)

1. The Agony in the Garden
2. The Scourging at the Pillar
3. The Crowning with Thorns
4. The Carrying of the Cross
5. The Crucifixion and Death

The Five Glorious Mysteries (*Wednesday & Sunday*)

1. The Resurrection
2. The Ascension
3. The Descent of the Holy Spirit upon the Apostles
4. The Assumption of Mary into Heaven
5. The Crowning of Mary in Heaven

(CCC 2708)

Pray the Hail Holy Queen prayer at end the Rosary

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To you do we cry, poor banished children of Eve; to you do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, your eyes of mercy toward us, and after this our exile, show us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary!

(CCC 2677)

Prayer for the Faithful Departed

Eternal Rest grant unto them, O Lord, and let Perpetual Light shine upon them. May they rest in peace. Amen

(CCC 958)

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of Your faithful, and enkindle within them the fire of Your Love. Send forth Your Spirit and they shall be created, and You shall renew the face of the earth. O God, Who does instruct the hearts of the faithful by the light of the Holy Spirit, grant us by the same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of His comforts. Through Christ our Lord. Amen.

The Way of the Cross (Stations)

The Way of the Cross commemorates the passion, death, and resurrection of our Lord, Jesus Christ.

1. Jesus is condemned to die.
2. Jesus takes up His cross.
3. Jesus falls the first time.
4. Jesus meets His Mother.
5. Simon helps Jesus carry His cross.
6. Veronica wipes the face of Jesus.
7. Jesus falls the second time.
8. Jesus meets the women of Jerusalem who mourn for him.
9. Jesus falls the third time.
10. Jesus is stripped of His garments.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus is taken down from the cross.
14. Jesus is laid in the tomb.

(CCC 2671)

Act of Faith

Oh my God, I firmly believe that You are one God in three divine Persons: Father, Son, and Holy Spirit. I believe that Your divine Son became man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because You have revealed them. In this faith I desire to live and die.

Amen

(CCC 2669)

Act of Hope

O my God, trusting in Your promises and the infinite merits of Jesus Christ, our Redeemer, I hope for the pardon of my sins and the graces I need to serve You faithfully on earth, and to obtain eternal life in heaven. Amen

Act of Love

O my God, I love You above all things with my whole heart and soul, because You are infinitely good and deserving of All my love. I love my neighbor as myself for the love of You.

Amen

(CCC 2656-2658)

The Magnificat

My soul proclaims the greatness of the Lord and my spirit rejoices in God my Savior; for He has looked with favor on His lowly servant, and from this day all generations will call me blessed. The Almighty has done great things for me; Holy is His Name. He has mercy on those who fear Him in every generation. He has shown the strength of His arm. He has scattered the proud in the conceit of their heart. He has cast down the mighty from their thrones, and has lifted up the lowly. He has filled the hungry with good things, and sent the rich away empty-handed. He has come to the help of His servant Israel for He remembered His promise of mercy, the promise He made to our fathers, to Abraham and his children for ever. Amen

(CCC 2619)

Prayer of St. Francis

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not seek so much to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

Tenets of Our Faith

The Ten Commandments

1. I am the Lord your God: you shall not have strange gods before me.
2. You shall not take the name of the Lord in vain.
3. Remember to keep holy the Lord's Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

(Based on Ex. 20:2-17 and Dt. 5:6-21; CCC p. 496, 497)

The Great Commandments

1. You should love the Lord your God with your whole heart, with your whole soul and with your whole mind.
2. You shall love your neighbor as yourself.

(Matthew 22:37-40; Mark 12:29-31; Luke 10:27; CCC 2055)

The Beatitudes

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are they who mourn, for they will be comforted.
3. Blessed are the meek, for they will inherit the land.
4. Blessed are they who hunger and thirst for justice, for they will be satisfied.
5. Blessed are the merciful, for they will be shown mercy.
6. Blessed are the pure of heart, for they will see God.
7. Blessed are the peacemakers, for they will be called children of God.
8. Blessed are they who are persecuted for the sake of justice, for theirs is the kingdom of heaven.

(Matthew 5:3-10)

The Seven Sacraments

1. Baptism
2. Confirmation
3. Eucharist
4. Reconciliation
5. Anointing of the Sick
6. Holy Orders
7. Matrimony

(CCC 1210)

Twelve Apostles

Peter	James
Andrew	Thaddeus
James	Thomas
John	Matthew
Philip	Simon
Bartholomew	Judas Iscariot (replaced by Matthias)

(*Matthew 10:2-4 Acts 1:21-26; CCC 858*)

The Cardinal Virtues

Prudence	Justice	Fortitude	Temperance
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(*Wisdom 8:7; CCC 1805*)

The Theological Virtues

Faith	Hope	Charity
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(*1 Cor. 13:13; CCC 1813*)

Works of Mercy

CORPORAL

Feed the hungry. Shelter the homeless. Clothe the naked. Visit the sick and imprisoned. Bury the dead.
(*Matthew 25:35-40; CCC 2447*)

SPIRITUAL

Instruct the ignorant. Advise the doubtful. Correct the sinner. Comfort the afflicted. Forgive offenses. Bear wrongs patiently. Pray for the living and the dead.

Gifts of the Holy Spirit

Wisdom	Knowledge	Understanding	Reverence	Courage
Fear of the Lord (Wonder and Awe)			Right Judgment	

(*Gal 6:1-2 1 Thes. 5:14-19; CCC 2447; Is. 11:1-3; CCC 183*)

Fruits of the Holy Spirit

Love	Generosity
Joy	Gentleness
Peace	Faithfulness
Patience	Modesty
Kindness	Self-control
Goodness	Chastity

(*Gal. 5:22-23*)

Marks of the Church

One, Holy, Catholic and Apostolic
(*CCC 865*)

Eucharistic Fast

General Law: Those preparing to receive Communion must abstain from all food and drink for one hour prior to reception. Exceptions to the Eucharistic Fast: Water may be taken any time before Communion. In the case of sickness, medicine may be taken anytime before reception.

(Canon 919)

Holy Days of Obligation in the United States

1. Solemnity of Mary, Mother of God (January 1)
2. Solemnity of the Ascension (Forty days after Easter)
3. Solemnity of the Assumption of the Blessed Virgin Mary (August 15)
4. Solemnity of All Saints (November 1)
5. Solemnity of the Immaculate Conception (December 8)
6. Solemnity of the Nativity of Our Lord Jesus Christ (December 25)

(Canon 1246; CCC 2177)

The Precepts of the Church

1. To attend Mass on Sundays and other holy days of obligation and to refrain from work and activities which could impede the sanctification of those days;
2. To confess one's sins, receiving the Sacrament of Reconciliation at least once a year;
3. To receive the Sacrament of the Eucharist at least during the Easter season;
4. To abstain from eating meat and to observe the days of fasting established by the Church;
5. To help to provide for the material needs of the Church, each according to his own ability.

(CCC 432)

Days of Penance

All Fridays of Lent

(Canon 1250; CCC 1438)

General Laws of Fast and Abstinence

FAST: All adults, 18 up to the beginning of their sixtieth (59) year, are bound by the law of fasting. Fasting allows one full meal, but a light breakfast and lunch are not forbidden. Pastors and parents are to see to it that children while not bound to the law of fast and abstinence are educated and introduced to an authentic sense of penance.

ABSTINENCE: All persons 14 years and older are bound by the law of abstinence. Abstinence means not eating meat.

Days of Fast and Abstinence

Ash Wednesday, Good Friday, and Fridays of Lent (abstinence)

On Fridays, when abstinence is not required by law, acts of penance, especially works of charity and exercises of piety are suggested. Abstinence from meat is especially recommended but under no obligation by law.

(Canons 1251-1253; CCC 1434, 2043)

BOOKS OF THE OLD TESTAMENT

PENTATEUCH

Genesis (Gn)

Exodus (Ex)

Leviticus (L)

Numbers (Nm)

Deuteronomy (Dt)

HISTORICAL BOOKS

Joshua (Jos)

Judges (Jgs)

Ruth (Ru)

1 Samuel (1Sm)

2 Samuel (2Sm)

1 Kings (1Kgs)

2 Kings (2Kgs)

1 Chronicles (1Chr)

2 Chronicles (2Chr)

Ezra (Ezr)

Nehemiah (Neh)

Tobit (Tb)

Judith (Jdt)

1 Maccabees (1Mc)

2 Maccabees (2Mc)

WISDOM BOOKS

Job (Jb)

Psalms (Ps)

Proverbs(Prv)

Ecclesiastes (Ecc)

Songs of Songs (Sg)

Wisdom (Wis)

Sirach (Sir)

PROPHETIC BOOKS

Isaiah (Is)

Jeremiah (Jer)

Lamentations (Lam)

Baruch (Bar)

Ezekiel (Ez)

Daniel (Dn)

Hosea (Hos)

Joel (Jl)

Amos (Am)

Obadiah (Ob)

Jonah (Jon)

Micah (Mi)

Nahum (Na)

Habakkuk (Hb)

Zephaniah (Zep)

Haggai (Hg)

Zechariah (Zec)

Malachi (Mal)

BOOKS OF THE NEW TESTAMENT

GOSPELS

Matthew (Mt)

Mark (Mk)

Luke (Lk)

John (Jn)

Acts of the Apostles (Acts)

EPISTLES

Romans (Rom)

1 Corinthians (1Cor)

2 Corinthians (2Cor)

Galatians (Gal)

Ephesians (Eph)

Philippians (Phil)

Colossians (Col)

1 Thessalonians (1Thes)

2 Thessalonians (2Thes)

1 Timothy (1Tm)

2 Timothy (2Tm)

Titus (Ti)

Philemon (Phlm)

Hebrews (Heb)

James (Jas)

1 Peter (1Pt)

2 Peter (2Pt)

1 John (1Jn)

2 John (2Jn)

3 John (3Jn)

Jude (Jude)

THE BOOK OF REVELATION (Rv)

APPENDIX II

James Fowler – Stages of Faith Development

Stages of Faith: The Psychology of Human Development

Level	Approx. Ages	Name	Characteristics
Stage 1	3-7	Intuitive-predictive	<ul style="list-style-type: none"> • First awareness of self – egocentric; hard to see other perspectives • Birth of Imagination, unrestrained by logical thought • Highly imitative stage where children can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primally related adults (parents, etc.) • Programs that use wonder & imagination (like Godly Play or Catechesis of the Good Shepherd) are very successful with this age
Stage 2	6-12	Mythical-literal	<ul style="list-style-type: none"> • Transition to this stage happens as the child becomes more capable of concrete operational thinking • Can use logic to justify thoughts, but not yet able to think abstractly • Fascination with private worlds of fantasy and wonder (ie – Narnia, Harry Potter, etc.) although in the perception of this stage, symbols are one-dimensional and must refer to something specific • Story, drama & myth help give coherence to experience – telling their “story” helps discover sense of self and place in the community • World based on reciprocal fairness and immanent justice
Stage 3	12+	Synthetic-conventional	<ul style="list-style-type: none"> • Transition often comes when children notice contradictions in stories (ie – Genesis creation vs. evolution) leading to questions/reflection • Experience of the world extends beyond family • Many things compete for attention: family, peers, school, media, etc. • Faith must help them synthesize values and conventions – to provide a coherent orientation in the midst of competing ideals • Faith as a vehicle for creating a sense of identity and values • Many adults get stuck here
Stage 4	Late Teen- Early Adult	Individual-reflective	<ul style="list-style-type: none"> • Transition often comes with “leaving home” – emotionally, physically or both – causing us to examine self, background & values • Understand and accept a higher level of commitment to ideals and responsibilities – Intrinsic responsibility (not enforced by others) • High degree of self consciousness • Sense of self develops outside of specific roles • Conceptual meanings transcend Symbols – “demythologizing stage” • Capacity for critical reflection on identity
Stage 5	Adult 30+	Conjunctive	<ul style="list-style-type: none"> • Truth is discovered from a variety of viewpoints • Second naiveté – symbols regain their power; can appreciate myth, story, ritual (own and others) because they have grasped, in some measure, the depth of reality to which they refer • Reclaiming & Reworking one’s past • Commitment to justice; oriented towards others
Stage 6	Adult	Universalizing	<ul style="list-style-type: none"> • This stage is rarely achieved • Person becomes totally altruistic – incarnation of the principles of love and justice (like Ghandi, Jesus, Mother Teresa, etc.) • Feel an integral part of an all-inclusive sense of being. • Often more honored or revered after their death

Social Justice



The Educational Challenge

Catholic schools, religious education, adult education, and faith formation programs are vitally important for sharing the substance and values of Catholic social teaching. Just as the social teaching of the Church is integral to Catholic faith, the social justice dimensions of teaching are integral to Catholic education and catechesis. They are an essential part of Catholic identity and formation.

In offering these reflections, we want to encourage a fuller integration of the Church's social tradition into the mainstream of Catholic education and catechesis. We seek to encourage a more integral sharing of the substance of Catholic social teaching in Catholic education and catechesis at every level. The commitment to human life and dignity, to human rights and solidarity, is a calling all Catholic educators must share with their students. It is not a vocation for a few religion teachers, but a challenge for every Catholic educator and catechist. The Church has the God-given mission and the unique capacity to call people to live with integrity, compassion, responsibility, and concern for others. Our seminaries, colleges, schools, and catechetical programs are called to share not just abstract principles but a moral framework for everyday action. The Church's social teaching offers a guide for choices as parents, workers, consumers, and citizens.

Therefore, we emphasize that the values of the Church's social teaching must not be treated as tangential or optional. They must be a core part of teaching and formation. Without our social teaching, schools, catechetical programs, and other formation programs would be offering an incomplete presentation of our Catholic tradition. This would fall short of our mission and would be a serious loss for those in our educational and catechetical programs.

(Excerpt from *Sharing Catholic Social Teaching: Challenges And Directions*, USCCB, 1998)

Catholic Social Teaching: Major Themes

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. It offers moral principles and coherent values that are badly needed in our time. In this time of widespread violence and diminished respect for human life and dignity in our country and around the world, the Gospel of life and the biblical call to justice need to be proclaimed and shared with new clarity, urgency, and energy.

Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and episcopal documents that explore and express the social demands of our faith. The depth and richness of this tradition can be understood best through a direct reading of these documents, many of which are cited in the Report of the Content Subgroup (pp. xx-xx). In these brief reflections, we wish to highlight several of the key themes that are at the heart of our Catholic social tradition. We hope they will serve as a starting point for those interested in exploring the Catholic social tradition more fully.

Life and Dignity of the Human Person

In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and assisted suicide. The value of human life is being threatened by increasing use of the death penalty. The dignity of life is undermined when the creation of human life is reduced to the manufacture of a product, as in human cloning or proposals for genetic engineering to create “perfect” human beings. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society, in economics and politics, in law and policy, directly affects human dignity and the capacity of individuals to grow in community. The family is the central social institution that must be supported and strengthened, not undermined. While our society often exalts individualism, the Catholic tradition teaches that human beings grow and achieve fulfillment in community. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable. Our Church teaches that the role of government and other institutions is to protect human life and human dignity and promote the common good.

Rights and Responsibilities

In a world where some speak mostly of “rights” and others mostly of “responsibilities,” the Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities, to one another, to our families, and to the larger society. While public debate in our nation is often divided between those who focus on personal responsibility and those who focus on social responsibilities, our tradition insists that both are necessary.

Option for the Poor and Vulnerable

In a world characterized by growing prosperity for some and pervasive poverty for others, Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers

In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God’s

creation. If the dignity of work is to be protected, then the basic rights of workers must be respected, the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative. Respecting these rights promotes an economy that protects human life, defends human rights, and advances the well-being of all.

Solidarity

Our culture is tempted to turn inward, becoming indifferent and sometimes isolationist in the face of international responsibilities. Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Learning to practice the virtue of solidarity means learning that "loving our neighbor" has global dimensions in an interdependent world. This virtue is described by John Paul II as "a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all" (Sollicitudo Rei Socialis, no. 38).

Care for God's Creation

On a planet conflicted over environmental issues, the Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

This teaching is a complex and nuanced tradition with many other important elements. Principles like "subsidiarity" and the "common good" outline the advantages and limitations of markets, the responsibilities and limits of government, and the essential roles of voluntary associations. These and other key principles are outlined in greater detail in the Catechism These principles build on the foundation of Catholic social teaching: the dignity of human life. This central Catholic principle requires that we measure every policy, every institution, and every action by whether it protects human life and enhances human dignity, especially for the poor and vulnerable.

These moral values and others outlined in various papal and episcopal documents are part of a systematic moral framework and a precious intellectual heritage that we call Catholic social teaching. The Scriptures say, "Without a vision the people perish" (Prv 29:18). As Catholics, we have an inspiring vision in our social teaching. In a world that hungers for a sense of meaning and moral direction, this teaching offers ethical criteria for action. In a society of rapid change and often confused moral values, this teaching offers consistent moral guidance for the future. For Catholics, this social teaching is a central part of our identity. In the words of John Paul II, it is "genuine doctrine" (*Centesimus Annus*, no. 5).

There will be legitimate differences and debate over how these challenging moral principles are applied in concrete situations. Differing prudential judgments on specifics cannot be allowed, however, to obscure the need for every Catholic to know and apply these principles in family, economic, and community life.

(Excerpt from *Sharing Catholic Social Teaching: Challenges And Directions*, USCCB, 1998)

The 16 Documents of the Second Vatican Council

VATICAN CITY (CNS) – Here are the 16 documents approved by the Second Vatican Council, with their dates of promulgation and brief descriptions. The Latin name of a document, shown in parentheses, generally is taken from the document’s first line of text.

■ **Constitution on the Sacred Liturgy** (“Sacrosanctum Concilium”), Dec. 4, 1963. It ordered an extensive revision of worship so that people would have a clearer sense of their own involvement in the Mass and other rites.

■ **Decree on the Instruments of Social Communication** (“Inter Mirifica”), Dec. 4, 1963. It called on members of the church, especially the laity, to instill “a human and Christian spirit” into newspapers, magazines, books, films, radio and television.

■ **Dogmatic Constitution on the Church** (“Lumen Gentium”), Nov. 21, 1964. It presented the church as a mystery, as a communion of baptized believers, as the people of God, as the body of Christ and as a pilgrim moving toward fulfillment in heaven but marked on earth with “a sanctity that is real, although imperfect.”

■ **Decree on Ecumenism** (“Unitatis Redintegratio”), Nov. 21, 1964. It said that ecumenism should be everyone’s concern and that genuine ecumenism involves a continual personal and institutional renewal.

■ **Decree on Eastern Catholic Churches** (“Orientalium Ecclesiarum”), Nov. 21, 1964. It stated that variety within the church does not harm its unity and that Eastern Catholic churches should retain their own traditions.

■ **Decree on the Bishops’ Pastoral Office in the Church** (“Christus Dominus”), Oct. 28, 1965. It said each bishop has full ordinary power in his own diocese and is expected to present Christian doctrine in ways adapted to the times. It urged conferences of bishops to exercise pastoral direction jointly.

■ **Decree on Priestly Formation** (“Optatam Totius”), Oct. 28, 1965. It recommended that seminaries pay attention to the spiritual, intellectual and disciplinary formation necessary to prepare priesthood students to become good pastors.

■ **Decree on the Appropriate Renewal of the Religious Life** (“Perfectae Caritatis”), Oct. 28, 1965. It provided guidelines for the personal and institutional renewal of the lives of nuns, brothers and priests belonging to religious orders.

■ **Declaration on the Relationship of the Church to Non-Christian Religions** (“Nostra Aetate”), Oct. 28, 1965. It said the Catholic Church rejects nothing that is true and holy in non-Christian religions, called for an end to anti-Semitism, and said any discrimination based on race, color, religion or condition of life is foreign to the mind of Christ.

■ **Declaration on Christian Education** (“Gravissimum Educationis”), Oct. 28, 1965. It affirmed the right of parents to choose the type of education they want for their children, upheld the importance of Catholic schools and defended freedom of inquiry in Catholic colleges and universities.

■ **Dogmatic Constitution on Divine Revelation** (“*Dei Verbum*”), Nov. 18, 1965. It said the church depends on Scripture and tradition as the one deposit of God’s word and commended the use of modern scientific scholarship in studying Scripture.

■ **Decree on the Apostolate of the Laity** (“*Apostolicam Actuositatem*”), Nov. 18, 1965. It said the laity should influence their surroundings with Christ’s teachings.

■ **Declaration on Religious Freedom** (“*Dignitatis Humanae*”), Dec. 7, 1965. It said that religious liberty is a right found in the dignity of each person and that no one should be forced to act in a way contrary to his or her own beliefs.

■ **Decree on the Ministry and Life of Priests** (“*Presbyterorum Ordinis*”), Dec. 7, 1965. It said the primary duty of priests is to proclaim the Gospel to all, approved and encouraged celibacy as a gift and recommended fair salaries.

■ **Decree on the Church’s Missionary Activity** (“*Ad Gentes*”), Dec. 7, 1965. It said missionary activity should help the social and economic welfare of people and not force anyone to accept the faith.

■ **Pastoral Constitution on the Church in the Modern World** (“*Gaudium et Spes*”), Dec. 7, 1965. It said the church must talk to atheists, a continual campaign must be waged for peace, nuclear war is unthinkable and aid to underdeveloped nations is urgent. It said marriage was not just for procreation and urged science to find an acceptable means of birth regulation.

APPENDIX III