

**ELEMENTARY RELIGION CURRICULUM GUIDELINES**  
**FEBRUARY, 2012**

**DIOCESE OF TRENTON**

# Elementary Religion Curriculum Guidelines

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Grade One

Diocese of Trenton - 2012

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**Introduction**

**Elementary Religion Curriculum Guidelines**

**Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

**Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- Moral formation

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- Helping children to recognize, understand and express that each person is called as a disciple of Jesus to love, forgive and serve others.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life
  - Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States.***

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world.

**The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

**The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development.  
(NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

**The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them. “Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

### **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)

Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)



DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought. They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

### **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

### **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a respect and reverence for the presence of God in each person.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. “Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage.” (NDC: 2005, p. 177)

**Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

“Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways.” (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year’s course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

**Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

**Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

**Format for Using the Religion Curriculum Guidelines**

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**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**

Faith formation is a developmental process. "The Church's catechetical mission aims to help the faithful of all ages grow in both human and Christian maturity" (*OHWB*, no. 64). The first grade child is curious, spontaneous, and energetic. They believe that God is close to them. Children at this age can learn about faith by active involvement with sensory experiences. They are relational and can respond to Jesus' love for them by the love and respect given by those around them.

**Student Outcomes**

**1. Knowledge of the Faith**

The children will continue to grow in their understanding of the Bible:

- a. Respect for the Bible as God's special book (CCC 105)
- b. Stories of God's love for us (CCC 120-21)
- c. The Bible is a collection of stories through which God speaks to us.
- d. The Gospel is the Good News of Jesus Christ. (CCC 124; 128; 514)
- e. Brief introduce the Trinity (CCC 232; 237; 249; 253-56)
- f. God is our Father and Creator. (CCC 240; 242; 279-81)
- g. The Father as the First Person of the Trinity who created us in His image and likeness. (CCC 232-237; 355-60)
- h. Jesus as the Second Person of the Trinity, who died and rose for us (CCC 422-24; 571-73; 599-601; 638-644).
- i. Jesus as the Son of God and Son of Mary. (CCC 441-442; 484-486)
- j. Introduce the Holy Spirit as the Third Person of the Trinity, who was sent by Jesus to help us. (CCC 683-86; 739)
- k. The Holy Spirit gives us special gifts to help us live our lives. (CCC 733-741)
- l. Jesus chose the Apostles to lead and care for His people. (CCC 857)

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- m. The bishops lead and care for the Church assisted by priests and deacons. (CCC 861; 886; 1557)
- n. Brief introduction of Heaven, Hell and Purgatory.

## **2. Liturgical Education**

The children will grow in their understanding of the People of God by being introduced to the following concepts:

- a. The Church celebrates seven Sacraments. (CCC 1210; 774; 1131)
- b. Baptism as the Sacrament that makes us members of God's family and washes away original sin. (CCC 1213-43)
- c. The signs and symbols of Baptism. (CCC 1234-1243)
- d. The practice of "signing" ourselves with the cross and Holy Water upon entering a Church.
- e. Jesus will always forgive us. There is a special sacrament called Reconciliation, which we use to ask for forgiveness. (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.
  - Introduce the responses of the New Roman Missal: Gloria, Confiteor, Creed, 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 - The Church celebrates the Birth of Christ
  - Lent - Ashes mark us as followers of Christ who can say we are sorry.
  - 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.



DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

### **3. Moral Formation**

The Children will grow in their ability to:

- a. Explain 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. Take 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**

The children will grow in their ability to:

- 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**

The children will grow in their awareness of their responsibility toward others.

- 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.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

## 6. Missionary Initiation

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc. )

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”). But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—“*Mission of the Redeemer*,” 3)

What is “new” is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be “missionary” is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, “As the Father has sent me, so I send you.” (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus’ mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

Children in Grade One should be exposed to the following:

- 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.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- c. Participate in mission awareness by supporting the mission “*Ad Gentes*” through prayer, sacrifice, and contributions. The Holy 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.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**Scripture References:**

Review the Creation of world and us	Genesis 1:1-31; 2-3
Review the Christmas story	Luke 2: 8-18
Jesus Blesses the Children	Matthew 19: 13-15; Mark 9: 13-16; Luke 18: 15-17
The Good Samaritan	Luke 10: 29-39
Jesus loved and helped many people	Mark 8: 22-25; Luke 17: 11-19
The Last Supper	Matthew 26: 17-30; Luke 22: 13-20; Mark 14: 12-26
The Easter Story	John 20: 1-20; Luke 24: 13-35
The Coming of the Spirit	Acts 2:1-4
The Call of the Disciples	Matthew 4: 18 -20
Washing of the Feet	John 13:15

**Vocabulary**

**PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

Children will be introduced verbally to the following concepts:

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

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**Saints** – Children will be introduced to the following Saints using stories:

Mary  
Joseph  
Parish Patron Saint

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

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CT - *Catechisi Tradendae*, “On Catechesis in our Time,” Apostolic Exhortation, Pope John Paul II, Rome, 1979.

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Curriculum Outcomes/Religious Education, Diocese of Wilmington, Office of Religious Education, 2007.

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“Teach Them,” USCCB, April 1976.

“Who Are My Brothers and Sisters?” USCCB, April 2007.

Textbooks: Discovering God’s World, Four Year Olds 2000. N.Y. Sadlier.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

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Textbooks: We Believe: Jesus Shares God's Life, Grade 2. 2004, N.Y. Sadlier.

Blest Are We, Grade 2. 2008. Parsippany, N.J. Silver Burdett Ginn Religion.

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The Good Shepherd and the Child, Cavalletti, Coulter, Gobbi, Montanaro. 1994. Chicago, IL. Liturgy Training Publications.

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Archdiocese of Atlanta, Religion Curriculum, 2002  
Catechism of the Catholic Church, (2<sup>nd</sup> Ed), 1997. Washington , D.C. USCC.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

Encyclical Letter of John Paul II: *Redemptoris Missio* (Mission of the Redeemer) of the Supreme Pontiff: John Paul II On the Permanent Validity of the Church's Missionary Mandate, December 7, 1990.

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DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012  
**Appendix I**

## **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as cited in the list that follows.

### **Grade Two**

#### **First Commandment**

- By explaining that we try to put God first in our life

#### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

#### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

#### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

#### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

#### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

#### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

#### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

#### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

#### **Tenth Commandment**

- By helping people to have what they need to live

### **Grade Three**

#### **First Commandment**

- By stressing that we worship God above all things

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred

**Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law

**Fourth Commandment**

- By teaching that the family is the “domestic church”
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters

**Fifth Commandment**

- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies

**Sixth Commandment**

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

**Seventh Commandment**

- By impressing upon the students that God calls us to be good stewards of the world that He gave us

**Eighth Commandment**

- By informing the students that flattery and boasting are not permitted

**Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit

**Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other Sins

**Grade Four**

**First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

**Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
- By describing that swearing and the use of bad language is a violation of the second commandment

**Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

**Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

**Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate **HATRED** is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

**Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

**Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

**Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

**Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

**Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- By characterizing that the Gospel fulfills the Old Law by orienting its promises to the Kingdom of Heaven

**Grade Five**

**The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

**The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

**The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

**The Fourth Commandment**

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

**The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that “Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment.”
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that “Scandal is a grave offense when by deed or omission it deliberately leads others to sin.”

**The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

**The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

**The Eighth Commandment**

- By instructing that a lie or offense against a person’s reputation demands reparation

**The Ninth Commandment**

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

**The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

**Grade Six**

**The First Commandment**

- By explaining the right to religious liberty is part of human dignity

**The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

**The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

**The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

**The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

**The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

**The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

**The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

**The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

**The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

**Grade Seven**

**The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

**The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

**The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

**The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

**The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

**The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

**• The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

**The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

**The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

**The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

**Grade Eight**

**The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

**The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

**The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

**The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

**The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

**The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

**The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

**The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

**The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

**Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994  
GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.  
*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh  
NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.



DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**Appendix II**  
**Texts and Resources**

I. Texts in conformity with the Catechism of the Catholic Church

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

II. Supplemental Resources

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

III. Retreat Resources

- Diocesan Youth Ministry

IV. Resources for Students with Special Needs

Text Books:

- a. Journey with Jesus
  - 1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  - 1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  - 1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  - 1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

VI. Non –English Supplemental Resources

- Ignatius Press

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**Appendix III**

**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**

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

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

CCC #2698

**Prayer After Meals**

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

CCC #269

**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 3<sup>rd</sup> 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 3<sup>rd</sup> Edition

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**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

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

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.

CCC #2671

**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 #2669

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

**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

**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

**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;



DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

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**

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

Matthew 5:3-10 CCC #1716 25

**The Seven Sacraments**

Baptism

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

Confirmation  
Eucharist  
Reconciliation  
Anointing of the Sick  
Holy Orders  
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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

Wisdom

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

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

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

CCCC # 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 (Lv)  
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)

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

Tobit (Tb)  
Judith (Jdt)  
Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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)

DIOCESE OF TRENTON  
ELEMENTARY RELIGION CURRICULUM GUIDELINES  
FEBRUARY 2012

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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)

DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade Five

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life



- Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States***.

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world.

## **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

## **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;
- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools

to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,
- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

## **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them. “Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

## **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)

Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well

as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time.

(*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought.

They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

## **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

## **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a



respect and reverence for the presence of God in each person. Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. “Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage.” (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

“Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways.” (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year’s course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

## **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

## **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

## Format for Using the Religion Curriculum Guidelines

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **Grade Five**

- Before you begin.

Review Concepts and Elements from Previous Grade Level

- Prayers: Sign of the Cross, Our Father, Hail Mary, Apostles Creed
- 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 Grade Five Student**

The child in grade five is becoming increasingly aware of his/her individuality and the need to express that individuality creatively and sometimes assertively. He/she is more connected to peers than to adults and becomes increasingly fond of his/her own opinions and the opinions of friends.

The fifth grader is very curious and often detail-oriented. He/she likes to explore facts and new objects and loves to play with words and to memorize serious or silly songs, poems, or stories.

The fifth grade child is very self-conscious and focused on self-esteem needs and relationships with friends. He/she is motivated by the approval of friends and yet has more guilt feelings because of breaking a rule than if he/she 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 being catechized in 5<sup>th</sup> grade will:

#### **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. Demonstrate that God continued to abide with mankind even after the fall of man; He did this by establishing covenants between Himself and mankind: first with Noah, then with Abraham and then most significantly with Moses through whom Divine Law was given to His chosen people in the form of the Ten Commandments, as the focal point of that Covenant. (CCC 54-58)
- e. 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)
- f. Recognize 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)
- g. Explain that Jesus, the second Person of the Holy Trinity, is God the Father's gift and sign of His love for the world. (CCC 516, 535)
- h. Demonstrate that Jesus always did what was pleasing to the Father and presents Himself as our model of holiness. (CCC 520, 1693)
- i. 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 especially the quote of St. John Eudes, and also 561)
- j. Recognize that God gives us the gift of grace which is a participation in the life of God. (CCC 1996-1997)
- k. Explain that the grace of Christ heals us of sin and sanctifies us. (CCC 1999)
- l. Explain that Christ established and sustains here on earth his holy Church, the community of faith, hope, and charity, through which He communicates truth and grace to all humankind through His Holy Spirit. (CCC 771)
- m. 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)
- n. Explain that the sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. (CCC 1131)
- o. 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)

- p. Explain that Baptism, Confirmation and Eucharist are the Sacraments of Initiation and join us to Christ and his Church. (CCC 1212, 1322, 1533)
- q. 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)
- r. Demonstrate that Confirmation is the special outpouring of the Holy Spirit, increases the gifts of the Holy Spirit and gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ (CCC 1302)
- s. Recognize that the Eucharist is the principal sacrament which contains Christ. Christ Himself is present in the Assembly, the Priest, the Word, and in a unique way in the Eucharistic species (CCC 1324, 1396, 1407)
- t. Articulate that in the Sacrament of Reconciliation we receive God’s forgiveness, an absolution of our sins and a reunion between us and God and the Church (CCC 1422-1424, 1449, 1462)
- u. Explain that the Sacrament of the Anointing of the Sick brings the healing power and forgiveness of Christ to the seriously ill or elderly. (CCC 1499,1514)
- v. 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)
- w. 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)
- x. Recognize that the Sacrament of Holy Orders is a permanent sign of Christ’s presence, a primary means of the sacramental presence of Christ and directed toward the salvation of others; specifically, “Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time; thus, it is the sacrament of apostolic ministry”. Holy Orders has three levels: Bishop, Priest and Deacon. (CCC 1534, 1536, 1548-1549, 1582-1583)
- y. Demonstrate that all of us are a priestly people and the people of God; “All the faithful share in the priesthood of Christ; this participation is called the “common priesthood of the faithful”. It is different from the ministerial priesthood. (CCC 783-785, 880, 1554, 1591)
- z. Demonstrate that Mary, Mother of God is given special honor in the Church, was preserved from sin by the Holy Spirit, is a model of holiness and a witness of faith. (CCC 165, 273, 411, 2030)
- aa. 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 in Christ. (CCC 954-959)
- bb. Recognize that those who live faithful lives and who die in God's grace and friendship and are purified live forever with Christ in Heaven; they see God face-to-face. (CCC 1023)
  - cc. Demonstrate that Hell means being separated from God forever. (CCC 1033, 1035-1037)
  - dd. 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 a selection of the prayers from the Rites of Baptism and of Confirmation. (cf. The Rites of the Catholic Church, Volume One p. 359 and p. 469)
- b. Demonstrate the ability to approach the Sacrament of Reconciliation and seek forgiveness. (CCC 1484)
- c. Explain that the Church professes that the 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
  - The presence of Christ by the power of His Word and of His Spirit (CCC 1357-1358)
- d. Articulate that Jesus is truly present under the appearance of bread and wine; once the consecration occurs, through "transubstantiation" the bread and wine are no more, only their appearance remain; what is present is Jesus Christ, Body, Blood, Soul and Divinity. (CCC 1357, 1413)
- e. Explain that at the Last Supper Jesus gave us Himself in the Eucharist. (CCC 1339)
- f. Recognize that at Mass the Christian community gathers to celebrate the Liturgy of the Word and the Liturgy of the Eucharist. (CCC 1346, 1348-1355)
- g. 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 really and mysteriously made present. (CCC 1357-1358)
- h. Reflect, throughout this year, on the Sunday readings and the prayers of the Liturgy of the Eucharist, also, tour the Church to gain an understanding of vestments, sacred vessels, Book of the Gospels, Roman Missal (Sacramentary), etc. (CCC 1346-1347)
- i. Participate at Mass by e.g., attention to singing, responses, readings, signing at the Gospel, listening prayerfully to the Eucharistic prayer,

saying the Our Father, joining in the sign of peace. (CCC 2179). Review the responses of the New Roman Missal.

- j. Demonstrate the ability to receive Holy Communion reverently during Mass. (CCC 1355)
- k. 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)
- l. 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 vesture. (alb, cincture, stoles, chasuble and dalmatic)
- m. Demonstrate the importance of the seasons of Advent and Christmas to our faith and worship. (CCC 524, 525, 526)
- n. 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)
- o. Explain that in Ordinary Time we learn the life of Jesus and how we may follow Him. (CCC 1100-1101)
- p. 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)
- q. Identify some feasts of Mary, of the Assumption, as they occur in the liturgical year. Mary of the Assumption is the Patron of the Diocese of Trenton.
  - Nativity of Mary, September 8
  - 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)
- r. Identify the lives of some saints using especially the liturgical year, e.g.,
  - 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)
- s. Recognize, through the liturgical year i.e., November 1, All Saints Day and November 2, All Souls Day, and that the Communion of Saints 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. Articulate that life begins at conception and follows a life cycle from conception and birth until natural death. (CCC 2258, 2270)
- c. Identify the Ten Commandments that guide our life and learn their meaning. (CCC 2056-2057) List the commandments as they appear in the Old Testament and give a traditional catechetical formula.
- d. Explain that conscience is a voice within our hearts where God has inscribed His law calling us to love and to choose to do what is good and avoid evil. (CCC 1776)
- e. 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)
- f. 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)
- g. Recognize that the choices we make for good or evil have consequences for our life here and hereafter. (CCC 1705-1709)
- h. Articulate that the practice of virtues helps us to pursue what is good and choose to do good in concrete actions. (CCC 1803)
- i. Demonstrate that the Theological Virtues of Faith, Hope, and Love (charity) are infused into the faithful in Baptism by God to make us capable of acting as God’s children and being with God forever. (CCC 1812-1813-a thorough explanation of each of these virtues may be found in the CCC 1814-1829)
- j. 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)

- k. Demonstrate that chastity and modesty flow from temperance and assist in integrating sexuality. (CCC 2337, 2521-2522)
- l. Explain that modesty shows respect for our own bodies and the bodies of others. (CCC 2524)
- m. 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 the Ten Commandments**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity.
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic.

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie.

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas.

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death.
- By informing the students that "Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment."
- By cultivating the respect for life - we fight threats against life (abortion, euthanasia, capital punishment).
- By respecting our bodies we must take reasonable care of our health.
- By learning that "Scandal is a grave offense when by deed or omission it deliberately leads others to sin."

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person.
- By becoming aware that chastity is the successful integration of sexuality within the person.
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called.
- By becoming followers of Christ who is our model of chastity.

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation.
- By guiding the student that God gave us the animals to use, not to abuse.

### **The Eighth Commandment**

- By instructing that a lie or offense against a person's reputation demands reparation.

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit.

### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor.

## **4. Teaching to Pray**

- Explain that prayer is a gift from God, a relationship with God and that the life of prayer is the habit of being in God's presence and in communion with Him. (CCC 2559, 2564-2565)
- Demonstrate in general, different forms of prayer:
  - Adoration (blessing) (CCC 2628)
  - Supplication (petition, intercession, contrition) (CCC 2629 2631, 2634)
  - Thanksgiving (gratitude) (CCC 2637)
  - Praise (CCC 2639)
- 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).
- 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)
- 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 heart ( Galatians 4:6). (CCC 2656-2658; NDC p.111-113)
- 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)

- g. Learn/review the following prayers. 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)

- 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) realize 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)
- c. Articulate that the life of prayer is necessary for the individual Christian and the Christian community. (CCC 2697-2699)
- d. 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)
- e. 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)
- f. Describe how charity is practiced in our family, parish, and school. (CCC 952)
- g. Explain that the practice of charity benefits the whole Christian community especially the poor. (CCC 953)
- h. Articulate that Jesus calls us to mutual forgiveness, (Matthew 18:22) and that forgiveness begins in the family. (CCC 1657, 2227)
- i. Explain that when other children are doing something wrong or harmful to themselves or others we should tell them to stop and tell parents/teachers. (CCC 1829)

- j. Explain that self respect and respect for others is a response to God's gift of creation. (CCC 357, 2331)
- k. Demonstrate that God has entrusted to all human beings responsibility for the world and all its creatures. (CCC 373).

## 6. Missionary Initiation

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc. )

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”).

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—“*Mission of the Redeemer*,” 3)

What is “new” is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be “missionary” is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, “As the Father has sent me, so I send you.” (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus’ mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

- 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), understand the importance of supporting the missions through prayer, sacrifice and contributions.

- c. 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)
- 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. 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)
- f. 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)
- g. 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) 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)
- h. 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)
- i. Articulate that God desires all persons to live in peace and harmony, helping one another. (CCC 1911-1912).
- j. Demonstrate that the Pope, Bishops and Priests are leaders in the Church founded by Christ. (CCC 880, 1554, 1591)
- k. 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)
- l. 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)
- m. 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)	Genesis Chapter 1 and 2:1-3
Baptism of the Lord	Matthew 3: 13-17 Luke 3: 21-22 Mark 1: 9-11
Descent of the Holy Spirit	Acts 2: 1-4
Eucharist	Matthew 26: 26-29 Mark 14: 22-25 Luke 22: 15-20 Corinthians 11: 23-26
Gift of Reconciliation	John 20: 19-23
Lord as healer	Isaiah 33: 24
Healing miracles of Jesus	Matthew 9: 27-31 Mark 9: 14-29 Mark 10: 46-52 Mark 1: 29-31 Luke 8: 40-56
Anointing of the sick	James 5: 13-16
Call of the Apostles	Matthew 4: 18-22
Commissioning of the Apostles	Mark 3: 13-19
God ordains man and woman to be together	Genesis 2:24
Wedding at Cana	John 2: 1-11

## **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

**Saints** – Children will be introduced to the following Saints using stories:

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

## **Resources**

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## **Appendix I**

### **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as sited in the list that follows.

#### **Grade Two**

##### **First Commandment**

- By explaining that we try to put God first in our life

##### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

##### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

##### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

##### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

##### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

##### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

##### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

##### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

##### **Tenth Commandment**

- By helping people to have what they need to live

#### **Grade Three**

##### **First Commandment**

- By stressing that we worship God above all things  
**Second Commandment**
- By explaining that “God calls each one by name,” and so everyone’s name is sacred  
**Third Commandment**
- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law  
**Fourth Commandment**
- By teaching that the family is the “domestic church”
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters  
**Fifth Commandment**
- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies  
**Sixth Commandment**
- By describing how a husband and wife freely and fully keep their marriage covenant (promise) to faithfully love each other as husband and wife.  
**Seventh Commandment**
- By impressing upon the students that God calls us to be good stewards of the world that He gave us  
**Eighth Commandment**
- By informing the students that flattery and boasting are not permitted  
**Ninth Commandment**
- By teaching respect of the human body as temples of the Holy Spirit  
**Tenth Commandment**
- By presenting the sins of envy and covetousness as evil and sources of many other Sins

## **Grade Four**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
  - By describing that swearing and the use of bad language is a violation of the second commandment

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.
- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

#### **Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

#### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate *HATRED* is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

## **Grade Five**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that "Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment."
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that "Scandal is a grave offense when by deed or omission it deliberately leads others to sin."

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

### **The Eighth Commandment**

- By instructing that a lie or offense against a person's reputation demands reparation

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

## **Grade Six**

### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity

### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

### **The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

### **The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

### **The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart

- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

#### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

### **Grade Seven**

#### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

#### **The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

#### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

#### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

#### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

#### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery



- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

#### • **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

### **Grade Eight**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

#### **The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

#### **The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

#### **Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994

GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.

*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh

NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.

## **Appendix II**

### **Texts and Resources**

#### **I. Texts in conformity with the Catechism of the Catholic Church**

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

#### **II. Supplemental Resources**

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>

### III. Retreat Resources

- Diocesan Youth Ministry

### IV. Resources for Students with Special Needs

#### Text Books:

- a. Journey with Jesus
  1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

#### Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

#### Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

### V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

### VI. Non –English Supplemental Resources

- Ignatius Press  
<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

## VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>

## **Appendix III**

### **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**

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

CCC #2698

##### **Prayer After Meals**

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

CCC #269

### **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 3<sup>rd</sup> 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 3<sup>rd</sup> 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.

CCC #2671

### **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 #2669

### **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

### **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

### **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**

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

Matthew 5:3-10 CCC #1716 25

### **The Seven Sacraments**

Baptism  
Confirmation  
Eucharist

Reconciliation  
Anointing of the Sick  
Holy Orders  
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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

Wisdom  
Knowledge  
Understanding

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

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

CCCC # 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 (Lv)  
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)

Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

### WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)



DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade Eight

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life

- Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States***.

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world

## **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

## **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;
- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools

to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,
- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

## **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them. “Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

## **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)

Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well



as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time.

(*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought.

They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

## **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

## **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a

respect and reverence for the presence of God in each person. Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. “Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage.” (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

“Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways.” (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year’s course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

## **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

## **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

## Format for Using the Religion Curriculum Guidelines

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **Grade Eight**

- Before you begin.

### **Review Concepts and Elements from Previous Grade Level**

- Prayers: Our Father, Hail Mary, Glory Be, Nicene Creed
- 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 the Eight Grade Student**

The eighth grade student has a keen intelligence which manifests itself with a great facility for abstract and rational thought processes. As a result he/she often asks probative questions and challenges simple answers that seem to resemble too closely answers he/she has been given in the past.

The eighth grader has a rapidly expanding social and intellectual horizon. There are many more activities in his/her world and among friends and acquaintances. Along with expanding interest and awareness of the world around him/her, there may be an increase in self-absorption as if the whole world did revolve around him or her.

The eighth grade student may find some moral rules or situations a challenge, and part of this struggle is the real or apparent “hypocrisy” of adults when the student notices inconsistencies in explanations or behavior. This age group is challenging role models while looking for them.

The grade eight student is reflecting deeply on his/her values, relationships and connections to the Church and civic community. Explaining the teachings of the Church and not simply providing the answers would be important for the approach of the catechist in handing on the faith to those in this grade.

### **Student Outcomes:**

#### **1. Knowledge of Faith**

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)

Youth being catechized in eighth grade will:

- a. Explain that God wants us to know Him.
- b. Explain that God makes himself known.
- c. Explain that God gives us faith. (CCC 26; 142; 180)
- d. Explain that God is the Creator and Father.
- e. Demonstrate God's revelation in the Old Testament. (CCC 50; 101; 105)
- f. Explain that God is Father, Son and Holy Spirit – Blessed Trinity. (CCC 232; 253-56)
- g. Articulate the mystery of the Most Blessed Trinity is central to our Christian faith.
- h. Explain that Jesus is God's Son and the Father's gift and sign of love for the world. (CCC 153)
- i. Demonstrate the title "Son of God" signifies unique and eternal relationship of Jesus to God His Father.
- j. 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).
- k. Explain that Jesus is both Divine and Human.
- l. Articulate that God sent Jesus to be the Messiah, to proclaim the Kingdom of God.
- m. Explain that Jesus' miracles are signs of God's power and love.
- n. Demonstrate that Jesus' Paschal Mystery, the passion, death, resurrection, and ascension are central to understand Jesus' mission on earth.
- o. (CCC 1362-1372)
- p. Explain that Jesus redeemed us from sin and death through His suffering, death and resurrection.
- q. The Holy Spirit is the third person of the Holy Trinity. (CCC 152; 243; 685)
- r. Explain that the Holy Spirit is active in our world today.
- s. Explain that the Holy Spirit is guiding the Church.
- t. Explain that the Holy Spirit came to us at Pentecost. (CCC 731; 726; 1287).
- u. The people are the Church (Body of Christ). (CCC 782-96).

## **2. Liturgical Education**

Christ is present in the sacraments. The believers come 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)

Youth being catechized in eighth grade will:

- 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. Articulates 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. Explain the parts of the Mass: Introductory Rites, Liturgy of the Word, Preparation of the Altar and Gifts; Eucharistic Prayer, Communion, and Dismissal.
- i. Review the responses and prayers of the New Roman Missal.
- j. Explain the Nicene Creed.
- k. Indicate that in Eucharist we obey Jesus' command to "Do this in remembrance of me."
- l. 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)
- m. Explain that the Mass is celebrated throughout the world.
- n. Explain that the Mass gives us strength through Eucharist to go forth to live out our life of mission.
- o. Explain that the Eucharistic Prayer is the center and summit of the Eucharistic liturgy.
- p. 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)
- q. Demonstrate and explain the liturgical year.
- r. Describe the meanings of Advent and Christmas seasons.
- s. Explain the meanings of Lent and Easter Seasons.
- t. Demonstrate that in Ordinary Times we hear the life of Jesus and the Risen Christ and reflect on what Jesus said and did and what it means in our lives.
- u. Be able to participate at Mass. Be able to be a fully active participant at the Mass.
- v. Demonstrate the ability to receive Holy Communion reverently during Mass.
- w. Demonstrate that Christ instituted the Sacraments. (CCC 1114-16).
- x. Demonstrate the ability to approach the Sacrament of Reconciliation.



### **3. Moral Formation**

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

Youth being catechized in the eighth grade will:

- a. Identify and know the Ten Commandments. (CCC 2083-2547)
- b. Explain the two great commandments given to us by Jesus. (CCC 2052)
- c. 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)
- d. Seek counsel from parents, priests and teachers to learn Church teachings.
- e. Apply good basic moral principles.
- f. Choose judgment of conscience based on Church's teachings.
- g. Demonstrate that the protection of life and dignity of every human person is rooted in scripture.
- h. Explain Catholic social teachings in regard to right to life, political and cultural rights and economic rights. (CCC 2419-22)
- i. Articulate that our faith calls us to show attention to the needs of the poor and vulnerable.
- j. Demonstrate that God has entrusted to all human beings the responsibility of the world.
- k. Explain that adolescence is a crucial time in a life-long process of becoming a mature sexual person.
- l. Demonstrate the Catholic moral teachings on chastity and know that friendships help us grow in love. (CCC 2337)

### **Review the Ten Commandments**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God.
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God.

#### **The Second Commandment**

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

#### **The Third Commandment**

- By noting 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**

- By instilling that the Fourth Commandment creates one of the foundations for the Church's social doctrine.
- By presenting the fact that parents must respect their children's vocation.
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first.

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society.
- By explaining the adage "Preserving the common good of society requires rendering the aggressor unable to inflict harm."
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity "are very rare, if not practically non-existent."
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law.

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided.
- By instilling that a sacramental marriage is indissoluble.

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all.
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor.

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The Golden Rule tells us this when silence is best; this applies especially to personal confidences and professional secrets.

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion.

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the Kingdom of Heaven; this makes them detached from all material things.

### **4. Teaching to Pray**

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. (cf NDC p.61)

Youth being catechized in the eighth grade will:

- 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)

- a. Explain that prayer is the raising of one’s mind and heart to God.
- b. Explain that prayer is revealed in the Old Testament
- c. Demonstrate that Jesus is the model of prayer.
- d. 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.
- e. 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**

Jesus said to his disciples “love one another as I have loved you.” Cf. 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 the 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 a zeal for unity among Christians are emphasized. (cf NDC pp. 61-62)

The common good consists of three essential elements: respect for and promotion of the fundamental rights of the person; prosperity, or the development of the spiritual and temporal goods of society; the peace and security of the group and of its members. (Catechism #1925)

Youth being catechized in the eighth grade will:

- a. Explain 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. We can perform 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

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc.).

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”).

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—“*Mission of the Redeemer*,” 3)

What is “new” is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be “missionary” is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, “As the Father has sent me, so I send you.” (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus’ mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

Catechesis seeks to form disciples of Christ who bear witness to their Catholic faith in society. A missionary spirit of evangelization is cultivated and nourished by the teaching and attitudes of Jesus Christ. Every means should be used to encourage vocations to the priesthood, vowed communities of brothers and sisters, and professional lay ministry. Catechesis recognizes that

other religious traditions reflect the “seeds of the Word” that can allow for both “inter-religious dialogue” and “evangelization.” (cf. GDC 86)

Youth being catechized in the eighth grade will:

- 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 Holy 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. Be aware that there is an existence of other non-Christian religions.

### 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	St. Matthew 22: 1-14
The Great Commandment	St. Matthew 22: 34-40

### Vocabulary

Apostolic	Confirmation Candidate
Catechesis	Consubstantial
Confirmandi	Incarnate

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## **Appendix I**

### **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as sited in the list that follows.

#### **Grade Two**

##### **First Commandment**

- By explaining that we try to put God first in our life

##### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

##### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

##### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

##### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

##### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

##### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

##### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

##### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

##### **Tenth Commandment**

- By helping people to have what they need to live

#### **Grade Three**

##### **First Commandment**

- By stressing that we worship God above all things

### **Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred

### **Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law

### **Fourth Commandment**

- By teaching that the family is the “domestic church”
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters

### **Fifth Commandment**

- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies

### **Sixth Commandment**

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

### **Seventh Commandment**

- By impressing upon the students that God calls us to be good stewards of the world that He gave us

### **Eighth Commandment**

- By informing the students that flattery and boasting are not permitted

### **Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit

### **Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other Sins

## **Grade Four**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
- By describing that swearing and the use of bad language is a violation of the second commandment

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.

- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

#### **Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

#### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate **HATRED** is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

## **Grade Five**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that “Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment.”
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that “Scandal is a grave offense when by deed or omission it deliberately leads others to sin.”

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

### **The Eight Commandment**

- By instructing that a lie or offense against a person’s reputation demands reparation

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

### **Grade Six**

#### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity

#### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

#### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

#### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

#### **The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

#### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

#### **The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

#### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

#### **The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart



- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

#### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

### **Grade Seven**

#### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

#### **The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

#### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

#### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

#### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

#### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery

- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

#### • **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

### **Grade Eight**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

#### **The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

#### **The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

#### **Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994

GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.

*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh

NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.

## **Appendix II**

### **Texts and Resources**

#### **I. Texts in conformity with the Catechism of the Catholic Church**

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

#### **II. Supplemental Resources**

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>

### III. Retreat Resources

- Diocesan Youth Ministry

### IV. Resources for Students with Special Needs

#### Text Books:

- a. Journey with Jesus
  1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

#### Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

#### Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

### V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

### VI. Non –English Supplemental Resources

- Ignatius Press  
<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

## VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>

## **Appendix III**

### **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**

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

CCC #2698

##### **Prayer After Meals**

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

CCC #269

### **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 3<sup>rd</sup> 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 3<sup>rd</sup> 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.

CCC #2671

### **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 #2669

### **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

### **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

### **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**

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

Matthew 5:3-10 CCC #1716 25

### **The Seven Sacraments**

Baptism  
Confirmation  
Eucharist

Reconciliation  
Anointing of the Sick  
Holy Orders  
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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

Wisdom  
Knowledge  
Understanding

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

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

CCCC # 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 (Lv)  
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)

Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

### WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)

DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade Four

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life

- Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States***.

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world.

## **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

## **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;
- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools

to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,
- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

## **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them. “Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

## **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)



Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well

as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time.

(*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought.

They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

## **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

## **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a

respect and reverence for the presence of God in each person. Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. “Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage.” (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

“Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways.” (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year’s course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

## **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

## **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

## **Format for Using the Religion Curriculum Guidelines**

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **Grade Four**

- Before you begin.

### **Review Concepts and Elements from Previous Grade Level**

- Prayers- Sign of the Cross, Our Father, Hail Mary, Glory Be, Apostles Creed
- God calls us to be His people
- We believe in God- All powerful, holy and loving
- 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 Grade Four Student**

The child in grade four is capable of very sophisticated thinking. He/she 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 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, 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 embrace freely 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 being catechized in the 4<sup>th</sup> grade will be able to:

#### **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 and took centuries to unfold beginning with the creation of the world 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. Demonstrate that God continued to abide with mankind even after the fall of man; He did this by establishing covenants between Himself and mankind: first with Noah, then with Abraham and then most significantly with Moses through whom Divine Law was given to his chosen people in the form of the Ten Commandments, as the focal point of that Covenant. (CCC 54-60)
- e. Identify the Ten Commandments that guide our life and learn their meaning. (CCC 2056-2057, pages 496-497 in CCC). List the commandments as they appear in the Old Testament and give a traditional catechetical formula.
- f. 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)
- g. 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)
- h. 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)
- i. 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)
- j. 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)
- k. Identify the Beatitudes given to us by Jesus as Christian ways of living. (Matthew 5:3-12) (Luke 6:20-22) (CCC 1716-1717)
  - l. Explain that the four Gospels occupy a central place in the Scriptures because Jesus Christ is their center. (CCC 139)
  - m. 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 especially the quote of St. John Eudes, and also 561)
  - n. 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)
  - o. Explain that Mary is truly "Mother of God" and devotion to Mary is part of Catholic tradition. (CCC 509, 971, 2679, 2682)
  - p. 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)
  - q. Explain that those who live faithful lives die in God's grace and friendship and are born into eternity and see God face-to-face in Heaven. (CCC 1023)
  - r. Explain that Hell means being separated from God forever. (CCC 1033, 1035-1037)
  - s. Explain that in Purgatory one is purified and made holy for life with God in Heaven. (CCC 1030-1031)

## **2. Liturgical Education**

- a. Explain that the Sacrament of the Body and Blood of Jesus is called the Eucharist. (CCC 1328)
- b. 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)
- c. Explain that at the consecration of the Eucharistic Prayer the bread and wine become the Body, Blood, Soul and Divinity of Jesus Christ. (CCC 1352-1353)
- d. Recognize that the Mass is a gathering of the faithful to celebrate the Liturgy of the Word and Liturgy of the Eucharist. (CCC 1346, 1348-1355)
- e. 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)
- f. Explain that the 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)
- g. Demonstrate a knowledge of the parts of the Mass: Introductory Rites, Liturgy of the Word, Offertory, Liturgy of the Eucharist, Concluding Rite. (CCC 1345-1355) Review the responses of the New Roman Missal.
- h. Recognize that the Mass has a central place in the life of the Church and that weekly attendance and participation at Mass is an obligation for all Catholics. (CCC 1324-1326, 1389, 2182)
- i. Explain, in general, the liturgical year. (CCC 1163-1171)
- j. Describe the meaning of the season of Advent and the season of Christmas. (CCC 524-526)
- k. Describe the meaning of the season of Lent, the Triduum and the Easter season. (CCC 540, 571, 1329, 1412, 1438)
- l. Explain that in Ordinary Time we learn the life of Jesus and how we may follow Him. (CCC 1100-1101)
- m. Reflect, throughout this year, on the Sunday readings and the prayers of the Liturgy of the Eucharist; also, tour the Church to gain an understanding of vestments (liturgical colors), Book of the Gospels, Lectionary, sacred vessels, Roman Missal, (Sacramentary), etc. (CCC 1346-1347)
- n. Full participation at Mass by e.g., attention to singing, responses, readings, signing at the Gospel, attention to the Eucharistic Prayer, saying the Our Father, joining in the sign of peace. (CCC 2179)
- o. Demonstrate how to receive Holy Communion reverently during Mass. (CCC 1355)
- p. 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)
- q. Identify some feasts of Mary, of the Assumption, as they occur in the liturgical year. Mary of the Assumption, August 15, is the Patron Saint of the Diocese of Trenton.
  - Nativity of Mary, September 8
  - 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, 964-966)
- r. Identify feasts of some saints using especially the liturgical year, e.g.,
  - Guardian Angels, October 2

- St. Dominic, October 9
  - All Saints, November 1
  - St. Nicholas, December 6
  - St. Francis De Sales, January 24
  - St. Thomas Aquinas, January 28
  - St. Katharine Drexel, March 3
  - St. Joseph, March 19
  - St. Joan of Arc, May 30
  - St Anthony of Padua, June 13
  - St. Thomas More, June 22
  - St. John the Baptist, June 24
  - Saints Peter and Paul, Apostles, June 29
  - St. Joachim, July 26
- s. Explain that God, through the Church, calls us to regular reception of the Sacrament of Reconciliation. (CCC 1457-1458)
  - t. Demonstrate the ability to approach the Sacrament of Reconciliation and seek forgiveness. (CCC 1484)
  - u. 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. (CCC1926)
- c. Explain that God created humans with bodies and souls. (CCC 362, 364)
- d. Recognize that human life begins with the joining of cells from the mother and from the father. (CCC 2364, 2367)
- e. Explain that feelings are neither good nor bad, but the actions brought forth from the feelings are morally good or bad. (CCC 1767, 1773)
- f. Demonstrate that the practice of virtues help us to pursue what is good and choose to do good in concrete actions. (CCC 1803)
- g. 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)
- h. Demonstrate that chastity and modesty flow from temperance. (CCC 2337, 2521-2522)
- i. Explain that modesty, a virtue, shows respect for our own bodies and the bodies of others. (CCC 2524)
- j. Articulate that in the sacrament of marriage, and with God’s help, husbands and wives are faithful to each other. (CCC 1601)

- k. 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)
- l. Explain that sin and evil are present in our world as a result of Original Sin and its consequences. (CCC 385-387, 396-410, 1739, 1849-1850)
- m. Demonstrate that conscience is a voice within our hearts where God has inscribed His law calling us to love and to choose to do what is good and avoid evil. (CCC 1776)
- n. Identify that through mortal sin: charity is destroyed by a grave violation of God's law; we lose sanctifying grace; and we are no longer in full union with the Church but remain children of God and members of the Church; the Sacrament of Reconciliation is for all sinful members of the Church especially those who have fallen into grave sin. (CCC 1855-1859, 1861, 1446)
- o. Articulate that venial sin is a less serious offense but one that weakens our relationship with self, God and others. (CCC 1855, 1862-1863)
- p. Demonstrate the difference between situations of accident or carelessness and deliberate moral choice, direct or indirect. (CCC 387, 1860)
- q. Explain that the Church has six regulations or precepts that help us in our Christian life.

## **Review the Ten Commandments**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God.

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way.
- By describing that swearing and the use of bad language is a violation of the second commandment.

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and Holy Days of obligation and make the day holy and prayerful.
- By telling the children that we as Catholics should refrain from all unnecessary work on Sundays, and spend time with our families and reach out to the needy.

### **Fourth Commandment**

- By presenting the family as an image of the Trinity.
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age.

### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death.
- By teaching that the fifth commandment opposes murder - the deliberate killing of an innocent person.
- By explaining that the fifth commandment teaches that “deliberate hatred is contrary to charity”.
- By explaining that the fifth commandment opposes all threats to life: abortion, suicide, murder, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences.
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully.
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and indeed.

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law.

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong.
- By explaining that false witness and perjury are grave offenses against truth.
- By helping the children to understand that division, people not getting along, is against the will of Christ.
- By explaining that misrepresenting people by telling stories against them is wrong.

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin.
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice.

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law.
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament.
- By telling 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. Explain that prayer is a gift from God, a relationship with God and that the life of prayer is the habit of being in God’s presence and in communion with Him. (CCC 2559, 2564-2565)

- b. Explain, in an age-appropriate manner, that there are different forms of prayer:
  - Adoration (loving, adoring) (CCC 2628)
  - Supplication (asking) (CCC 2629,2631, 2634)
  - Thanksgiving (being grateful) (CCC 2637)
  - Praise (praising) (CCC 2639)
- c. Explain that the Our Father has a special place in the prayers of the Church and especially in the Eucharistic liturgy, and be able to locate this prayer in the New Testament. ( Luke 11:2-4); ( Matthew 6:9-13) (CCC 2773- 2776)
- d. 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)
- e. 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 heart. ( Galatians 4:6 (CCC 2656-2658; NDC p.111-113)
- f. 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)
- g. Recognize that prayer may be said at anytime or place but special places for prayer are the home, Church and in classes where we learn about God the Father, His Son Jesus, and the Holy Spirit. (CCC 2743, 2659-2660; NDC p.203)
- h. Learn/review the following prayers 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)
  - 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 teaches us to love God and love our neighbor, John

13:34-35

- b. 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)
- c. 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)
- d. Articulate that Jesus calls us to mutual forgiveness, (Matthew 18:22), and that forgiveness begins in the family. (CCC 1657, 2227)
- e. Explain that when other children are doing something wrong or harmful to themselves or others we should tell them to stop and tell parents/teachers. (CCC 1829)
- f. Recognize that sacraments of service, i.e., Holy Orders and Matrimony, are vocations of love in which God calls us to be faithful and life-giving. (CCC 1534)
- g. Demonstrate that Jesus founded the Catholic Church that we might all be one and at the same time understand that not everyone is a Catholic and that some of our relatives, friends and neighbors may worship in other Christian denominations that believe in Jesus Christ. (CCC 816, 818)
- h. 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)
- i. Demonstrate that God has entrusted to human beings responsibility for the world and all its creatures. (CCC 373)

## 6. Missionary Initiation

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc. )

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”).

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no

institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—"Mission of the Redeemer," 3)

What is "new" is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be "missionary" is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, "As the Father has sent me, so I send you." (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus' mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

- a. Articulate that our love for the Word of God and Holy Communion 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 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 Paul: Conversion 9:1-30 and selected excerpts from Chapters 16, 17, 18)
- c. Articulate that every Catholic is called to have a missionary spirit that radiates the power of Christ within us, doing as He told us "Go, Baptize, Teach", our own Catholic faith is strengthened when it is given to others (*Redemptoris Missio* 2, John Paul II, 1990). Therefore, the work of: sharing faith, evangelizing, proclaiming the Good news, saving souls, addressing world hunger, working for peace and human rights, defending the sacredness of life, and caring for the environment are all part of the missionary calling.
- 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 Church is in need of vocations to the priesthood, and to different forms of consecration to God in religious and apostolic life and we need to pray for vocations. (CCC 1583)
- g. Articulate that many people in the parish assist the priest at the celebration of the Eucharist as altar servers, readers, cantors, extraordinary ministers of Holy Communion, ushers, and these children may assist at



the Eucharist as servers and in the future in other roles. (CCC 897, 903)

- h. 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)
- i. 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)
- j. 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 peace in the world and in the various situations of our lives. (CCC 2305)
- k. 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	Genesis Chapter 12
The Ten Commandments given to Moses	Exodus Chapters 19 and 20
Jesus' Great Commandment	Luke 10: 25-28; Matthew 37-40
Love One Another	John 13: 34-35
Prodigal Son and Loving Father	Luke 15: 11-32
The Gift of Reconciliation	John 20: 19-23
The Beatitudes	Luke 6: 20-22; Matthew 5:3-12
The Lord's Prayer (Our Father)	Luke 11: 2-4; Matthew 6:9-13

## Vocabulary

**PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that over repetition, the student will become familiar with the concept.**

– Children will be introduced to the following concepts:

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** – Children will be introduced to the following Saints using stories:

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

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## **Appendix I**

### **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as sited in the list that follows.

#### **Grade Two**

##### **First Commandment**

- By explaining that we try to put God first in our life

##### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

##### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

##### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

##### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

##### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

##### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

##### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

##### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

##### **Tenth Commandment**

- By helping people to have what they need to live

#### **Grade Three**

##### **First Commandment**

- By stressing that we worship God above all things

### **Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred

### **Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law

### **Fourth Commandment**

- By teaching that the family is the “domestic church”
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters

### **Fifth Commandment**

- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies

### **Sixth Commandment**

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

### **Seventh Commandment**

- By impressing upon the students that God calls us to be good stewards of the world that He gave us

### **Eighth Commandment**

- By informing the students that flattery and boasting are not permitted

### **Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit

### **Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other Sins

## **Grade Four**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
- By describing that swearing and the use of bad language is a violation of the second commandment

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.
- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

#### **Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

#### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate *HATRED* is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

## **Grade Five**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that "Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment."
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that "Scandal is a grave offense when by deed or omission it deliberately leads others to sin."

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

### **The Eighth Commandment**

- By instructing that a lie or offense against a person's reputation demands reparation

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

## **Grade Six**

### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity

### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

### **The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

### **The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

### **The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart

- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

## **Grade Seven**

### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

### **The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery

- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

#### • **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

### **Grade Eight**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

#### **The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

#### **The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

#### **Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994

GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.

*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh

NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.

## **Appendix II**

### **Texts and Resources**

#### **I. Texts in conformity with the Catechism of the Catholic Church**

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

#### **II. Supplemental Resources**

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>

### III. Retreat Resources

- Diocesan Youth Ministry

### IV. Resources for Students with Special Needs

#### Text Books:

- a. Journey with Jesus
  1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

#### Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

#### Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

### V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

### VI. Non –English Supplemental Resources

- Ignatius Press  
<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

## VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>



## **Appendix III**

### **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**

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

CCC #2698

##### **Prayer After Meals**

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

CCC #269

### **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 3<sup>rd</sup> 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 3<sup>rd</sup> 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.

CCC #2671

### **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 #2669

### **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

### **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

### **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**

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

Matthew 5:3-10 CCC #1716 25

### **The Seven Sacraments**

Baptism  
Confirmation  
Eucharist

Reconciliation  
Anointing of the Sick  
Holy Orders  
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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

Wisdom  
Knowledge  
Understanding

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

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

CCCC # 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 (Lv)  
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)

Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

### WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)

DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade Seven

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life
  - Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States.***

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world

### **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

### **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound

theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;



- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,

- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

### **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them.

“Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to

teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

### **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)

Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They

are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought. They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

### **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be

taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

### **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a respect and reverence for the presence of God in each person.

Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. "Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage." (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

"Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways." (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year's course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

### **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

### **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using technology to effectively deliver the message of faith. Since Internet research can offer



an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

### **Format for Using the Religion Curriculum Guidelines**

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **Grade Seven**

- Before you begin.

### **Review Concepts and Elements from Previous Grade Level**

- Prayers- Our father, Hail Mary, Glory be, Nicene Creed
- 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

### **The Faith Development of the Seventh Grade Child**

Adolescence has traditionally been viewed as a critical period in development. There is a period of rapid growth that involves physiological and bodily changes accompanied by emotional, social, and physiological changes. According to the NDC, "The broadening, intellectual, and social world of the adolescent stimulates a questioning and critical spirit. There is a shift in cognitive functioning from the stage of concrete operation to the stage of formal operations according to Piaget. This increases the adolescent's ability to view the world. The adolescent is more capable of meaningful introspection and perceiving differences between how things are and how they might be."

The adolescent becomes increasingly more independent and seeks out others who are like themselves. While still needing the nurturance and affirmation of family, teens will be influenced by peers. Individual friendships also play an important role (Mussen, Congar, and Kagan, Pg. 678)

Early adolescents also develop a more personal relationship with God, and in becoming less egocentric they begin to include the needs of others. Young people can also understand the Church as a community of believers and as a way to become a better person. (Sadlier, We Live Our Faith, T 20)

Teachers will be successful in teaching this age group by using educational techniques such as small group projects, discussions, retreats, prayer days, and service projects. The gifts and talents of teens need to be affirmed. The young people have an avid interest in social justice and seek interaction in experiences of shared faith. Teachers need to be structured, prepared, and consistent when sharing faith with this age group.

Critical thinking skills that are successfully operative with adolescents include:

- Solving problems
- Making decisions
- Imagining outcomes
- Setting up criteria
- Finding reasons
- Reflection/meditating
- Choosing applications to life (Sadlier, T 21 Grade 7, We Live Our Faith)

### **1. Knowledge of the Faith**

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*)

Youth being catechized in seventh grade will:

- 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 live our faith through loving relationships.
- l. God calls us to share His love with the world.
- m. God loves all God has created. (CCC 295).
- n. God invites us into a loving relationship with Him.
- o. God is merciful and gives us laws out of love. (CCC 1422; 1955; 238; 700).
- p. Jesus Christ is the greatest sign of God's love. (CCC 65-67).
- q. The Holy Spirit is always present with the Father and the Son. The Spirit is God, the Third Person of the Blessed Trinity, the source of life and love. (CCC 685; 152-53).
- r. 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)
- s. The Holy Spirit came to the disciples at Pentecost, formed the first Christian community, and remains with the Church forever. (CCC 726; 731).
- t. The Holy Spirit is always guiding the Church. (CCC 738-41).

- u. God reaches out to help humankind. (CCC 422-24; 457).
- v. God offers His people the hope of salvation. (CCC 430-31).
- w. God promised a Messiah, and the promise of a Messiah came to fulfillment. (CCC 436; 599; 701; 711-16).
- x. Jesus is the promised Messiah and fulfills the hopes of Israel. (CCC 436-40).
- y. Jesus is the Son of God, our Savior, and a human being. (CCC 153).
- z. Jesus is true God and true man. Jesus invites us to friendship with Him. (CCC 464-69; 480-82).
- aa. Jesus ushers in God's kingdom. Jesus accepted His mission as Messiah at His Baptism and was faithful to it during His temptation.
- bb. Jesus teaches us to spread the Kingdom of God.
- cc. Jesus teaches us to pray for God's kingdom.
- dd. Jesus offers freedom and life.
- ee. Jesus heals and forgives. Jesus continues to heal body and spirit in the sacraments.
- ff. Jesus calls us to faith. Through faith and virtue, our life of grace grows, and we become more like Jesus.
- gg. Jesus shows God's power and love.
- hh. Jesus prepares His disciples for all that is to come.
- ii. Jesus tells His disciples He will always be with them.
- jj. Jesus suffers for the sins of humanity. Jesus' suffering led to eternal life and glory for Him and for us.
- kk. Jesus fulfills God's plan of salvation. Through Jesus, we find the way to the Father.
- ll. Jesus rose from the dead, ascended to the Father, and is still with us.
- mm. Christ's life and mission continue in the Church. 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**

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*)

Youth being catechized in seventh grade will:

- a. Demonstrate 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. Review the responses of the New Roman Missal: Creed, Gloria, Confiteor, etc.
- c. Explain the Nicene Creed and Apostle's Creed.
- d. Indicate a knowledge 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)
- e. Articulate that the Church professes that the Eucharist is:
  - Thanksgiving and praise to the Father;
  - The sacrificial memorial of Christ and His Body;
  - The representation of Christ's suffering, death, and resurrection
  - The presence of Christ by the power of His Word and of His Spirit (CCC 1357-58).
- f. Explain the liturgical year. (CCC 1163-71).
- g. Assist in planning of liturgical celebrations.
- h. Participate in liturgical celebrations in various ways.
- i. Articulate the importance of Sunday Mass in the Church.
- j. Explain that Advent is a time of waiting, anticipation, and a time of prayer and reflection.
- k. At Christmas, we celebrate the wonder of the Incarnation.
- l. At Christmas we celebrate the wonder of God's love.
- m. Lent is a season of reconciliation marked by prayer, fasting, and almsgiving. It is also a time of change, grace, and renewal.
- n. The Triduum recalls the turning point in the history of our salvation.
- o. The Triduum leads us to the celebration of Christ's Resurrection.
- p. At Easter, we celebrate our new life in the risen Christ who shares His peace with us.
- q. 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.
- r. Celebrate the season of Ordinary Time which gives us a strong foundation in Scripture.
- s. Demonstrate through the liturgical year that the Communion of Saints includes the disciples on earth, those in heaven, and the dead being purified. (CCC 95859)
- t. Participate in celebrations that honor the religious and cultural heritage of the parish such as customs for saints' days, special blessings, anniversaries, celebrations for holydays. (CCC 1204).

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.

Youth being catechized in seventh grade will:

- a. 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).
- b. The Sacrament of Confirmation completes Baptism. We are sealed with the Gift of the Holy Spirit in Confirmation. (CCC 1285; 1302-5).
- c. Explain the Gifts of the Spirit. (CCC 1820).
- d. We are nourished by the Body and Blood of Christ. Jesus gives his disciples a New Covenant. We are one with Jesus Christ as we celebrate the Eucharist. (CCC 1378-79).
- e. Through the Sacrament of Reconciliation, Jesus comforts all who are in need. Celebrates the Rite of Reconciliation. (CCC 1442-45).
- f. Participates in the Sacraments of Reconciliation and Eucharist with regularity
- g. We celebrate the Sacrament of the Anointing of the Sick and God's healing of both our bodies and our souls.
- h. Matrimony is a Sacrament at the service of Communion. In Matrimony, couples receive the grace for lifelong love and service. (CCC 1534; 1638).
- i. Jesus called his Apostles to continue His work. Those called to Holy Orders are consecrated to the service of others. (CCC 1536)

### **3. Moral Formation**

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 teaching of our Church into the public square (cf. NDC p 61).

Youth being catechized in seventh grade will:

- a. Explain the Ten Commandments. (CCC 2083-2547)
- b. Identify the two Great Commandments. (CCC 2052)
- c. 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)
- d. 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)

- e. 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)
- f. Explain the Precepts of the Faith.
- g. Articulate that human life is sacred, from its very beginning to its natural end; that it is a gift from God and that all should have what they need for quality of life. (CCC 1926; 2258)
- h. Demonstrate the relationships which exist between sexual and moral development.
- i. Articulates that a follower of Jesus regards sex as a sacred gift used to express deep, life-giving love within marriage.
- j. Demonstrate that sexual attraction is God's plan to continue life. (CCC 2333)
- k. Explain that abstinence is the only appropriate sexual choice outside of marriage. (CCC 2349)
- l. Demonstrate that adolescence is a crucial time in life and part of the process of becoming a mature sexual person. (CCC 1704)
- m. 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)
- n. Demonstrate that the practice of virtues helps us to pursue what is good and choose to do good in concrete actions. (CCC 1803)
- o. 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)
- p. Demonstrate that chastity and modesty flow from temperance and assist in integrating sexuality. (CCC 2337, 2521-2522)
- q. Explain that modesty is a virtue. It is respect for our own bodies and the bodies of others. (CCC 2524)
- r. Demonstrate that "The virtue of temperance disposes us to avoid every kind of excess: food, alcohol, tobacco, or drugs." (CCC 2290)
- s. Recognize the injustices caused by racism, ageism, anti-Semitism, consumerism, and sexism.
- t. Develop peacemaking skills within family, school, and community.
- u. Recognize prayer, fasting, and almsgiving as recommended practices.

## **Review the Ten Commandments**

### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God.
- By instructing that we are called to worship God, the perfect sacrifice is the one Christ offered.
- By informing that opposed to true worship are idolatry, sacrilege and simony.
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God.

### **The Second Commandment**

- By teaching that the name of God should only be used in prayer.
- By explaining that swearing violates the commandment to honor God's name.

### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection.
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community.

### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children.
- By recognizing that grown children must support their parents in old age.
- By being aware that the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country.

### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil.
- By understanding that justice and charity lead to peace; injustice to war.
- By explaining the Church's teaching, "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery.
- By realizing that culture has a great effect on sexual morality such as pornography and prostitution.
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception.



- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage.

#### **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations.
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity.

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny.

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person.

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor.

### **4. Teaching to Pray**

Conversion to Christ and communion with Him will 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 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. (*cf. NDC p. 61*)

Throughout humanity’s history, from creation to our present day, God has continued to reveal Himself to us and call us to “that mysterious encounter known as prayer. In prayer, God’s initiative of love always comes first; our own first step is always a response. As God gradually reveals Himself and reveals man to Himself, prayer appears to be a reciprocal call.” (*CCC 2567*)

Youth being catechized in seventh grade will:

- 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), silent, centering and guided prayer, prayer journaling, praying with movement, gesture, praying with song, and spontaneous prayer.
- g. 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
- h. 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.
- i. Learn, review and understand the following prayers:
  - Sign of the Cross
  - Our Father
  - Hail Mary
  - Glory Be
  - Act of Contrition
  - Apostle's Creed
  - Nicene Creed
  - Grace before and after Meals
- j. Rosary
- k. Be familiar with the Church's devotions such as Stations of the Cross and Benediction or Adoration of the Blessed Sacrament.

## **5. Education for Community Life**

The joy and hope, the grief and anguish of the men of our time especially of those who are poor or afflicted in any way are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts. For theirs is a community composed of all who, united in Christ and guided by the Holy Spirit, press onward toward the kingdom for the Father and are bearers of a message of salvation intended for all. That is why Christians cherish a feeling of deep solidarity with the human race and its history. (*Church in the Modern World, Preface*)

Jesus said to his disciples, "Love one another as I have loved you." (*cf. John 13:34*) This command guides the disciple's life in the Catholic Church and global community. Catechesis should encourage: an apprenticeship in Catholic living, a spirit of simplicity and humility, special concern for the poor, care for the alienated and the immigrant stranger, fraternal correction and love, common prayer, and 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 a zeal for unity among Christians are emphasized. (*cf. NDC pp. 61-62*)

Youth being catechized in Seventh Grade will:

- 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. Explain that we pray with our Church for Christian unity; this unity, which Christ bestowed on His Church from the beginning, transcends human powers and gifts (*CCC 820-822*) Encourage opportunities for youth to join with Protestant Churches in local community Ministerium functions such as ecumenical prayer services, CROP walks, outreach to the hungry, etc. to learn and make real this desire of Christians for unity.
- f. Articulate that other Christian denominations share elements of faith with Catholicism among them: belief in Jesus Christ, Baptism, devotion to the scriptures, the practice of social justice. (*GDC 86; CCC 818-819*)
- g. Demonstrate that Jesus asks us to love and love our neighbor. (John 13: 34-35)
- h. Explain when we see wrongdoing, we as Christians, following Jesus' teaching in (Matthew 18:22 and 18:15) should seek to right the wrong (*CCC 1435, 1829*) as assisted by adults in this matter.
- i. Articulate that Jesus calls us to mutual forgiveness, (Matthew 18:22), and that forgiveness begins in the family. (*CCC 1657, 2227*)
- j. As Jesus' disciples, we are called to follow His example, and we have a responsibility to care for others.
- k. We can perform the Corporal and Spiritual Works of Mercy.
- l. We are called to justice and peace.
- m. Through Catholic social teaching, we live out our discipleship.
- n. 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*)
- o. Identify suffering as a global experience.
- p. Recognize the manner in which charity is practiced in our family, our parish, and our school. (*CCC 952*)
- q. Articulate that the practice of social justice benefits the global community. (*CCC 953*)
- r. Reflect on service opportunities for himself/herself within the local community.
- s. Become involved in service outreach projects, clothing, and food collections.

- t. Articulate how persons give evidence of witness to their faith through their work.
- u. Accept the invitation to become a part of parish community experiences
- v. 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.
- w. 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*)
- x. 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*)
- y. 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*)
- z. Demonstrate that God has entrusted to all human beings responsibility for the world and all its creatures and resources. (*CCC 373*)

## **6: Missionary Initiation**

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, "missionary initiation" means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see "missionary" and "evangelizing" as adjectives describing each of our five tasks (i.e. missionary or evangelizing "knowledge of the faith," missionary or evangelizing "liturgical education," etc. )

The words "missionary" and "evangelization" are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—"to the nations").

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—"Mission of the Redeemer," 3)

What is "new" is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be "missionary" is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, "As the Father has sent me, so I send you." (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus' mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

Catechesis seeks to form disciples of Christ who bear witness to their Catholic faith in society. A missionary spirit of evangelization is cultivated and nourished by the teaching and attitudes of Jesus Christ. Every means should be used to encourage vocations to the priesthood, religious life, and lay ministry and to awaken special missionary vocations. Catechesis recognizes that other religious traditions reflect the "seeds of the Word" that can allow for both inter-religious dialogue and evangelization (*cf. GDC 86*)

Youth being catechized in Seventh Grade will:

- 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. 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. Saint Patrick, St. Francis Xavier, the North American martyrs, Blessed Kateri Tekakwitha, St. Catherine Drexel, and St. Francis Cabrini. (CCC 849, 851)
- g. 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. (*On the Permanent Validity of the Church's Missionary Mandate, Redemptoris Missio, John Paul II, 1990, #2*)

- h. 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 Holy 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)
- i. 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.
- j. The Spirit manifests Himself in a special way in the Church and in her members. Nevertheless, His presence and activity are universal, limited neither by space nor time. The Second Vatican Council recalls that the Spirit is at work in the heart of every person, through the "seeds of the Word: to be found in human initiatives--- including religious ones—and in humankind's efforts to attain truth, goodness, and God himself...The Spirit's presence and activity affect not only the individuals but also society and history, peoples, cultures, and religions. Indeed, the Spirit is at the origin of the noble ideals and undertakings which benefit humanity on its journey through history." (*Mission of the Redeemer, Encyclical Letter of John Paul II, 1990, #28*)
- k. 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. (*CCC 1552-1553*)
- l. 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*)
- m. 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*)
- n. Articulate the existence of other non-Christian religions, e.g. Islam, Buddhism, Hinduism. (*GDC 85-87, NDC p. 63*)

### **Scripture References**

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

### **Vocabulary**

Almsgiving	Ecumenism
Apostasy	Evangelical counsels
Beatitudes	Evangelization
Catechumenate	Heresy
Catechumens	Kingdom of God
Catholic social teaching	Liturgy of the Hours:
Chrism	Magisterium
Deposit of faith	Paschal Mystery
Divine Inspiration	Prophet
Divine Revelation	Sanctifying grace
	Schism

Synoptic Gospels  
Theological virtues  
Vocation  
Works of Mercy



**Sources of Reference:**

Archdiocese of San Francisco, Office of Religious Education/ Catholic Schools Religion Curriculum, 2002

Archdiocese of Atlanta, Religion Curriculum, 2002

Catechism of the Catholic Church, (2<sup>nd</sup> Ed), 1997. Washington , D.C. USCC.

Encyclical Letter of John Paul II: Redemptoris Missio (Mission of the Redeemer) of the Supreme Pontiff: John Paul II On the Permanent Validity of the Church's Missionary Mandate, December 7, 1990.

Diocese of Pittsburgh: Secretariat for Education, Department for Catholic Schools, 2006

Diocese of Wilmington: Office for Religious Education, Curriculum Outcomes; Religions Education, 2007, Grade 7 Curriculum

General Directory for Catechesis, USCC, 1997

Principles, Prophecy, and a Pastoral Response: An Overview of Modern Catholic Social Teaching, USCCB, 2001.

Textbook: We Live our Faith as Disciples of Jesus: New York: Sadlier, 2007

The New American Bible. Catholic Bible Publishers. 1970.

Textbook: Christ Our Life: Chicago, Loyola Press, 2009. Grade 7 Curriculum

Vatican Council II Documents, Costello Publishing Co., 1987

**Saints** – Children will be introduced to the following saints using stories:

St. Anselm

St. Bernadette Soubirous

St. Bonaventure

St. Ignatius Loyola

The North American Martyrs

St. Francis Cabrini

St. John Chrysostom

St. John of the Cross

St. Juan Diego

St. Therese of Lisieux

Blessed Kateri Tekakwitha

St. Katharine Drexel

DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade K

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life

- Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States***.

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world.

## **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

## **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;
- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools

to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,
- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

## **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them. “Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

## **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)



Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well

as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time.

(*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought.

They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

## **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

## **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a

respect and reverence for the presence of God in each person. Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. “Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage.” (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

“Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways.” (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year’s course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

## **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

## **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

## Format for Using the Religion Curriculum Guidelines

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **Kindergarten**

### **The Faith Development of the Kindergarten Child**

Kindergarten children need to be lead 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.

In Kindergarten the children will be introduced to the following concepts

### **Student Outcomes**

#### **1. Knowledge of the Faith**

The children will be introduced to the following core beliefs:

- a. God is the Creator, and He gave us all things. (CCC 41-49; 279-283)
- b. God made all people. (CCC 324; 279)
- c. God made us. (CCC 292; 842)
- d. Begin to understand the love God has for them is visible through the love others have for them. (CCC 516; 604)
- e. Identify all good things as gifts from a loving God. (CCC 295; 299; 319).
- f. Identify God as our loving Father (This is a very delicate area if child does not have a loving parent/s.). (CCC 268-78)
- g. God the Father gives us Jesus. Jesus is God. (CCC 603; 614)
- h. Mary is the mother of Jesus. (CCC 437; 484-86)
- i. Joseph is the foster-father of Jesus. (CCC 437)
- j. Explain that the church loves and honors Mary in a special way. (CCC 773; 963-72)
- k. Christmas and Easter are special celebrations in the Church, as is Sunday, the Lord's Day.

#### **2. Liturgical Education**

The Children will participate in discussion and activities that promote:

- a. The Church as the family of God. (CCC 521; 761-783)
- b. Through Baptism we are called children of God. (CCC 168; 526; 537)
- 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 2176; 1341-44)
- d. Jesus' Gift of Himself. ( CCC 1337-40; 1374)
- e. The fact that Advent, Christmas and Lent are special celebrations in our Church and homes.

### **3. Moral Formation**

The children will be introduced to the following:

- a. That everything created by God is good. (CCC 319; 2402)
- b. Through stories of Jesus we learn how to love others in their families and classrooms. (CCC 546; 1716)
- c. To use God's name with respect. (CCC2144; 2142-48)
- d. To say, "I'm sorry," when we have not been nice to others. (CCC 1451; 2412; 2487)
- e. That they are a unique and special creation of God. (CCC 297; 842; 1700)

### **4. Teaching to Pray**

The children will be introduced to the following:

- 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 prayer (CCC 2697-99; 2700-04)
- f. Respectful behavior when we gather as a community (CCC 2565; 1136)
- g. Mass is the greatest prayer of the Church.

### **5. Education for Community Life**

The children will be introduced to the following:

- a. We belong to a family just as Jesus did. (CCC 525-534)
- b. The responsibility to care for God's creation (CCC 337-354)
- c. Ways they can help others in their families, class, and neighborhood (CCC 1822)
- d. Bible stories that show how people help others (CCC 546; 1928; 1422)
- 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. Show respect for ourselves and others. (CCC 1929; 2284; 1789; 1004)

### **6. Missionary Initiation**

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc. )

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”).

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—“*Mission of the Redeemer*,” 3)

What is “new” is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be “missionary” is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, “As the Father has sent me, so I send you.” (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus’ mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

Children in kindergarten will be introduced to the following:

- 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 spread 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. The children will grow in their understanding of the bible. The Bible is a special book that tells stories about God.

- Genesis 1:3-5, 10, 25
- Mark 12:30
- Luke 2:1-8
- John 3:16; 6:3-15; 15:12
- Matthew 4:23-25; 17:5
- Acts of the Apostles 17:25

**Vocabulary** – Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.

Children will be introduced verbally to the following concepts:

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

**Saints** – Children will be introduced to the following Saints using stories:

Mary  
Joseph

## **Resources**

Catechism of the Catholic Church, (2<sup>nd</sup> Ed.), 1997. Washington, DC. USCC.

General Directory for Catechesis, 1997, Washington, DC. USCC.

National Directory for Catechesis, 2005, Washington, DC. USCC.

CT - *Catechisi Tradendae*, “On Catechesis in our Time,” Apostolic Exhortation, Pope John Paul II, Rome, 1979.

EN - *Evangelii Nuntiandi*, “On Evangelization in the Modern World,” Pope Paul VI, Rome, 1975.

“Our Hearts Were Burning Within Us, A Pastoral Plan for Adult Faith Formation in the United States,” USCCB, May 2005.

The New American Bible. Catholic Bible Publishers. 1970.

Vatican Council II Documents, Costello Publishing Co., 1987

Curriculum Outcomes/Religious Education, Diocese of Wilmington, Office of Religious Education, 2007.

Catholic Update, “Helping Our Children Grow in Faith,” St. Anthony’s Messenger, 1982.

Catholic Update, “How God Invites Us to Grow,” St. Anthony’s Messenger, 1987.

Fowler, James, *The Stages of Faith: The Psychology of Human Development*, Harpercollins, 1995.

“Renewing our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium,” USCCB, 2005)

Resounding the Good News, Catechetical Curriculum Guidelines, Archdiocese of Baltimore 2005.

RCIA – Rite of Christian Initiation for Adults, USCCB, Ritual Texts, 1988 Edition.

“The Catholic School,” The Sacred Congregation for Religious, March 1977.

“Teach Them,” USCCB, April 1976.

“Who Are My Brothers and Sisters?” USCCB, April 2007.

Textbooks: Discovering God’s World, Four Year Olds 2000. N.Y. Sadlier.

God Made The World, Age Four, 2010, Chicago, IL. Loyola Press.

Stories of God's Love, Ages 4 and 5, 2009. Allen, Texas. RCL/Benziger.

Teacher Edition: Stories of God's Love, Ages 4 and 5, "Who is the Pre-School Child?" pp. 10-11. 2009 Allen, Texas. RCL/Benziger

The Good Shepherd and the Child, Cavalletti, Coulter, Gobbi, Montanaro. 1994. Chicago, IL. Liturgy Training Publications.

The Religious Potential of the Child (6-12 years old). Sofia Cavalletti. 2002. Archdiocese of Chicago, Chicago, IL. Liturgy Training Publications.

Web Article: "Faith Development: Young School-Aged Children". 2009. Raleigh, N.C. Unitarian Universalist Fellowship of Raleigh.

Textbooks: We Believe: Jesus Shares God's Life, Grade 2. 2004, N.Y. Sadlier.

Blest Are We, Grade 2. 2008. Parsippany, N.J. Silver Burdett Ginn Religion.

Faith First, Grade 2. 2006. Allen, Texas. RCL

Teacher Edition: We Believe, Grade 2. 2004. "The Effective Catechist: Getting to Explain a Second-Grade Child" EC 16-17. N.Y., Sadlier.

The Good Shepherd and the Child, Cavalletti, Coulter, Gobbi, Montanaro. 1994. Chicago, IL. Liturgy Training Publications.

The Religious Potential of the Child (6-12 years old). Sofia Cavalletti. 2002. Archdiocese of Chicago, Chicago, IL. Liturgy Training Publications.

Web Article: "Faith Development: Young School-Aged Children." 2009. Raleigh, N.C. Unitarian Universalist Fellowship of Raleigh.

Archdiocese of San Francisco, Office of Religious Education/ Catholic Schools Religion Curriculum, 2002

Archdiocese of Atlanta, Religion Curriculum, 2002  
Catechism of the Catholic Church, (2<sup>nd</sup> Ed), 1997. Washington , D.C.  
USCC.

Encyclical Letter of John Paul II: *Redemptoris Missio* (Mission of the Redeemer) of the Supreme Pontiff: John Paul II On the Permanent Validity of the Church's Missionary Mandate, December 7, 1990.

Diocese of Pittsburgh: Secretariat for Education, Department for Catholic Schools, 2006

Principles, Prophecy, and a Pastoral Response: An Overview of Modern Catholic Social Teaching, USCCB, 2001.

Textbook: We Live our Faith as Disciples of Jesus: New York: Sadlier, 2007

## **Appendix I**

### **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as sited in the list that follows.

#### **Grade Two**

##### **First Commandment**

- By explaining that we try to put God first in our life

##### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

##### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

##### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

##### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

##### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

##### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

##### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

##### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

##### **Tenth Commandment**

- By helping people to have what they need to live

#### **Grade Three**

##### **First Commandment**

- By stressing that we worship God above all things

### **Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred

### **Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law

### **Fourth Commandment**

- By teaching that the family is the “domestic church”
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters

### **Fifth Commandment**

- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies

### **Sixth Commandment**

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

### **Seventh Commandment**

- By impressing upon the students that God calls us to be good stewards of the world that He gave us

### **Eighth Commandment**

- By informing the students that flattery and boasting are not permitted

### **Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit

### **Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other Sins

## **Grade Four**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
- By describing that swearing and the use of bad language is a violation of the second commandment

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.

- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

#### **Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

#### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate **HATRED** is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

## **Grade Five**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that “Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment.”
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that “Scandal is a grave offense when by deed or omission it deliberately leads others to sin.”

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

### **The Eight Commandment**

- By instructing that a lie or offense against a person’s reputation demands reparation

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

### **Grade Six**

#### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity

#### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

#### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

#### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

#### **The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

#### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

#### **The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

#### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

#### **The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart

- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

#### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

### **Grade Seven**

#### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

#### **The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

#### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

#### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

#### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

#### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery

- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

#### • **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

### **Grade Eight**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

#### **The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

#### **The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

#### **Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994

GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.

*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh

NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.

## **Appendix II**

### **Texts and Resources**

#### **I. Texts in conformity with the Catechism of the Catholic Church**

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

#### **II. Supplemental Resources**

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>

### III. Retreat Resources

- Diocesan Youth Ministry

### IV. Resources for Students with Special Needs

#### Text Books:

- a. Journey with Jesus
  1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

#### Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

#### Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

### V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

### VI. Non –English Supplemental Resources

- Ignatius Press  
<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

## VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>

## **Appendix III**

### **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**

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

CCC #2698

#### **Prayer After Meals**

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

CCC #269

### **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 3<sup>rd</sup> 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 3<sup>rd</sup> 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.

CCC #2671

### **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 #2669

### **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

### **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

### **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**

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

Matthew 5:3-10 CCC #1716 25

### **The Seven Sacraments**

Baptism  
Confirmation  
Eucharist  
Reconciliation  
Anointing of the Sick  
Holy Orders

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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

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

Right Judgment

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

CCCC # 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 (Lv)  
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)  
Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

## WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)

DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade Two

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life
  - Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States.***

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world.

### **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

### **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound

theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;



- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,

- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

### **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them.

“Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to

teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

### **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)

Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They

are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought. They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

### **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be

taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

### **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a respect and reverence for the presence of God in each person.

Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. "Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage." (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

"Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways." (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year's course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

### **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

### **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using



technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

### **Format for Using the Religion Curriculum Guidelines**

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **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" into the concept of parish community and learn the roles of people in the parish. Children can begin to learn the structure of the Mass and the Reconciliation Service. 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. This child can begin to experience quiet reflection as prayer (e.g. Examination of Conscience/Guided Imagery). Group projects can lead to seeing Church as a community of friends working/praying together. The child is developing thought processes and problem solving. The teacher should present scenarios that call for deciding how to help or show care.

The second grade child has a fairly well developed 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. Explore the parish Church and name what is seen there.

## **Student Outcomes**

### **1. Knowledge of the Faith**

Children being catechized in Grade 2 will be exposed to the following concepts:

- a. Articulate there are three persons in one God: Father, Son and Holy Spirit, called the Trinity that we acknowledge when we make the Sign of the Cross. (CCC232-234,2157)
- 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. (CCC121-130)
- e. Demonstrate that God gives us the gift of grace which is a share in the life of God. (CCC 1997)
- f. Be introduced to the seven sacraments, 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. (CCC496-497)
- 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. (CCC1328)
- 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. Demonstrate 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. (CCC1349)
- 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**

Children being catechized in grade two will:

- a. Explain, 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 Reconciliation. (CCC 1457-1458)
- f. Demonstrate the ability to receive Holy Communion reverently during Mass. (CCC 1355). Introduce the Eucharistic fast and the importance of the Sacrament of Reconciliation as preparation for Holy Communion.
- g. Participate at Mass by singing, responses, listening to readings and prayers, praying the Our Father, and joining in the Sign of Peace. (CCC 1345-1347, 1438-1455)
- h. Review the responses and other changes of the New Roman Missal. Demonstrate that God's family gathers to celebrate the Eucharist every Sunday and on holy days. (CCC 1193, 1389)
- i. 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)
- j. Explain about and celebrate the feasts of Mary and the saints throughout the Liturgical year as presented in the approved texts.

## **3. Moral Formation**

Children being catechized in grade two will be exposed to the following concepts:

- a. 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. That 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. That we show love, care and respect for our families and all of creation. (CCC 2214, 2216-17, 299, 2402)
- d. That 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. That sin is any thought, word or act that we freely choose to commit even though we know that it is wrong. (CCC 1850)
- f. That 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. That venial sin is a less serious sin but weakens our friendship with God and others. (CCC 1855, 1862-1863)
- h. That 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**

- By explaining that we try to put God first in our life.

#### **Second Commandment**

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

#### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation.

#### **Fourth Commandment**

- By explaining that children must obey their parents or guardians.

#### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools.

#### **Sixth Commandment**

- By helping the child to understand that the Sacrament of Marriage makes holy the promise of a man and a woman to love each other as husband and wife.

#### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission.

### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue.

### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love.

### **Tenth Commandment**

- By helping people to have what they need to live.

## **4. Teaching to Pray**

Children being catechized in grade two will be exposed to the following concepts:

- a. That 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. That the Our Father has a special place in the prayer of the Church and in the Mass and that this prayer is found in the New Testament (Luke 11: 2-4); (Matthew 6: 9-13). (CCC 2773-2776)
- d. That 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 following prayers that 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)
  - Sign of the Cross
  - Our Father
  - Hail Mary
  - Glory Be
  - 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**

Children being catechized in second grade will be exposed to the following concepts:

- a. That Jesus commands us to love God and love our neighbor. (John 13:34-35, Luke 10:25-28)

- b. That gathering together to pray as a community (Matthew 18:19) is a way of life for Christians. (CCC2685, 2694, 2696)
- c. That when other children are doing something wrong we should tell them to stop or tell parents/teachers. (CCC1829)
- d. That we can make choices and our choices affect the lives of others. (CCC 1800)
- e. That we must forgive others when they express sorrow for having hurt us, and we must say we are sorry and ask forgiveness when we have hurt another person. (Matthew 18:22) (CCC1657, 2227, 2840, 2845)
- f. That 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 that believe in Jesus Christ. (CCC816, 818)
- g. That God calls all human beings to be responsible for the world and all its creatures. (CCC 373)
- h. Give examples of how we practice the charity of Jesus in good works and love, especially for the poor.(CCC 2179)

## 6. Missionary Initiation

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc. )

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”).

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—“*Mission of the Redeemer*,” 3)

What is “new” is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be “missionary” is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, “As the Father has sent me, so I send you.” (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus’ mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

Children being catechized in Second Grade will be exposed to the following concepts:

- 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) (CCC1587, 1595, 1986)
- d. Learn that many priests heard the call of God to priesthood as young boys. If they hear God’s call, they should pray about it and talk to their parents and a priest. Similarly, girls may hear the call to religious life, pray about it and talk to their parents and a religious sister. (CCC 1589, 2253)
- e. Articulate that many people in the parish assist the priest at Mass as altar servers, readers, cantors, extraordinary ministers of Holy Communion, ushers and that when they are older they, too, can assist at Mass.
- f. Articulate that wherever they are, they are followers of Jesus and their behavior should show that they are Christians. (CCC 2013)
- g. Support the missions through prayer, contributions and sacrifice.
- h. 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 2305)



### **Scripture References:**

The Ten Commandments  
Jesus' Great Commandment  
Love One Another  
The Lost Sheep  
The Lost Coin  
The Prodigal Son  
The Gift of Reconciliation  
The Our Father  
Feeding the Five Thousand  
The Last Supper  
Institution of the Eucharist

Exodus Chapters 19 and 20  
Luke 10:25-28; Matthew 22:34-40  
John 13:34-35  
Luke 15:3-7  
Luke 15: 8-10  
Luke 15:11-32  
John 20:19-23  
Luke 11:2-4; Matthew 6:9-13  
Matthew 14:13-21  
Mark 14:22-25;  
Matthew 26; 26-29;  
Luke 22: 15-20  
Corinthians 11:23-26

### **Vocabulary**

**PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

Children will be verbally introduced to the following concepts:

Absolution  
Act of Contrition  
Baptism  
Confession  
Conscience  
Eucharist  
Eucharistic Fast  
Examination of Conscience  
Gospel  
Holy Communion  
Sharing Faith  
Holy Sacrifice of the Mass  
Last Supper  
Mortal sin  
Penance  
Reconciliation  
Sacraments  
Sin

Temptation  
Trinity  
Venial Sin

**Saints** – Children will be introduced to the following Saints using stories:

Mary  
Joseph

St. Peter  
Parish Patron Saint

## Resources

Catechism of the Catholic Church, (2<sup>nd</sup> Ed.), 1997. Washington, DC. USCC.

General Directory for Catechesis, 1997, Washington, DC. USCC.

National Directory for Catechesis, 2005, Washington, DC. USCC.

CT - *Catechisi Tradendae*, “On Catechesis in our Time,” Apostolic Exhortation, Pope John Paul II, Rome, 1979.

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Catholic Update, “How God Invites Us to Grow,” St. Anthony’s Messenger, 1987.

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“Renewing our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium,” USCCB, 2005)

Resounding the Good News, Catechetical Curriculum Guidelines, Archdiocese of Baltimore 2005.

RCIA – Rite of Christian Initiation for Adults, USCCB, Ritual Texts, 1988 Edition.

“The Catholic School,” The Sacred Congregation for Religious, March 1977.

“Teach Them,” USCCB, April 1976.

“Who Are My Brothers and Sisters?” USCCB, April 2007.

Textbooks: Discovering God’s World, Four Year Olds 2000. N.Y. Sadlier.

God Made The World, Age Four, 2010, Chicago, IL. Loyola Press.

Stories of God's Love, Ages 4 and 5, 2009. Allen, Texas. RCL/Benziger.

Teacher Edition: Stories of God's Love, Ages 4 and 5, "Who is the Pre-School Child?" pp. 10-11. 2009 Allen, Texas. RCL/Benziger

The Good Shepherd and the Child, Cavalletti, Coulter, Gobbi, Montanaro. 1994. Chicago, IL. Liturgy Training Publications.

The Religious Potential of the Child (6-12 years old). Sofia Cavalletti. 2002. Archdiocese of Chicago, Chicago, IL. Liturgy Training Publications.

Web Article: "Faith Development: Young School-Aged Children". 2009. Raleigh, N.C. Unitarian Universalist Fellowship of Raleigh.

Textbooks: We Believe: Jesus Shares God's Life, Grade 2. 2004, N.Y. Sadlier.

Blest Are We, Grade 2. 2008. Parsippany, N.J. Silver Burdett Ginn Religion.

Faith First, Grade 2. 2006. Allen, Texas. RCL

Teacher Edition: We Believe, Grade 2. 2004. "The Effective Catechist: Getting to Explain a Second-Grade Child" EC 16-17. N.Y., Sadlier.

The Good Shepherd and the Child, Cavalletti, Coulter, Gobbi, Montanaro. 1994. Chicago, IL. Liturgy Training Publications.

The Religious Potential of the Child (6-12 years old). Sofia Cavalletti. 2002. Archdiocese of Chicago, Chicago, IL. Liturgy Training Publications.

Web Article: "Faith Development: Young School-Aged Children." 2009. Raleigh, N.C. Unitarian Universalist Fellowship of Raleigh.

Archdiocese of San Francisco, Office of Religious Education/ Catholic Schools Religion Curriculum, 2002

Archdiocese of Atlanta, Religion Curriculum, 2002  
Catechism of the Catholic Church, (2<sup>nd</sup> Ed), 1997. Washington , D.C.  
USCC.

Encyclical Letter of John Paul II: *Redemptoris Missio* (Mission of the Redeemer) of the Supreme Pontiff: John Paul II On the Permanent Validity of the Church's Missionary Mandate, December 7, 1990.

Diocese of Pittsburgh: Secretariat for Education, Department for Catholic Schools, 2006

Principles, Prophecy, and a Pastoral Response: An Overview of Modern Catholic Social Teaching, USCCB, 2001.

Textbook: We Live our Faith as Disciples of Jesus: New York: Sadlier, 2007

## **Appendix I**

### **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as sited in the list that follows.

#### **Grade Two**

##### **First Commandment**

- By explaining that we try to put God first in our life

##### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

##### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

##### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

##### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

##### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

##### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

##### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

##### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

##### **Tenth Commandment**

- By helping people to have what they need to live

#### **Grade Three**

##### **First Commandment**

- By stressing that we worship God above all things

### **Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred

### **Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law

### **Fourth Commandment**

- By teaching that the family is the “domestic church”
  - By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters

### **Fifth Commandment**

- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies

### **Sixth Commandment**

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

### **Seventh Commandment**

- By impressing upon the students that God calls us to be good stewards of the world that He gave us

### **Eighth Commandment**

- By informing the students that flattery and boasting are not permitted

### **Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit

### **Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other Sins

## **Grade Four**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
- By describing that swearing and the use of bad language is a violation of the second commandment

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.

- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

#### **Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

#### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate **HATRED** is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

## **Grade Five**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that “Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment.”
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that “Scandal is a grave offense when by deed or omission it deliberately leads others to sin.”

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

### **The Eighth Commandment**

- By instructing that a lie or offense against a person’s reputation demands reparation

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

### **Grade Six**

#### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity

#### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

#### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

#### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

#### **The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

#### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

#### **The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

#### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

#### **The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart

- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

#### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

### **Grade Seven**

#### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

#### **The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

#### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

#### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

#### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

#### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery

- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

#### • **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

### **Grade Eight**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

#### **The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

#### **The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

#### **Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994

GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.

*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh

NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.

## **Appendix II**

### **Texts and Resources**

#### **I. Texts in conformity with the Catechism of the Catholic Church**

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

#### **II. Supplemental Resources**

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>

### III. Retreat Resources

- Diocesan Youth Ministry

### IV. Resources for Students with Special Needs

#### Text Books:

- a. Journey with Jesus
  1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

#### Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

#### Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

### V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

### VI. Non –English Supplemental Resources

- Ignatius Press  
<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pfalun Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

## VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>



## **Appendix III**

### **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**

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

CCC #2698

##### **Prayer After Meals**

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

CCC #269

### **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 3<sup>rd</sup> 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 3<sup>rd</sup> 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.

CCC #2671

### **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 #2669

### **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

### **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

### **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**

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

Matthew 5:3-10 CCC #1716 25

### **The Seven Sacraments**

Baptism  
Confirmation  
Eucharist

Reconciliation  
Anointing of the Sick  
Holy Orders  
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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

Wisdom  
Knowledge  
Understanding

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

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

CCCC # 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 (Lv)  
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)

Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

### WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)

DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade Three

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life
  - Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States.***

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world.

### **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

### **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound

theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;



- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,

- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

### **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them.

“Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to

teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

### **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)

Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They

are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought. They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

### **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be

taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

### **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a respect and reverence for the presence of God in each person.

Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. "Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage." (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

"Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways." (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year's course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.

### **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

### **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using



technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

### **Format for Using the Religion Curriculum Guidelines**

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **Grade Three**

- Before you begin.

### **Review Concepts and Elements from Previous Grade Level**

- Prayers- Sign of the Cross, Our Father, Hail Mary, Glory be
- 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 Grade Three Student**

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.

Third grade is a good time to reflect with students on "faith" and the experience of being in a community of the followers of Jesus Christ. Since third graders have a love of details and data the catechist can explore the structure of the parish community and the structure of the diocese and universal Church. Third graders can think more logically and abstractly while at the same time making connections which are concrete. The details of how the Church serves the community or all the parts of the Mass and who makes it all happen can be of great interest to them.

The third grader is curious and outgoing and sometimes will tease classmates or challenge adults about some specific point. Overall he or she is simply testing the boundaries. The third grade child has a more developed sense of right and wrong, so more sophisticated moral issues may be on his or her mind or may be presented to him or her. The third grade child is prepared to internalize the moral rules if the rules make sense to him or her.

### **Student Outcomes:**

Children being catechized in the 3rd grade will be introduced to the following concepts:

#### **1. Knowledge of the Faith**

- a. That God created angels to be His messengers and to praise Him (CCC 328-333)
- b. That 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)
- c. That Jesus is the Son of God, the second person of the Blessed Trinity, who became man (CCC 422-423, 461, 463, 470)
- d. That 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)
- e. That Jesus tells us about God's kingdom through His words, actions, parables and miracles. (CCC 547-550)
- f. That Jesus invited His followers to become part of the kingdom of God. (CCC 551)
- g. Identify the twelve Apostles Jesus called to follow Him, spread the gospel and serve others. (CCC 859, 876, 1506)
- h. Identify that Jesus chose Peter as the leader of His Apostles to lead, teach, guide and spread the Gospel. (CCC 552-553)
- i. That 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)
- j. That the Church is the Body of Christ, who is its head, and the Holy Spirit is the source of its life, of its unity and of the riches of its gifts and charisms. (CCC 805, 807, 809)
- k. Define that the Church is a family and members, by their faith and Baptism, are called the people of God. (CCC 804)
- l. That Jesus is present in His Church, the Scriptures and the Eucharist. (CCC 737)
- m. Identify that Bishops are successors of the apostles and are leaders in the Church today. (CCC 857, 861-862)
- n. Identify the Pope, the successor of St. Peter, and identify him as the visible head of the whole Church. (CCC 880-882)
- o. Articulate that 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)
- p. That the Church is One; her members are united in sharing the Eucharist, beliefs, and the love of Christ. (CCC 787-790, 866)
- q. That the Church is Holy; her members try to live as Jesus did, loving and obeying God and caring for others. (CCC 825-826)

- r. That 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)
- s. That the Church is Apostolic; her members love and obey the teachings of the apostles and try to live these teachings. (CCC 857, 869)
- t. That the Apostles' Creed is a summary of the Church's beliefs and that 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)
- u. That with the help of God, husbands and wives in the Sacrament of Marriage are faithful to one another. (CCC 1601)
- v. That mothers and fathers cooperate with God in creating new life. (CCC 1604)
- w. That 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. Explain, in an age-appropriate manner, the liturgical year. (CCC 1163-1171)
- b. Describe the meaning of the season of Advent and the season of Christmas. (CCC 524-526, 1171)
- c. Describe the meaning of the season of Lent, the Easter Triduum and the Easter season. (CCC 540, 571, 1168-1169, 1329-1330, 1412)
- d. Identify and celebrate some feasts of Mary as they occur in the liturgical year such as the Feast of the Assumption on August 15. Mary of the Assumption is the Patron of the Diocese of Trenton.
  - 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
  - Assumption, August 15 (CCC 490-493, 964-966)
- e. Identify and celebrate the lives of some saints especially young persons who are saints, e.g.,
  - 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. Reflect throughout this year on the Sunday Gospels and the Eucharistic prayer, also, take tours of the church to gain an understanding of altar, tabernacle, vestments (liturgical colors), sacred vessels, Book of the Gospels, Roman Missal, etc. (CCC 1346-1347)
  - g. Participate at Mass by e.g., attention to singing, responses, readings, signing at the Gospel, listening prayerfully to the Eucharistic prayer, saying the Our Father, joining in the sign of peace. (CCC 1438-1455) Review the new responses and prayers of the New Roman Missal.
  - 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 commands us to keep holy the Lord's Day and the Church, to fulfill this obligation, we are required to attend the celebration of the Eucharist (Mass) each Sunday and Holy Day of obligation. (CCC 1324, 1389)
  - n. That at the celebration of the Eucharist (Mass) we remember the death and resurrection of Jesus, give thanks, and receive Jesus in Communion; at the celebration of the Eucharist, the church commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the cross remains ever present. (CCC 1355, 1358-1360, 1364)
  - o. 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. That the whole Christ is truly, really, 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), use traditional catechetical formula on pp. 496-497 in CCC)
- 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. That 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. That conscience is a voice within our hearts where God has inscribed His law calling us to love and to choose to do what is good and avoid evil. (CCC 1776)
- i. Identify that, through mortal sin, charity is destroyed by a grave violation of God's law; we lose sanctifying grace; and we are no longer in full union with the Church but remain children of God and members of the Church; the Sacrament of Reconciliation is for all sinful members of the Church especially those who have fallen into grave sin. (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. Demonstrate that grace is the free and undeserved help that God gives us to respond to His call to become children of God, adoptive sons and daughters, partakers of the divine nature and of eternal life; grace is participation in the life of God and introduces us into the

intimacy with the Trinity. (CCC 1996-2005)

### **Review the Ten Commandments**

#### **First Commandment**

- By stressing that we worship God above all things.

#### **Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred.

#### **Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law.

#### **Fourth Commandment**

- By teaching that the family is the “domestic church”.
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters.

#### **Fifth Commandment**

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

#### **Sixth Commandment**

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

#### **Seventh Commandment**

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

#### **Eighth Commandment**

- By informing the students that flattery and boasting are not permitted.

#### **Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit.

#### **Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other sins.

#### **4. Teaching to Pray – Children will be introduced to the following concepts:**

- a. That prayer is a gift from God, a talking to with God, and that the life of prayer is the habit of being in God’s presence and in communion with Him. (CCC 2559, 2564-2565)
- b. That daily prayer is a way of life for Christians. (CCC 2659-2660)
- c. That prayer may be said at anytime or place but special

places are home, church, classes where we learn about God the Father, His Son Jesus, and the Holy Spirit. (CCC 2743, 2659-2660; NDC p. 203)

- d. 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. (Galatians 4:6) (CCC 2656-2658; NDC pp.111-113)
- e. That 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. Identify that the Our Father, given by Jesus to his Apostles, has a special place in the prayers of the Church, especially the Eucharistic liturgy, and be able to locate this prayer in the New Testament. (Luke 11:2-4); (Matthew 6:9-13) (CCC 2773-2776)
- g. Learn/review the following prayers 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)
  - Sign of the Cross
  - Our Father
  - Hail Mary
  - Glory Be
  - Act of Contrition
  - Stations of the Cross
  - Morning Prayer/Prayer at bedtime

## **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, (Matthew 18:19), 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 when other children are doing something wrong or harmful to themselves or others we should tell them to stop and tell parents/teachers. (CCC 1829)
- e. Explain that we must forgive others (family members, schoolmates, friends, neighbors) when they express sorrow for having hurt us and we



must say we are sorry and ask forgiveness when we have hurt another person. (Matthew 18:22) (CCC 1657, 2227, 2840, 2845)

- f. Demonstrate that with others in our family, parish, school, neighborhood, we practice the charity of the Lord in good works and love for all. (CCC 2179)
- g. Demonstrate that Jesus founded the Catholic Church that 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 that believe in Jesus Christ. (CCC 816, 818)
- h. Explain that God has entrusted to human beings responsibility for the world and all its creatures. (CCC 373)

## 6. Missionary Initiation

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc. )

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”).

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—“*Mission of the Redeemer*,” 3)

What is “new” is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be “missionary” is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, “As the Father has sent me, so I send you.” (Jn. 20: 23) Through Baptism, Confirmation, and Eucharist

(Sacraments of Initiation), we are called and sent to continue Jesus' mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

Children at this grade will be exposed to the following concepts:

- a. 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; NB: 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, and that someday they too may assist at the Eucharist. (CCC 897, 903)
- f. That many priests heard the call of God to priesthood as young boys. If that call is heard, they should pray about it and talk to their parents and a priest about the priesthood, religious life (brothers and sisters) and being a Deacon. (CCC 1589, 2253)
- g. 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)
- h. 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

Luke 7:18-23

Proclaim His Kingdom

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**

**PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

Children will be introduced to the following concepts:

Acts of the Apostles  
Ascension  
Dioceses  
Incarnation  
Kingdom of God  
Last Judgment  
Liturgy

Martyrs  
Original Sin  
Prophet  
Rite  
Vocation  
Vows  
Evangelization

**Saints** – Children will be introduced to the following Saints using stories:

St. Peter  
St. Paul  
St. John Newman  
St. Katharine Drexel

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

## Resources

Catechism of the Catholic Church, (2<sup>nd</sup> Ed.), 1997. Washington, DC. USCC.

General Directory for Catechesis, 1997, Washington, DC. USCC.

National Directory for Catechesis, 2005, Washington, DC. USCC.

CT - *Catechisi Tradendae*, “On Catechesis in our Time,” Apostolic Exhortation, Pope John Paul II, Rome, 1979.

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“Our Hearts Were Burning Within Us, A Pastoral Plan for Adult Faith Formation in the United States,” USCCB, May 2005.

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Resounding the Good News, Catechetical Curriculum Guidelines, Archdiocese of Baltimore 2005.

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“Teach Them,” USCCB, April 1976.

“Who Are My Brothers and Sisters?” USCCB, April 2007.

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God Made The World, Age Four, 2010, Chicago, IL. Loyola Press.

Stories of God's Love, Ages 4 and 5, 2009. Allen, Texas. RCL/Benziger.

Teacher Edition: Stories of God's Love, Ages 4 and 5, "Who is the Pre-School Child?" pp. 10-11. 2009 Allen, Texas. RCL/Benziger

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The Religious Potential of the Child (6-12 years old). Sofia Cavalletti. 2002. Archdiocese of Chicago, Chicago, IL. Liturgy Training Publications.

Web Article: "Faith Development: Young School-Aged Children". 2009. Raleigh, N.C. Unitarian Universalist Fellowship of Raleigh.

Textbooks: We Believe: Jesus Shares God's Life, Grade 2. 2004, N.Y. Sadlier.

Blest Are We, Grade 2. 2008. Parsippany, N.J. Silver Burdett Ginn Religion.

Faith First, Grade 2. 2006. Allen, Texas. RCL

Teacher Edition: We Believe, Grade 2. 2004. "The Effective Catechist: Getting to Explain a Second-Grade Child" EC 16-17. N.Y., Sadlier.

The Good Shepherd and the Child, Cavalletti, Coulter, Gobbi, Montanaro. 1994. Chicago, IL. Liturgy Training Publications.

The Religious Potential of the Child (6-12 years old). Sofia Cavalletti. 2002. Archdiocese of Chicago, Chicago, IL. Liturgy Training Publications.

Web Article: "Faith Development: Young School-Aged Children." 2009. Raleigh, N.C. Unitarian Universalist Fellowship of Raleigh.

Archdiocese of San Francisco, Office of Religious Education/ Catholic Schools Religion Curriculum, 2002

Archdiocese of Atlanta, Religion Curriculum, 2002  
Catechism of the Catholic Church, (2<sup>nd</sup> Ed), 1997. Washington , D.C.  
USCC.

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Textbook: We Live our Faith as Disciples of Jesus: New York: Sadlier, 2007

## **Appendix I**

### **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as sited in the list that follows.

#### **Grade Two**

##### **First Commandment**

- By explaining that we try to put God first in our life

##### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

##### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

##### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

##### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

##### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

##### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

##### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

##### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

##### **Tenth Commandment**

- By helping people to have what they need to live

#### **Grade Three**

##### **First Commandment**

- By stressing that we worship God above all things



### **Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred

### **Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law

### **Fourth Commandment**

- By teaching that the family is the “domestic church”
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters

### **Fifth Commandment**

- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies

### **Sixth Commandment**

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

### **Seventh Commandment**

- By impressing upon the students that God calls us to be good stewards of the world that He gave us

### **Eighth Commandment**

- By informing the students that flattery and boasting are not permitted

### **Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit

### **Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other Sins

## **Grade Four**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
- By describing that swearing and the use of bad language is a violation of the second commandment

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.
- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

#### **Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

#### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate ***HATRED*** is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

## **Grade Five**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that "Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment."
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that "Scandal is a grave offense when by deed or omission it deliberately leads others to sin."

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

### **The Eighth Commandment**

- By instructing that a lie or offense against a person's reputation demands reparation

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

## **Grade Six**

### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity

### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

### **The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

### **The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

### **The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart

- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

#### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

### **Grade Seven**

#### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

#### **The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

#### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

#### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

#### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

#### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery

- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

#### • **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

### **Grade Eight**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

#### **The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

#### **The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

#### **Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994

GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.

*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh

NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.

## **Appendix II**

### **Texts and Resources**

#### **I. Texts in conformity with the Catechism of the Catholic Church**

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

#### **II. Supplemental Resources**

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>



### III. Retreat Resources

- Diocesan Youth Ministry

### IV. Resources for Students with Special Needs

#### Text Books:

- a. Journey with Jesus
  1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

#### Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

#### Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

### V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

### VI. Non –English Supplemental Resources

- Ignatius Press  
<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

## VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>

## **Appendix III**

### **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**

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

CCC #2698

##### **Prayer After Meals**

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

CCC #269

### **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 3<sup>rd</sup> 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 3<sup>rd</sup> 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.

CCC #2671

### **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 #2669

### **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

### **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

### **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**

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

Matthew 5:3-10 CCC #1716 25

### **The Seven Sacraments**

Baptism  
Confirmation  
Eucharist



Reconciliation  
Anointing of the Sick  
Holy Orders  
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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

Wisdom  
Knowledge  
Understanding

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

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

CCCC # 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 (Lv)  
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)

Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

### WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)

DIOCESE OF TRENTON

# Elementary Religion Curriculum Guidelines

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Grade Six

Diocese of Trenton - 2012

## **Introduction**

### **Elementary Religion Curriculum Guidelines**

#### **Vision**

The Diocese of Trenton, understanding its essential role of evangelization – to build and sustain the Catholic Church in today’s world and to create a legacy of faith for future generations, calls its catechists to actively proclaim, model and nurture the Good News of Salvation. It seeks to dynamically fulfill the mission to “make disciples of all nations,” “to baptize in the name of the Father, Son and Holy Spirit,” “to teach observance of all the Lord has commanded us,” and “to know that God is with us always, until the end of time.” (Mt 28: 19-20)

Realizing that the Lord’s missionary command charges all catechists to teach in the name of the Father, Son and Holy Spirit, the Elementary Religion Curriculum Guidelines seek to assist in the formation of mature disciples by imparting a clear and comprehensive knowledge of the faith, promoting active participation in the liturgical life of the Church, integrating moral formation into a Christian way of life, teaching the rich tradition of prayer and devotion, educating toward a Christian integration of community life, and inculcating a missionary spirit that prepares Christians to witness Christ in society. (NDC: 2005, 60 -62)

#### **Purpose**

Religion Curriculum Guidelines provide a framework for catechists to plan, instruct and assess students by providing objectives that support the teachings of the Catholic Church in an atmosphere of multi-cultural diversity within parish Religious Education Programs, Catholic Schools and any other venues where catechesis is offered.

The General Directory of Catechesis articulates six tasks (GDC: 1997, #85) that provide the umbrella for religion curriculum objectives that comprise each grade level and are offered for introduction at lower grade levels and development as a child progresses on the faith journey. These tasks include:

- Promoting knowledge of the faith
  - Helping children to know, understand and integrate Catholic beliefs which are found in Sacred Scripture and Sacred Tradition.
- Liturgical education
  - Helping children to know how the Church worships through full and conscious participation at Mass and para-liturgies.
- 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.
- Teaching to pray
  - Helping children to learn to pray the way Jesus did: adoration, praise, thanksgiving, filial confidence, supplication, and awe.
- Education for community life

- Building a sense of community life in order to come to an understanding of the Church as Communal life.
- Missionary initiation
  - Assisting children to become disciples of Christ, active in society and able to witness to, share their faith, and act on behalf of that faith for charity and justice.

It is the hope that all Religious Education programs will offer faith formation courses that are not only comprehensive in knowledge of the faith but instrumental in leading all students to a love of God and an active participation in the life of the Church. Since every culture brings unique expressions of faith to society, every religious education program should strive to be sensitive to cultural diversity and incorporate the prayers and traditions of their multi- ethnic populations.

### **The Goals of Catechesis**

The goals of catechesis for elementary school catechists emanate from the three major goals of adult catechesis as proposed in the Church document: ***Our Hearts Were Burning within Us: A Pastoral Plan for Adult Faith Formation in the United States***.

Specifically, these goals include:

- 1) to invite and enable ongoing conversion to Jesus in holiness of life,
- 2) to promote and support active membership in the Christian Community, and,
- 3) to call and prepare adults to act as disciples in mission to the world. (OHWB: 2005, #68, 70, 72)

Curriculum Guidelines for elementary religious education facilitate the accomplishment of the broader goals for catechesis. The process of evangelization to proclaim the Word and hand it down to future generations is key to every vibrant religious education program. “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.” (EN: 1975, #14) An integral element in catechesis is learning by discipleship. Curriculum guidelines strive to bring about that conversion to Jesus Christ that fosters an active decision to walk in the steps of Jesus. Religious literacy for every student of the Gospel should be a priority so that they will know the truths of the faith and be able to communicate them with clarity. Finally, religious education guidelines should engender the concept of life long faith formation since faith is a journey that begins at Baptism and ends when we are welcomed home to the Father.

With the three major goals of catechesis as an umbrella, religion curriculum guidelines need to support major objectives that encompass a comprehensive learning and living of the faith. Catechesis should be systematic and comprehensive so that children will be taught all the truths of the faith (i.e. the objective truths revealed by God in the life and work of Jesus Christ and the teaching of the Apostles continuing to our day in the Magisterium). Every grade should offer appropriate key concepts and knowledge that support the six tasks of catechesis mentioned in the “Purpose” for Religion Education Guidelines. The “tasks,” if accomplished, will send out to the world disciples who know the faith, live the faith, and have missionary zeal to pass it on to future generations. These disciples will actively participate in the liturgical and communal life of the parish and have a universal understanding of the Church’s rightful place in the modern world



## **The Catechumenate as Inspiration for All Catechesis**

The General Directory for Catechesis (GDC: 1997, #90) reminds us that the baptismal catechumenate is the model for catechizing. It adds that we should take note of “those elements of the catechumenate which must inspire contemporary catechesis.”

The Rite of Christian Initiation of Adults (RCIA: 1988 Edition) has four stages:

- 1) the Pre-catechumenate – a time of inquiry and welcoming,
- 2) the Catechumenate – the time to learn what it means to be a Catholic Christian,
- 3) the Purification and Illumination – a time of intensified spiritual preparation, and
- 4) the Mystagogy – the time after Initiation to understand more deeply the mysteries; intensify commitment to parish life and on-going formation.

It is the hope of the Church that all Christians will draw inspiration from the Catechumenate and that all catechesis will instill a personal conversion and a deepened response to the baptismal call to holiness.

## **The Role of the Catechist**

The primary catechetical goal of the catechist is to model God’s love to others. Consequently, the primary requisite of the catechist is a love for God and for children. Further, the role of the catechist is so integral to bringing the Good News of Salvation to the people of God that parishes recognize their sacred role, and indeed, commission catechists yearly before the praying community at Sunday Mass. “The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church.” (NDC: 2005, p. 228)

Catechists who are truly effective are practicing Catholics who participate in weekly Eucharistic worship and prepare for their apostolate through personal prayer and regular participation in professional development workshops. The workshops will offer sound theology, classroom management skills, an understanding of appropriate age/grade level curriculum objectives and a practical use of textbooks and resources to supplement their teaching.

Catechists, because of their sacred ministry, are called to a personal holiness. Their spiritual lives should be characterized by a love of God, adherence to a regular practice of the faith, personal prayer, missionary zeal, active participation in the parish community and devotion to Mary, the first catechist, and the Holy Eucharist, the source of nourishment for the journey. (NDC: 2005, p. 229)

Catechists require an adequate understanding of prevailing cultures within the community and to teach with sensitivity to them. Catechetical programs need to ensure that the catechists receive assistance in developing knowledge of the faith and traditions that will transmit the message effectively to the diverse students entrusted to them.

Above all, catechists should know that faith is a gift. They are the instruments God has chosen to bestow the gift of faith enriched by knowledge, prayer, and activities fostering an understanding of the Church's traditions.

The Diocese of Trenton is deeply indebted to its catechists and offers its prayerful support for their sacred, ongoing ministry as well as guidelines and opportunities for on-going catechist formation.

### **The Role of the Parish**

The pastor has specific responsibilities that derive from his role as chief catechetical leader of the parish. The pastor shares these catechetical responsibilities with other members of the parish staff. "All believers have a right to catechesis; all pastors have the duty to provide it." (CT: 1979, 696, #64)

The aforementioned Catechumenal model emphasizes that it is the parish community which catechizes. The parish is the local setting for communal prayer, liturgy, the reception of the sacraments and the works of charity and social justice that every Christian needs to embrace to live out his/her baptismal calling. For children and adults to be fully formed in faith, the pastor needs to ensure that:

- 1) Catechesis is emphasized in a way that is age-appropriate for adults, youth and children;
- 2) A total parish plan for catechesis is developed and implemented in consultation with parish councils and catechetical leaders;
- 3) Catechesis for adults is a priority and recognized as the parish's primary mission;
- 4) Catechesis of youth and young adults is situated within a comprehensive plan;
- 5) Catechists at all levels are well-formed and trained;
- 6) Catechetical formation is available for all language groups;
- 7) The baptismal catechumenate is a vital component in the organization of catechesis in the parish; and,
- 8) The catechumenate is an essential process in the parish and serves as an inspiration for all catechesis. (NDC: 2005, p. 221)

By virtue of baptism everyone who ministers in the parish or has specific responsibility for catechesis is charged to be a model of faith and a person of prayer. As a member of a community called to follow Christ, each will understand his/her responsibility to be a disciple in the total parish community. All should strive to bring parishioners into the fullness of parish life, inviting them to continue on the faith journey begun at Baptism.

### **The Role of Leadership in Religious Education**

Just as effective leadership is integral to the positive outcomes of any organization, so is leadership in formally teaching the truths of the Catholic faith. The Church, in a unique way, calls all pastors, Directors of Religious Education Programs and Principals of Catholic Schools

to minister in the footsteps of Jesus, by modeling the faith, practicing it daily and preparing all those who choose to nurture the faith of others through faith formation classes.

Leadership in Catholic faith formation must be well-grounded in the truths of the faith and profess them with zeal. In their leadership roles, they seek to offer professional development and pedagogical assistance to the catechists so that their ministry prepares students to live as Catholics whose faith has been nurtured and enlivened to proclaim the Gospel in everyday living and in liturgical celebrations with the praying community.

Pastors, in their roles as parish leaders, are called to ensure that “a total parish plan for catechesis is developed and implemented in consultation with the parish council and parish catechetical leadership.” The pastor also has “the primary responsibility to ensure that the catechetical needs, goals, and priorities of the parish are identified, articulated and met.” (NDC: 2005, p.221) Pastors, because of their leadership in a variety of parish ministries, often delegate managerial and ministerial aspects of catechetical programs to the Directors of Religious Education and Catholic School Principals while appreciating the serious responsibility of nurturing the spiritual life of every parishioner.

Parish Directors of Religious Education are generally responsible for the overall implementation of every program that comes under the umbrella of faith formation for adults, youth and children. This role includes:

- 1) Planning, implementation, and evaluation of the of the parish catechetical program,
- 2) Recruitment, formation, ongoing development, and evaluation of catechists,
- 3) Implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies related to negligence, sexual abuse, sexual harassment, and the safety and protection of minors,
- 4) Collaboration with the pastor, other parish ministers, and appropriate committees, boards, and councils,
- 5) Assistance in liturgical planning, and,
- 6) Attention to their own personal, spiritual, and professional development. (NDC: 2005, p. 225)

The Catholic School Principal, as a spiritual and catechetical leader of the Catholic School community, is called to:

- 1) Recognize that all members of the faculty and staff are an integral part of the process of religious education,
- 2) Recruit teachers who are practicing Catholics and accept the teachings of the Catholic Church,
- 3) Supervise the performance of and provide for the on-going development of, each teacher who functions as a catechist, i.e., teaches religion,
- 4) Provide opportunities for ongoing catechesis for faculty members,
- 5) Foster a distinctively Christian community among the faculty, students and parents,
- 6) Provide for the spiritual growth of the faculty, and,
- 7) Collaborate with parish, area, and diocesan personnel in planning and implementing programs of total parish catechesis. (NDC: 2005, p. 231)

## **The Role of Parents and Family**

The catechesis given by the parents with the family “precedes, accompanies and enriches all other forms of catechesis.” (NDC: 2005, p. 234; CT: 1979, #68)

Catholic parents who bring their children to be baptized are the source of both human life and the life of the Spirit for their children. Since parents bring their children to the sacraments of Christian initiation, they are the primary educators of the faith for them. “Parents catechize primarily by the witness of their Christian lives and by their love for the faith.” (NDC: 2005, p. 234) Parents catechize their children by participating in the life of the parish, especially at Sunday Eucharist, by their willingness to evangelize and serve others, and by their participation in daily prayer (NDC: 2005, p. 234). Therefore, the education which takes place in the home is “more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods.” (GDC, 255).

Parents assume their responsibilities to catechize their children at baptism. The parish, in turn, supports this responsibility by offering formal catechetical programs for children to help foster their children’s faith and assist them in preparation for full initiation into the Church with the reception of Holy Eucharist and Confirmation. Parents may also choose to catechize their children formally at home, understanding that it is their responsibility to teach a course in keeping with the objectives of the parish Religious Education Program. Formal study at home is arranged in consultation with the Pastor and the parish Religious Education leaders.

Parents have a responsibility to be formed in the faith so that they can pass it on to their children. Parishes offer programs to assist parents, especially when they are preparing their children for the reception of sacraments. Parents should also take advantage of Adult Faith Formation programs so that their personal faith journeys can be nurtured, enlivened and enriched.

## **The Role of the Catholic School**

Catholic Schools, by their mission, message and vision, are a rich source for evangelization and a place where the Gospel message is integrated into all the events of the day. “The Catholic School forms part of the saving mission of the Church, especially for education in the faith.” (Sacred Congregation for Catholic Education, *The Catholic School*: March 19, 1977 #9) It is “not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation.” (Teach Them, NCCB/USCC: 1976, p.5)

Since Catholic Schools are centers for evangelization, their catechetical programs are essential to their distinctly Catholic identity and character. (NDC: 2005, p. 231) Every member of the faculty, led by a faith-filled principal, is committed to advancing the Gospel message into every aspect of the school day. Catechetical instruction in the Catholic School, to be authentic, should 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. (NDC: 2005, p.232)

Conscious of the challenges of the 21<sup>st</sup> century, great care has been taken in the Diocese of Trenton to generate Curriculum Guidelines for every academic discipline. Christian values and ideals are integrated with academic objectives to achieve knowledge that is current, comprehensive and faith-based. Teachers are called to an ongoing professional development that offers adult faith formation and pedagogy, including current technology, to support teaching strategies in every academic area.

Working collaboratively with the parish, the Catholic School affords a daily opportunity for “proclaiming and living the Gospel message, for learning and appreciating the teachings of the Church, for acquiring a deep understanding, reverence and love of the Liturgy, for building community, for prayer, for proper formation of conscience, for the development of virtue, and, for participating in Christian service.” (NDC: 2005, p. 233)

“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)

### **Children’s Growth in Faith**

Just as all human life has stages of development in the cognitive, psychological, social and physical domains, it is important to recognize that every age has its unique characteristics for faith formation.

The early childhood stage of development is a critical time for religious education and formation, “This age group possesses, in the light of faith and reason, the grace of the beginnings of life, from which valuable possibilities exist, both for the building up of the Church and for the making of a more humane society.” (GDC: 1997, p. 117). When the child comes to school, the Church or the parish, the moment of catechesis is “aimed at inserting him or her organically into the life of the Church. The major thrust of catechesis is to give witness to the faith.” (CT: 1997, 37) When children are very young their frame of reference is strongly influenced by the parish program and the family. Catechesis should be family sensitive and involve, as much as possible, the cooperation and participation of the family. It is a time of moral formation where young children are exploring how and why things work and how they should behave in a variety of situations. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 10)

Primary grade children, K-2, traditionally develop a greater attention span up to 20 minutes. For this group, then, concepts need to be clear, concise and presented one at a time. These children are interested in the concrete and factual rather than the abstract. They are able to participate in community celebrations and appreciate what it means to belong to a group. Catechetical programs for these children need to be designed to include them in liturgical celebrations as well

as rituals, prayers and stories from Sacred Scripture. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, p. 19)

The intermediate grade child, Grades 3-5, is described as vibrantly alive, always in motion and full of enthusiasm. These children are on a plateau momentarily, physically and psychologically, though they are showing increased intellectual ability and moral growth. They have greater control over their fine and gross motor skills and enjoy activity and interaction. They show greater evidence of increased intellectual skills of memory and reasoning and are anxious to investigate, observe and draw conclusions. Morally, these children are beginning to show growth in conscience development. They are becoming legalistic. The desire to identify with and to be of service to their own community of faith begins to take root at this time.

(*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 26, 27)

Early adolescents, Grades 6-8, experience a rapid rate of physical growth that influences a high level of self-consciousness and self-awareness. They are also growing intellectually and moving away from concrete thinking to more abstract thought.

They may need to question familiar paths, such as, why do they need to go to Mass? Early adolescents have a need for connection, affiliation, and identity. These catechists need to possess a great appreciation and understanding for the adolescent's desire to belong. The Church has an opportunity at this time, to provide a safe haven where the individual can learn about relationships and develop friendships. Therefore, the primary aim of adolescent catechesis is to sponsor youth toward maturity in Catholic Christian faith as a living reality. (*Resounding the Good News, Catechetical Curriculum Guidelines*, Archdiocese of Baltimore 2005, pp. 38, 39)

### **Inculturation**

Inculturation is "An ongoing reciprocal process between faith and culture." It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God. ("Who Are My Sisters and Brothers?" – Glossary, USCCB, April 2007)

"In relation to their faith, children/youth need an understanding of the rich ethnic and cultural diversity and universality of the Catholic Church. They need to understand their own culture as well as the cultures of the many people who make up the population of our country. This understanding reaches especially to those who are presently coming to the United States and who may be members of the same parish that the children/youth attend. This mutual cultural knowledge and understanding enriches their practice of the Catholic faith and intensifies their practice of charity in welcoming the stranger with a magnanimous Catholic spirit." (Diocese of Wilmington – *Curriculum Outcomes for Religious Education*, 2007, p. 8)

Every parish has its distinct cultural make-up that should be celebrated and made a part of the fabric of faith formation. Cultural traditions enrich all the parish members and should be shared with the broader community so that all are welcomed and received with the peace of Christ.

## **Meeting the Needs of Special Learners**

Just as Jesus welcomes the children to come to Him, the local parish should be a welcoming community for everyone, especially those with special needs. Every person, however limited, is capable of growth in holiness. (GDC: 1997, p. 189) Care will be taken that catechetical personnel are chosen for their ability to work with sensitivity and expertise in special education.

Children with special needs have a right to develop a relationship with God that the Christian community should recognize and foster. They should be integrated into ordinary catechetical programs as much as possible. Goals and objectives for these students should be modified, if necessary, so that the students can be assimilated in the regular classes and be active members of the learning community of faith.

Religion Curriculum Guidelines are to be adapted to the special needs children so that they can learn the basic tenets of faith, be part of a praying community, and be fully initiated through the reception of sacraments with their peers.

Since not every special needs student will be able to understand all the truths of the faith, concepts should be presented with clarity and age appropriate vocabulary so that they can partake in faith formation and be able to live their faith to the fullness of their being. In some instances, children may have severe disabilities that do not allow for them to be integrated into a regular class setting. In those instances the catechetical director should strive to provide the family with materials and strategies for home use so their faith journey from Baptism is allowed to progress and flourish. Modified assessments should be available for these students at every level. In the case of severe disabilities, the parish should offer, if possible, handicap accessibility to programs so that the majority of the parishioners can partake in faith formation experiences.

## **Integrating Family Life Objectives**

Family Life is the primary source of grace and education in the Catholic faith. Parents bring their children to the saving waters at Baptism and continue to nurture the faith of children by daily walking the faith journey with them.

The Diocese of Trenton promotes the sacredness of family life by encouraging Religious Education Programs to offer specific lessons that foster family life values. These values consider:

- 1) God's love for us and our love for God
- 2) Loving others as a response to God's love
- 3) Understanding sacrificial love
- 4) Expressing love through vocations
- 5) Promoting a virtuous life, and,
- 6) Choosing and living a chaste life

Religious Education guidelines seek to include objectives that integrate the ideals of traditional Catholic family life curriculum. These ideals come under the umbrella of the six tasks of catechesis, most notably those that foster a knowledge and love of God, a moral formation, and a

respect and reverence for the presence of God in each person. Objectives on human sexuality are met by the parents in the context of home and family. Parishes should make available parent information programs to assist in teaching human sexuality to their children with a faith perspective consistent with the teachings of the Catholic Church. “Catechesis on the sixth and ninth commandments includes instruction on the gift of human sexuality, its inherent goodness, and the proper place of that gift within the context of the faithful, fruitful, and life-long marriage.” (NDC: 2005, p. 177)

### **Alternative Models of Religious Education**

The 21<sup>st</sup> Century often poses challenges to the family and professional lives of the Catholic Community. Since secular educational programs are offering a variety of methods and media and alternate settings to teach students, so too does the Catholic Church need to explore multiple possibilities for instructing students in the Catholic faith. Traditionally, parish Religious Education Programs and Catholic School religion curriculums taught the tenets of the faith in a weekly structure of lessons that effectively covered a course of study by the conclusion of the school year. Today, parishes need to consider the unique needs of their communities and offer programs that will respond to those needs while continuing to provide a comprehensive catechesis.

“Just as Christ instructed his followers according to their capacity to understand the message, the Church must also take serious account of the circumstances and cultures in which the faithful live in order to present the meaning of the Gospel to them in understandable ways.” (NDC: 2005, p.186)

These programs may be intergenerational in nature where adults and children come together in the parish setting to learn about the Catholic faith. They may offer summer programs that run for one or several weeks that instruct the students in the major objectives of a year’s course of study. They may offer intermittent programs that are liturgically seasonal so that the richness of the Church year is shared with students. They may also offer unique programs that pastoral leadership, in consideration of the expressed needs of the community, feels is appropriate to nurture the faith of its parishioners. These programs would also provide a comprehensive set of instructions and events that would meet the basic requirements of passing on the faith and assisting the students to be fully functional Catholics ready to take their places in the praying community.

As alternative models of religious education are considered or arise, they should be shared with the catechetical leadership of the Diocese of Trenton. Professional development programs for catechists should be instituted for these programs to give credence to their viability and prepare the catechists to teach the faith in these alternative settings.

Assessment instruments/activities should be an integral component of these programs to ensure that the six tasks of catechesis and their associated objective outcomes are accomplished.



## **Outcome-Based Education**

The Religious Education Curriculum Guidelines contain a set of objectives for the children to meet on every grade level. These objectives encompass the six tasks of Catechesis which include:

- 1) Promoting knowledge of the faith
- 2) Liturgical education
- 3) Moral formation
- 4) Teaching to pray
- 5) Education for community life
- 6) Missionary initiation

These tasks as stated in the General Directory of Catechesis (GDC: 1997, #85) provide the framework for the religious education outcomes to be met in every level from Pre-Kindergarten through Eighth Grades. Catechists, in their planning and preparation, should consider a variety of assessment tools to determine that the objectives of the Religious Education Curriculum Guidelines are taught and ultimately learned by the students so that they can pursue their faith journeys to become fully initiated, faith-filled Catholics.

## **Integrating Technology and Media in the Curriculum**

Teaching for the 21<sup>st</sup> Century compels every catechist to bring the Good News of Salvation to their students through the use of technology and the media in a profound and comprehensive presentation. Today's children have been born into a technological society and are reasonably astute in using multi-media technology in every aspect of their lives. If technology provides an active path for learning and living successfully in the 21<sup>st</sup> Century, then the religious education program is encouraged to reflect and provide learning experiences that are supported through technology. The Internet can offer endless sources of information and research in the Catholic faith, and the operations systems of computers can provide avenues for expression through word documents, power point presentations, publishing software, podcasts, and a host of other programs that bring the faith to life and make it multi-dimensional.

Professional development in the educational use of technology should be considered by all teachers of religion. Just as there is an expectation that teachers of religion take part in religion certification programs to keep them current in the theology of the Catholic Church, there is an expectation that teachers will be reasonably proficient in using technology to effectively deliver the message of faith. Since Internet research can offer an array of possible sites for further study, teachers of religion should also become familiar with sites that are approved by the Church to provide authentic Catholic doctrine. Applicable Internet resources are generally available through approved Diocesan textbook vendors and should be used as tools for appropriate research.

## **Format for Using the Religion Curriculum Guidelines**

In an effort to unify the teaching of religion throughout the Diocese of Trenton, a format for the Grade level chapters was developed by the Religion Curriculum Guidelines Committee to assist the catechists. This format allows for a more comprehensive understanding of the tasks of catechesis and the goals and objectives that comprise each task. It offers each catechist an opportunity to review the goals and objectives in the previous grade while providing a systematic roadmap of the truths of the faith that need to be imparted or reviewed on each grade level. It is the hope that every student who attends catechetical classes on a yearly basis will eventually have a broad understanding of Catholicism - its sacraments, prayers, practices and service orientation. The format for using each grade level of the Religion Curriculum Guidelines includes:

- 1) A Statement of the Grade level,
- 2) A “Before You Begin” section which states the faith development of the child on the given grade level and a review and integration of the concepts from the previous grade,
- 3) A “Student Outcomes” section which states the expectations for the student according to the six tasks of catechesis,
- 4) Scripture for the grade level, and,
- 5) Vocabulary for the grade level. **PLEASE NOTE: Vocabulary words, especially on the younger levels, should not be seen as a list of spelling words, or a list of words for which definitions are to be memorized. They are simply words to which students should be exposed, so that through repetition, the student will become familiar with the concept.**

The format provides a framework for all catechists so that planning appropriate lessons will be effective and the instruction of students enhanced. Students who participate in a Diocesan catechetical program should be well-informed in the truths of the faith and able to take their places as active Catholics in their individual Church communities.

## **Grade Six**

- Before you begin.

Review Concepts and elements from Previous Grade Level

- Prayers: Our Father, Hail Mary, Glory Be, Apostles Creed
- 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 of commitment and service- Holy Orders and Marriage

### **Faith Development of the Grade Six Student**

The average eleven-year-old is heading towards adolescence. He/she can be moody, shows curiosity and asserts him/herself.

Sixth-graders question almost everything and they want detailed explanations instead of yes-or-no answers to basic questions about the meaning of life. They are beginning to learn to make sound moral judgments based on Christian principles, realizing that each choice or decision they make affects their relationship with God and others.

Eleven-year-olds are beginning to recognize connections between the past and the present. This is the appropriate time to teach, in a detailed manner, The Story of the Bible.

Pre-adolescents, due to their growing awareness of their impulses and their feelings, develop definite ideas about their future.

It is necessary to foster the virtue of hope. Christian hope is based upon knowledge of the love God has for us, and on a love that knows that with God all things are possible.

Eleven-year-olds are self-conscious about their bodies. Therefore, they need to be led to understand and accept themselves as persons who possess the dignity (worth) of being children of God.

### **Student Outcomes:**

At this level, Catholic School and Religious Education children will be presented with the following beliefs and practices. At the conclusion of this level demonstrate a knowledge of these beliefs and an understanding of how these practices are integral to living out the Catholic faith in a manner appropriate for their age and ability.

The following curriculum outcomes are categorized within the fundamental tasks of catechesis: “helping to know, to celebrate and to contemplate the mystery of Christ.” (GDC 85-87; NDC pp. 59-63)

- a. The existence of angels
- b. Jesus is the Son of God both human and divine.
- c. The life of Jesus in the New Testament
- d. The two great commandments of love of God and neighbor given to us by Jesus.
- e. The Ten Commandments
- f. The Beatitudes given to us by Jesus
- g. Spiritual and corporal works of mercy
- h. Precepts of the Church
- i. Conscience is a guiding voice within our hearts that helps us to make moral choices in accord with the Truth of Christ.
- j. Mortal sin is a total break in our relationship with God, Church and one another.
- k. Venial sin is a less serious offense but one that weakens our relationship with self, God and one another.
- l. We seek God's forgiveness especially by reception of the Sacrament of Reconciliation.
- m. The Sacraments of Initiation make us members of the Church.
- n. The Eucharist is central to the life of the Church.
- o. Knowledge of the parts of the Mass
- p. Catholics participate in Mass each Sunday.
- q. The liturgical year guides our worship throughout the year.
- r. The seven sacraments: Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Holy Orders and Matrimony.
- s. Mary, Mother of God, our model of faith, is especially honored by the Church.
- t. Sacramentals as a blessing, action, or object that remind us of Christ's presence and love.

## **1. Knowledge of the Faith**

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)

- 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 296-299)
- 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). 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.
- m. 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)
- n. 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)
- o. 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)
- p. 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)
- q. 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) 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)

- r. 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 see 521, especially the quote of St. John Eudes, and also 561)
- s. 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)
- t. 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)
- u. Demonstrate that in Purgatory, one is purified and made holy for life with God in Heaven. (CCC 1030-1031)

## **2. Liturgical Education**

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)

- 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 Catholic Church professes that the 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.
  - The presence of Christ by the power of His word and of His Spirit.(CCC1357-1358)

- h. Explain that the sacrament of the Body and Blood of Christ is called the Eucharist. (CCC 1328)
- i. Demonstrate that at the Last Supper, Jesus gave us Himself in the Eucharist. (CCC 1339)
- j. Explain that at the consecration of the Eucharistic prayer the bread and wine become the Body and Blood of Jesus. (CCC 1352-1353)
- k. 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)
- l. Explain that by celebrating the Eucharist we obey Jesus' command on the eve of His passion, "Do this in remembrance of me". (CCC 1356)
- m. 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)
- n. Participate at Mass by e.g., attention to singing, responses, readings, signing at the gospel, listening prayerfully to the Eucharistic prayer, saying the Our Father, joining in the kiss of peace. (CCC 2179, 2182)
- o. Review the responses of the New Roman Missal; Creed, Gloria, etc.
- p. Demonstrate the ability to receive Holy Communion reverently during Mass. (CCC 1355)
- q. Reflect, throughout this year, on the Sunday readings and the prayers of the Liturgy of the Eucharist, also, tour the Church to gain an understanding of vestments, sacred vessels, Book of the Gospels, Sacramentary, etc. (CCC 1346-1347)
- r. Demonstrate, through the liturgical year (i.e., November 1, All Saints Day, November 2, All Souls Day), that the Communion of Saints includes the disciples on earth, those in Heaven and those in Purgatory. (CCC 958-959)
- s. Participate in celebrations that honor the religious and cultural heritage of the parish members such as customs for saints' days and special blessings/celebrations for holy days. (CCC 1204)
- t. Explain the meaning of some feasts of Mary, the Mother of God, and other saints, as they occur in the liturgical year. Mary of the Assumption is the Patron of the Diocese of Trenton.
  - Nativity of Mary, September 8
  - 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, March 25
  - Visitation (after Pentecost)
  - Assumption, August 15
  - Queenship of Mary, August 22 (CCC 490-493, 717, 966)
  - Identify the lives of the apostles and some saints using especially the liturgical year e.g.,

### 3. Moral Formation

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 teachings in everyday life. As Catholics, we are called to carry the values of the Gospel and the teachings of our Church into the public square. (cf. NDC p.61)

- 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. Reflect that conscience is a voice within our hearts where God has inscribed His law calling us to love and to choose to do what is good and avoid evil. (CCC 1776)
- h. Explain 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)
- i. 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)
- j. Recognize that the choices we make for good or evil have consequences for our life here and hereafter. (CCC 1705-1709)
- k. 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)
- l. Demonstrate that God desires all persons to live in peace and harmony, helping one another. (CCC 1911-1912)
- m. 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 the Ten Commandments**

### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity.

### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful.

### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state.

### **The Fifth Commandment**

- By inculcating that "Intentional euthanasia, whatever its forms or motives, is murder."
- By stressing "The virtue of temperance disposes us to avoid every kind of excess.
- The abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong.

### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God.
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life.

### **The Seventh Commandment**

- By teaching the Seventh Commandment forbids: any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the Seventh Commandment requires us to keep promises and contracts.
- By discussing the spiritual works of mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently.

### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom.
- By emphasizing that the seal of the Sacrament of Penance is a secret that must never be broken.

### **The Ninth Commandment**

- By stressing the Ninth Commandment requires purity of heart.
- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer.
- By teaching that the Ninth Commandment is especially opposed to lust.

### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins.

#### 4. Teaching to Pray

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. (cf. NDC p. 61)

- 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. It is a relationship with God and that 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. Describe, in general, the different types of prayer
  - Adoration (blessing) (CCC 2628)
  - Supplication (petition, intercession, contrition) (CCC 2629, 2631, 2634)
  - Thanksgiving (gratitude) (CCC 2637)
  - Praise (CCC 2639)
- g. Articulate that God always calls people to prayer, beginning with our father Abraham, prayer is revealed in the Old Testament. (CCC 2569)
- h. 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)
- i. 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)
- j. 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)
- k. Explain the special place that the Our Father has in the prayer of the Church e.g., the Eucharistic Liturgy, 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).

- l. Demonstrate 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 (Galatians 4: 6). ( CCC 2656-2658; NDC p.111-113)
- m. Learn/review the following prayers; 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)
  - 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 Evening prayer
  - Rosary
  - Stations of the Cross

## **5. Education for Community 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:

- An apprenticeship in Catholic living
- A spirit of simplicity and humility
- Special concern for the poor
- Care for the alienated and the immigrant stranger
- Fraternal correction and love
- Common prayer and
- 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 a zeal for unity among Christians are emphasized. (cf. NDC pp. 61-62)

- 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, 1829)
- 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 subsists 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 2331, 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

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, “missionary initiation” means preparing to take on the mission of Jesus: to love others, to serve those in need, and, perhaps 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. The other five tasks build upon it, so that we might see “missionary” and “evangelizing” as adjectives describing each of our five tasks (i.e. missionary or evangelizing “knowledge of the faith,” missionary or evangelizing “liturgical education,” etc. )

The words “missionary” and “evangelization” are sometimes misunderstood by Catholics today. In the past, we spoke of missionaries as those brave saintly people who went off to foreign lands to spread the Gospel of Jesus Christ to people who had never heard of him or the Church (the mission *ad gentes*—“to the nations”).

But the truth is that all Catholics are called to evangelize. As early as 1983, Pope John Paul II appealed to the whole church by saying, "...The moment has come to commit all of the Church's energies to a **new evangelization** and to the *mission ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (*Redemptoris Missio*—“*Mission of the Redeemer*,” 3)

What is “new” is the focus on reaching out to those family members and friends that are already in our lives. Every one of us is asked to spread the Good News to others—our children, our peers or even our parents.

To be “missionary” is to be Catholic, to be ready and willing to share our faith with others in everyday life at home, at school, in our neighborhood and our town, with our family, friends, and acquaintances right here, right now. Jesus tells us, “As the Father has sent me, so I send you.”

(Jn. 20: 23) Through Baptism, Confirmation, and Eucharist (Sacraments of Initiation), we are called and sent to continue Jesus' mission, to invite everyone to experience his love and forgiveness. To live out this call, we need to think and act like missionaries, like evangelists.

Catechesis seeks to form disciples of Christ who bear witness to their Catholic faith in society. A missionary spirit of evangelization is cultivated and nourished by the teaching and attitudes of Jesus Christ. Every means should be used to encourage vocations to the priesthood, vowed religious life, and lay vocations. Catechesis recognizes that other religious traditions reflect the "seeds of the Word" that can allow for both "interreligious dialogue" and "evangelization." (cf. GDC 86)

Young people at this grade level will be exposed to the following:

- 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 Mission*, 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)
- o. Recall 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)

## Scripture References

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

### Vocabulary:

Assumption	Messianic Expectations
Covenant	Paschal Lamb
Exodus	Pentateuch
Immaculate Conception	Sacrament
Priestly Vocation	
Lay Vocation	
Vocation to a Vowed Life in Community	

**Saints** – Students will be introduced to the following saints by hearing the stories of their lives:

- 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, Patron/Diocese of Wilmington, January 24
- St. Patrick, March 17
- St. Joseph, March 19
- Saints Peter and Paul, Apostles, June 29
- St. Maria Goretti, July 6
- Blessed Kateri Tekakwitha, July 14
- St. John Mary Vianney, August 4
- St. Lawrence, August 10
- St. Maximillian Mary Kolbe, August 14
- St. Rose of Lima, August 30 (CCC 1195, 2030)

#### Old Testament Holy People

- David
- Esther
- Joseph
- Moses
- Noah
- Ruth



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## **Appendix I**

### **THE TEN COMMANDMENTS**

Instructional references to the Ten Commandments should be incorporated on each level of Religious Education from Pre-Kindergarten through Grade Eight. Simple moral references to “right and wrong” can be inculcated into daily lessons on the Pre-K through First Grade levels. Formal references to specific commandments can be made by grade level as sited in the list that follows.

#### **Grade Two**

##### **First Commandment**

- By explaining that we try to put God first in our life

##### **Second Commandment**

- By emphasizing that God’s name is holy and we must respect it and not use it thoughtlessly

##### **Third Commandment**

- By teaching that Catholics have the duty of participating in Mass on Sundays and holy days of obligation

##### **Fourth Commandment**

- By explaining that children must obey their parents or guardians

##### **Fifth Commandment**

- By stressing that as Catholics, we are called to be peacemakers in our homes and schools

##### **Sixth Commandment**

- By helping the child to understand that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife

##### **Seventh Commandment**

- By teaching that stealing is taking the property of another person without permission

##### **Eighth Commandment**

- By emphasizing that lying deliberately is saying what is untrue

##### **Ninth Commandment**

- By guiding the students that we must be faithful to those we love

##### **Tenth Commandment**

- By helping people to have what they need to live

#### **Grade Three**

##### **First Commandment**

- By stressing that we worship God above all things

### **Second Commandment**

- By explaining that “God calls each one by name,” and so everyone’s name is sacred

### **Third Commandment**

- By describing that the Mass that we as Catholics attend on Saturday evening or Sunday morning is a gathering of celebration in fulfillment of God’s law

### **Fourth Commandment**

- By teaching that the family is the “domestic church”
- By explaining to the children that respect and love is to be shown to parents, guardians, brothers, and sisters

### **Fifth Commandment**

- By explaining that every human life is sacred because it has been created in the image of God
- By teaching that Jesus calls us to love even our enemies

### **Sixth Commandment**

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

### **Seventh Commandment**

- By impressing upon the students that God calls us to be good stewards of the world that He gave us

### **Eighth Commandment**

- By informing the students that flattery and boasting are not permitted

### **Ninth Commandment**

- By teaching respect of the human body as temples of the Holy Spirit

### **Tenth Commandment**

- By presenting the sins of envy and covetousness as evil and sources of many other Sins

## **Grade Four**

### **First Commandment**

- By teaching the children to look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God

### **Second Commandment**

- By explaining that blasphemy is using the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way
- By describing that swearing and the use of bad language is a violation of the second commandment

### **Third Commandment**

- By teaching that Catholics must attend Mass on Saturday evening or Sundays and holy days of obligation and make the day holy and prayerful.

- By telling the children that we, as Catholics, should refrain from all unnecessary work on Sundays, spend time with our families and reach out to the needy.

#### **Fourth Commandment**

- By presenting the family as an image of the Trinity
- By describing that the fourth commandment calls us to show love, respect and obedience to our parents at all times especially in their old age

#### **Fifth Commandment**

- By imparting that the fifth commandment calls us to respect life from conception to natural death
- By teaching that the fifth commandment opposes murder — the deliberate killing of an innocent person
- By explaining that the fifth commandment teaches that “deliberate **HATRED** is contrary to charity”
- By explaining that the fifth commandment opposes all threats to life: murder, abortion, suicide, euthanasia, etc.

#### **Sixth Commandment**

- By discussing that men and women are equal in dignity, yet they have complementary differences
- By teaching that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully
- By teaching that the sixth commandment prohibits us from engaging in any behavior or activity against chastity. It calls us to be pure in thoughts, in speech, and in deed

#### **Seventh Commandment**

- By presenting that we must be respectful of what belongs to others. Stealing or cheating violates God’s law

#### **Eighth Commandment**

- By teaching that lying for any reason is always wrong
- By explaining that false witness and perjury are grave offenses against truth
- By helping the children to understand that division, people not getting along, is against the will of Christ
- By explaining that misrepresenting people by telling stories against them is wrong

#### **Ninth Commandment**

- By teaching that the desiring of your neighbor’s wife or husband is always a sin
- By presenting that the kingdom of God is the presence of God’s love, peace, and justice

#### **Tenth Commandment**

- By explaining that desiring of your neighbor’s goods in a wrongful way violates God’s law
- By describing the Ten Commandments as part of the covenant or promise between God and His People in the Old Testament
- By telling 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

## **Grade Five**

### **The First Commandment**

- By instructing the students that the first commandment calls for faith, hope and charity
- By stressing that the first commandment requires us to pray. Prayer is the opposite of superstition, divinization and magic

### **The Second Commandment**

- By teaching that perjury is taking a false oath; it calls God to witness to a lie

### **The Third Commandment**

- By professing that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin.
- By guiding the student to the observance of the Holy Days of Obligation: Mary Mother of God, Ascension, Assumption, All Saints, Immaculate Conception, and Christmas

### **The Fourth Commandment**

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

### **The Fifth Commandment**

- By professing the respect for life in all its forms from conception to death
- By informing the students that “Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment.”
- By cultivating the respect for life — we fight threats against life (murder, abortion, euthanasia, capital punishment)
- By respecting our bodies we must take reasonable care of our health
- By learning that “Scandal is a grave offense when by deed or omission it deliberately leads others to sin.”

### **The Sixth Commandment**

- By realizing that sexuality involves all aspects of the human person
- By becoming aware that chastity is the successful integration of sexuality within the person
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called
- By becoming followers of Christ who is our model of chastity

### **The Seventh Commandment**

- By learning that when we steal or cheat another, we are bound to make reparation
- By guiding the student that God gave us the animals to use, not to abuse

### **The Eight Commandment**

- By instructing that a lie or offense against a person’s reputation demands reparation

### **The Ninth Commandment**

- By informing the students that Catholics respect their bodies, and the bodies of others, as temples of the Holy Spirit

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to one's neighbor

### **Grade Six**

#### **The First Commandment**

- By explaining the right to religious liberty is part of human dignity

#### **The Second Commandment**

- By discussing that oaths should be taken only when necessary and must be truthful

#### **The Third Commandment**

- By recognizing that the Sabbath recalls the completion of the first creation, is a memorial of Israel's liberation from Egypt and has been replaced by Sunday which recalls the Resurrection of Christ, i.e. the beginning of the new creation.

#### **The Fourth Commandment**

- By instructing that a family is formed by a man and a woman, united in marriage, and their children; the family exists before the state

#### **The Fifth Commandment**

- By inculcating that intentional euthanasia, whatever its forms or motives, is murder.
- By stressing "The virtue of temperance disposes us to avoid every kind of excess; the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road."
- By emphasizing that terrorism and torture are gravely wrong

#### **The Sixth Commandment**

- By discussing that sex is noble and honorable gift from God
- By explaining marriage exists for two ends; the good of the spouses and the transmission of life

#### **The Seventh Commandment**

- By teaching the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another."
- By explaining the seventh commandment requires us to keep promises and contracts
- By discussing the Spiritual Works of Mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently

#### **The Eighth Commandment**

- By instructing Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom
- By emphasizing that the seal of the Sacrament of Reconciliation is a secret that must never be broken

#### **The Ninth Commandment**

- By stressing the ninth commandment requires purity of heart



- By instructing that purity is achieved with God's grace, by the practice of temperance, the virtue of chastity and by prayer
- By teaching that the ninth commandment is especially opposed to lust

#### **The Tenth Commandment**

- By explaining that envy is a capital sin and the source of many other sins

### **Grade Seven**

#### **The First Commandment**

- By explaining that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God
- By instructing that we are called to worship God. The perfect sacrifice is the one Christ offered
- By informing that opposed to true worship are idolatry, sacrilege and simony
- By discussing that idolatry means to worship a false God. It also means to put anything in the place of God

#### **The Second Commandment**

- By teaching that the name of God should only be used in prayer
- By explaining that swearing violates the commandment to honor God's name

#### **The Third Commandment**

- By informing that Sunday fulfills the Sabbath; it is the day of the Resurrection
- By teaching the Sunday Liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community

#### **The Fourth Commandment**

- By understanding that the family is based on marriage, which exists for the good of the spouses and the procreation and education of children
- By recognizing that grown children must support their parents in old age
- By being aware of the duties of a Catholic are to be a good citizen and to build a good and just society. Some responsibilities include paying taxes, voting and defending their country

#### **The Fifth Commandment**

- By the discovering that "The use of drugs and alcohol inflicts very grave damage on human health and life....Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil
- By understanding that justice and charity lead to peace; injustice to war
- By explaining the Church's teaching "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a crime against life and is gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life."

#### **The Sixth Commandment**

- By teaching that the sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery

- By realizing that culture has a great effect on sexual morality, pornography and prostitution
- By understanding that every marriage act must be open to children; this excludes all artificial means of contraception
- By discussing that rape totally degrades sexuality and divorce is a grave offense against the dignity of marriage

#### • **The Seventh Commandment**

- By teaching that “access to employment and to professions must be open to all.”
- By clarifying the search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations
- By discussing that to work for the common good in economic and political realities is especially the role of the Catholic laity

#### **The Eighth Commandment**

- By recognizing that reputation and honor are aspects of a person’s human dignity. These are injured by rash judgment, detraction and calumny

#### **The Ninth Commandment**

- By stressing that purity requires modesty, which recognizes and protects the dignity of the person

#### **The Tenth Commandment**

- By teaching that one should not covet (desire) anything that belongs to his/her neighbor

### **Grade Eight**

#### **The First Commandment**

- By reviewing that the first commandment calls for love of God above all things; this is opposed to indifference and hatred of God
- By emphasizing that the worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God

#### **The Second Commandment**

- By expounding that God’s name is dishonored in especially grave ways in false oath, perjury, and cursing

#### **The Third Commandment**

- By noting 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**

- By instilling that the fourth commandment creates one of the foundations for the Church’s social doctrine
- By presenting the fact that parents must respect their children’s call to vocation
- By directing that Catholics should not obey an immoral command of authority; God must be obeyed first

#### **The Fifth Commandment**

- By developing the realization that though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society

- By explaining the adage “Preserving the common good of society requires rendering the aggressor unable to inflict harm.”
- By teaching that the death penalty is permitted only when other means of protecting human lives are not possible. The Church teaches that the cases in which the execution of the offenders is an absolute necessity “are very rare, if not practically non-existent.”
- By inculcating that except for medical reasons, amputations, mutilations, genetic engineering and sterilizations of innocent persons are against the moral law

#### **The Sixth Commandment**

- By teaching that homosexual acts, as distinguished from homosexual orientation, are gravely sinful; however, every sign of unjust discrimination against homosexual persons should be avoided
- By instilling that a sacramental marriage is indissoluble

#### **The Seventh Commandment**

- By instructing that every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all
- By directing that in her ministries, the Catholic Church has always shown a preferential love of the poor

#### **The Eighth Commandment**

- By explaining that the right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets

#### **The Ninth Commandment**

- By enlightening that a Catholic should strive for a culture purified of eroticism, voyeurism and illusion

#### **The Tenth Commandment**

- By reflecting that true Christians set their hearts on the kingdom of heaven; this makes them detached from all material things

#### **Resources**

CCC – *Catechism of the Catholic Church*, United States Catholic Conference, 1994

GDC – *General Directory for Catechesis*, Sacred Congregation for Clergy, Rome, 1997.

*Growing in God’s Covenant, Catechetical Curriculum Guidelines for the Catholic Schools of Pittsburgh*, 2005. Diocese of Pittsburgh

NDC – *National Directory for Catechesis*, United States Catholic Conference, Washington, D.C., 2005.

## **Appendix II**

### **Texts and Resources**

#### **I. Texts in conformity with the Catechism of the Catholic Church**

- Ave Maria Press  
<http://www.avemariapress.com>
- Ignatius Press  
<http://www.ignatius.com>
- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>
- St. Mary's Press  
<http://www.smp.org/>

#### **II. Supplemental Resources**

- Ascension Press  
<http://www.ascensionpress.com/>
- Concordia Publishing House  
<http://www.cph.org/>
- E.T. Nedder Publishing  
<http://www.nedderpublishing.com>
- Good Apple Publishing Company  
<http://teachchildren.com/goodapple.html>
- Liguori Press  
<http://www.liguori.org/>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>

### III. Retreat Resources

- Diocesan Youth Ministry

### IV. Resources for Students with Special Needs

#### Text Books:

- a. Journey with Jesus
  1. Cardinal Stritch College – 6801 N. Yates Road, Milwaukee, WI 53217

#### Reference Books:

- b. Guidelines for the Celebration of the Sacraments with Persons with Disabilities
  1. National Conference of Catholic Bishops
- c. Catechesis for the Hearing Impaired: Today & Tomorrow
  1. National Catholic Office for the Deaf – 814 Thayer Avenue, Silver Springs, MD 20910
- d. Teaching the Exceptional Child, Diocese of Trenton, Office of Catholic Persons with Disabilities

#### Organizations:

- e. New Jersey School for the Deaf: “Katzenbach School for the Deaf”
  1. <http://www.mkasd.org/>
- f. Holy Innocents Society, Diocese of Trenton
- g. Office of Persons with Disabilities, Diocese of Trenton

### V. Non-English Speaking Texts

- Ave Maria Press  
<http://www.avemariapress.com>
- Our Sunday Visitor  
<http://www.osv.com/>
- RLC-Benzinger  
<http://www.rclweb.com/>
- Sadlier  
<http://www.Weliveourfaith.com>

### VI. Non –English Supplemental Resources

- Ignatius Press  
<http://www.ignatius.com>

- Loyola Press  
<http://www.loyolapress.com/bookstore.htm>
- Pflaum Publishing Group  
<http://www.pflaum.com/>
- St Anthony Messenger Press  
<http://www.sampbooks.org/>
- St. Mary's Press  
<http://www.smp.org/>

## VII. Other Websites of Interest

Diocese of Trenton  
<http://www.dioceseoftrenton.org>

U.S. Conference of Catholic Bishops  
<http://www.usccb.org>

Vatican  
<http://www.vatican.va/>

Saints, Churches and other information about our Catholic Faith  
<http://www.Catholic.com>

Catholic TV and Radio  
<http://www.ewtn.com>

Returning or becoming Catholic  
<http://www.catholicscomehome.org>

Books, CD's religious Articles  
<http://www.pauline.org/>  
<http://www.aquinasandmore.com>

## **Appendix III**

### **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**

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

CCC #2698

##### **Prayer After Meals**

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

CCC #269

### **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 3<sup>rd</sup> 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 3<sup>rd</sup> 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.

CCC #2671

### **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 #2669

### **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

### **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

### **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**

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

Matthew 5:3-10 CCC #1716 25

### **The Seven Sacraments**

Baptism  
Confirmation  
Eucharist

Reconciliation  
Anointing of the Sick  
Holy Orders  
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

Wisdom 8:7CCC #1805

**The Theological Virtues**

Faith  
Hope  
Charity

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.

Gal 6:1-2 1 Thes. 5:14-19CCC #2447

**Gifts of the Holy Spirit**

Wisdom  
Knowledge  
Understanding

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

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 CCC #1832 27

**Marks of the Church**

One	Catholic
Holy	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.

CCCC # 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 (Lv)  
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)

Esther (Est)  
1 Maccabees (1Mc)  
2 Maccabees (2Mc)

### WISDOM BOOKS

Job (Jb)  
Psalms (Ps)  
Proverbs (Prv)  
Ecclesiastes (Eccl)  
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 (2P t)  
1 John (1Jn)  
2 John (2Jn)  
3 John (3Jn)  
Jude (Jude)

THE BOOK of REVELATION (Rv)