

## *Religion Guidelines/Semesters*

### Archdiocese of Philadelphia

These Religion Guidelines are those published in 2000 and revised in 2012 and 2013. Each Grade contains the following:

- The core content with references to scripture

To help teachers in their presentations, the outline is referenced to scripture which suggests certain passages that complement a specific topic in the outline. Teachers are encouraged to use the scripture passages for personal prayer as well as for reflection and for sharing with students. This could help the children become increasingly more familiar and comfortable with scripture and its importance in the lives of both the Church and of those who are followers of Jesus Christ. The numbers on the right side of the page in parentheses correspond to the paragraph numbers in the Catechism of the Catholic Church which treat of a specific subject or concept. This to help the teachers in their own background reading. It is not intended that students be taught directly from the Catechism.

- The Liturgical Year (Ordinary Time; Advent; Christmas Season; Lent; Holy Week; Triduum; Easter Season; Saints and Holy People) is developed according to its appropriate placement in each trimester. The importance of *Sunday* is stressed.
- Summaries of the feasts of Mary and lives of the Saints
- Praying with Children

Each Grade is required to learn certain of our Traditional Catholic Prayers. The versions we should teach can be found in either the United States Catholic Catechism for Adults (United States Conference of Catholic Bishops), Appendix B: Traditional Catholic Prayers *or* the Compendium: Catechism of the Catholic Church, Appendix A: Common Prayers (English and Latin).

Hopefully, using these guidelines as the basis of teaching the subject of Religion will contribute to developing a strong religious foundation in the Catholic Faith for each student, and invite the student into the mission of the Church which is the mission of Jesus Christ. It is our hope that each student will come to a deeper understanding of the Catholic Faith and be able to articulate this faith. The faith believed is the faith celebrated in one's full, conscious and active participation in the sacramental life of the Church. The faith believed is the faith lived in a moral life that demonstrates the social consequences of living according to the demands of the Gospel. It is a life that serves the needs of others with care and compassion. The faith believed is the faith prayed in attitudes of adoration, praise, thanksgiving, and awe for the glory of God.

# *First Semester*

## **I. NEW TESTAMENT (124)**

A. TOTAL NUMBER OF BOOKS (27 Books)

B. KINDS OF BOOKS

1. The Gospels (4) (125, 126)

a. Definition

b. Origin and Purpose

c. Number and Names

d. Synoptic Gospels (3)

1) Definition

2) Number and names

2. The Acts of the Apostles

a. Definition

b. Author

3. The Letters / Epistles

- a. Definition
- b. Purpose
- c. Number (21)
- d. Authors
  - 1) The Letters of Paul (13)
  - 2) The Letters of Peter (2)
  - 3) The Letters of John (3)
  - 4) The Letter of James (1)
  - 5) The Letter of Jude (1)
  - 6) The Letter to the Hebrews  
(Anonymous author)

4. Revelation

- a. Definition
- b. Author

**II. JESUS**

(430-35)

Jesus means "God saves."

A. IN THE BEGINNING WAS THE WORD  
AND THE WORD WAS GOD.

Jn. 1:1

B. THE WORD BECAME FLESH AND  
MADE HIS DWELLING AMONG US.

Jn. 1:14, (456, 484-86)

1. Annunciation

Lk. 1:26-38, (484)

2. Incarnation

Jn. 1:14, (461-63)

3. Birth

Is. 7:10-14, (487-89,  
502-07)

4. Role of Joseph

Mt. 1:18-25

C. INFANCY NARRATIVES

(525-30)

1. Matthew

Mt. 1, 2

2. Luke

Lk. 1, 2

D. CHILDHOOD OF JESUS

Lk. 2:41-52, (530-34)

E. BEGINNING OF PUBLIC LIFE AND MINISTRY

(535-70)

- |                              |                          |
|------------------------------|--------------------------|
| 1. Role of John the Baptist  | Lk. 3:1-18, (523)        |
| 2. Temptations in the desert | Lk. 4:1-13               |
| 3. Call of the disciples     | Mk. 1:14-22, Jn. 1:35-51 |
| 4. Marriage Feast of Cana    | Jn. 2:1-11, (1613)       |

F. JESUS SEEN IN VARIOUS ROLES

1. Jesus, the *Teacher*

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| a. Taught in parables             | (546)                           |
| 1) Of the Kingdom of God          | Mk. 4:30-34, 13:24-46, (543-46) |
| 2) Of mercy and forgiveness       | Lk. 15:4-7, 15:8-32             |
| 3) On the Second Coming of Christ | Mk. 25:1-13                     |
| 4) On prayer                      | Lk. 18:1-8                      |
| b. Taught with authority          | Mk. 1:22                        |
| 1) In the synagogue               | Lk. 4:18                        |
| 2) In the Temple                  | Jn. 8:54-59, 10:23-30           |
| 3) Laws - Love and the Beatitudes | Mt. 5:1-12, 22:37-39 (1716-24)  |

2. Jesus, the *Healer*

- a. Physical healings Mk. 10:46-52
- b. Physical and spiritual healings Mk. 9:8-26
- c. Spiritual healings Mk. 16:9, Lk. 5:17-26

3. Jesus, the *Reconciler*

- a. Forgives sins Lk. 22:54-62
- b. Urges reconciliation
  - 1) With friends Mt. 5:23-24
  - 2) With enemies Mt. 5:43-44

4. Jesus, the *Lover of All People*

- a. The poor
  - 1) Feeds the multitude Mk. 6:34-44
  - 2) Praises poor widow Lk. 21:1-4
- b. Women
  - 1) The Samaritan woman Jn. 4:4-42
  - 2) Jairus's Daughter Lk. 8:40-56

c. Outcasts

1) Lepers Lk. 17:11-19

2) Foreigners Mt. 8:5-13

d. Sinners (588-89)

1) Tax collectors Lk. 19:1-10

2) The Sinful Woman Lk. 7:36-50

e. Friends

1) Beloved disciples Jn. 13:23-35

2) Martha, Mary, Lazarus Jn. 11:1 -44

5. Jesus, the *Man of Prayer* (2598-2616)

a. Prayed to his Father (ABBA) Mk. 6:5-15

b. Prayed frequently Mk. 1:35

c. Prayed in his agony Lk. 22:39-46

G. PASSION AND DEATH OF JESUS CHRIST (571-73)

Teach this section using the appropriate Synoptic Gospel:

Cycle A - St. Matthew

Cycle B - St. Mark

Cycle C - St. Luke

Use the Gospel of John each year.

- |                                   |   |
|-----------------------------------|---|
| 1. Triumphal entry into Jerusalem | Mt. 21:1-11<br>Mk. 11:1-11<br>Lk. 19:28-40<br>Jn. 12:12-19  |
| 2. Betrayal by Judas              | Mt. 26:14-16<br>Mk. 14:10-11<br>Lk. 22:1-6                  |
| 3. Last Supper                    | Mt. 26:17-35<br>Mk. 14:12-31<br>Lk. 22:7-38                 |
| 4. Last Discourse                 | Jn. 13 - 17   |
| a. Washing of the feet            | Jn. 13:1-17   |
| b. The Betrayal                   | Jn. 13:18-30  |
| 5. Agony in the Garden            | Mt. 26:36-46<br>Mk. 14:32-42<br>Lk. 22:39-46                |
| 6. Arrest                         | Mt. 26:47-56<br>Mk. 14:43-52<br>Lk. 22:47-53<br>Jn. 18:1-13 |



7. Trial	Mt. 26:57-68 Mk. 14:53-65 Lk. 22:63-71 Jn. 18:19-40
8. Peter's denial	Mt. 26:69-75 Mk. 14:66-72 Lk. 22:54-62
9. Jesus before Pilate	Mt. 27:11-26 Mk. 15:1-15 Lk. 23:1-25
10. Scourging and crowning with thorns	Mt. 27:26-31 Mk. 15:15-20 Jn. 19:1-16
11. The Way of the Cross	Mt. 27:32-34 Mk. 15:20-21 Lk. 23:26-31
12. The Crucifixion	Mt. 27:35-44 Mk. 15:22-32 Lk. 23:32-43 Jn. 19:16-29
13. The Death of Jesus	Mt. 27:45-56 Mk. 15:33-51 Lk. 23:44-49 Jn. 19:3-37
14. The Burial of Jesus	Mt. 27:57-66 Mk. 15:42-47 Lk. 23:50-56 Jn. 19:38-42

H. THE RESURRECTION

On the third day he rose again. (638-55)

1. Matthew's Gospel  
Mt. 28:1-15
2. Mark's Gospel  
Mk. 16:1-14

3. Luke's Gospel Lk. 25:1-49

4. John's Gospel Jn. 20-21

**I. JESUS APPEARS TO HIS FRIENDS**

1. The Road to Emmaus Lk. 24:13-35

2. Thomas the Apostle Jn. 20:24-29

**J. THE ASCENSION**

Mt. 28:16-20  
Mk. 16:19-20  
Lk. 24:50-53, (659-67)

**III. JESUS THE CHRIST**

(436)

Christ means anointed.

**IV. JESUS IS LORD**

Lk. 1:43, Phil. 2:10-11,  
1Cor. 12:3, (446-51)

This title acknowledges the divine mystery of Jesus Christ.

Jesus Christ is God.

This title also shows the respect and trust shown him  
by those who approached for help and healing.

## V. LITURGICAL YEAR

### A. DEFINITION

The cycle of feasts and seasons celebrating the events of the life of Jesus Christ and his presence in the Church.

### B. SUNDAY

The Lord's day is the day on which we celebrate the Resurrection of Jesus Christ.

We participate in the Mass on this most special of all days to give praise and thanks to God.

This is the heart of the Church's life.

### C. ORDINARY TIME

1. Time in the winter between Christmas time and Lent.
2. Time in the summer and fall from Pentecost to the Feast of Christ the King.
3. Refers to ordinal, counted time.
4. Liturgical color is green for hope, growth, life.
5. Time to hear the Scriptures proclaimed inviting us to live out the mysteries of our faith remembered in the special seasons and the message of the Gospels.
  - a. Cycle A - Gospel of St. Matthew
  - b. Cycle B - Gospel of St. Mark
  - c. Cycle C - Gospel of St. Luke

D. ADVENT (524)

1. Liturgical color is purple for preparation, sorrow for sin
2. Begins the Liturgical Year
3. Period of four weeks of preparation for the birth of Jesus Christ, Christmas
  - a. Prayers and readings emphasize the coming of Christ
  - b. First part of Advent focuses on Jesus' Second Coming at the end of time
  - c. Second part of Advent focuses on Jesus' coming into human history in Bethlehem
4. Advent symbols
  - a. Advent Wreath
  - b. Jesse Tree
  - c. "O Antiphons"

E. CHRISTMAS

1. Liturgical color is white for joy, glory, innocence
2. Scripture accounts of the birth of Jesus Christ Mt. 1:18 - 2:23, Lk. 2:1-21

F. SAINTS AND HOLY PEOPLE

(1172-73)

Special days to honor saints are ranked and celebrated in different degrees.

*Solemnity:* liturgies celebrating events, beliefs, and personages of principle importance and universal significance in salvation history

*Feast:* liturgies of major importance

*Memorial:* liturgies celebrating minor events in the life of the Blessed Virgin Mary and of saints significant to a local country, church or religious community

**August 24: St. Bartholomew, Apostle**

St. Bartholomew is perhaps the least known of the Twelve Apostles. He is mentioned by name in the Synoptic Gospels and in the Acts of the Apostles. In the Gospel of John, he is assumed to be Nathaniel, brought to Jesus by Philip when he was sitting under a fig tree (1:43-51). Like Thomas, Bartholomew went east to evangelize and may have brought the Gospel of Matthew to India. Tradition holds that he may have been martyred by whipping and crucifixion in Armenia or Turkey.

**September 21: St. Matthew, Apostle**

St. Matthew was born in Capernaum and was also known as Levi. Jesus chose him to be one of the twelve apostles. Before his work with Jesus, he was a tax collector and therefore most likely more educated than some of the other apostles. Matthew was a witness to Jesus' death and resurrection. He first preached the Good News that Jesus taught in Judea, and later traveled to other countries. He wrote the Gospel of Matthew, which is the first of the Synoptic Gospels since he likely wrote it fifteen to twenty years after the resurrection of Jesus. Although we do not know for certain how he died, he is believed to be have martyred. In Christian art, St. Matthew is symbolized by an angel.

**October 18: Feast of St. Luke, Evangelist**

Luke was born in Antioch, Syria, and was the only Gentile Christian among the Gospel writers. He wrote the third Gospel and the Acts of the Apostles. Paul calls him "our beloved physician," and thus he is the patron saint of physicians and surgeons. He became a missionary companion of St. Paul, and even accompanied him on his last journey to Rome. Luke's Gospel is unique in that he includes six miracles and eighteen parables not found in the other Gospels. Luke also writes

more about Mary and about Jesus as a child. Each of the four Gospel writers has a unique symbol and Luke's is an ox, symbolizing sacrifice.

**October 28: Feast of Ss. Simon and Jude, Apostles**

Simon is shown on all four lists of Apostles. He is called the Zealot, after a sect of Jewish nationalists, who thought that the Messianic Promise meant that the Jews would be free and independent of the foreign domination of Rome. St. Jude is referred to as Jude in the Gospel of Luke and Acts of the Apostles. However, in the Gospels of Mark and Matthew he is referred to as Thaddeus. He was the brother of James, the Apostle. Jude traveled to Mesopotamia to preach and Simon went to Egypt. Eventually, they worked together evangelizing in Persia until they were martyred.

**November 30: Feast of St. Andrew, Apostle**

St. Andrew was one of the Twelve Apostles and the brother of St. Peter. In the Gospel of Matthew, Jesus sees Andrew and Peter (called Simon) fishing and calls out to them, "Come after me, and I will make you fishers of men" (Matthew 4:18-20). In the Gospels of John, we are told that Andrew was a disciple of John the Baptist. When John pointed to Jesus and said, "Behold the Lamb of God," Andrew left John to follow Jesus (John 1:35-40). However, we know very little about his life in the early Church. It is commonly believed that he preached the Gospels in Greece and Turkey and was crucified at Patras.

**December 27: St. John, Apostle and Evangelist**

John, the brother of James, was one of the Twelve Apostles of Jesus. He and his brother were disciples of John the Baptist, but Jesus called them to follow Him with Peter and Andrew. Jesus, while dying on the cross, told John to look after Mary His mother. He was called "the beloved disciple." John is given credit for writing the Gospel of John, three Epistles, and the Book of Revelation. Tradition tells us that he was the only Apostle who died peacefully of old age, in the year 100AD. In art, his symbol is an eagle.

**VI. MARY**

**A. MARY IN THE GOSPELS**

- |                        |              |
|------------------------|--------------|
| 1. Jesus in the Temple | Lk. 2:41-52  |
| 2. Wedding at Cana     | Jn. 2:1-12   |
| 3. True Blessedness    | Lk. 11:27-28 |

4. Crucifixion of Jesus Jn. 19:25-27

B. THE VIRGINAL CONCEPTION (BYM #42-48) (496-511)

1. Jesus had no human father Lk. 1:34-35, Mt. 1:20-25

2. Doctrine's basis is in Scripture  
Mt. 1:20

3. Established in tradition of Church  
from earliest times

C. MARY'S VIRGINITY BYM #49-50, (496-507)

1. Truth that Mary remained always a virgin  
emerged clearly in the Church's  
consciousness in the 4th Century:  
phrase "ever virgin" common description

2. Early consecrated virgins and celibate monks and  
hermits discovered in Mary an example of  
virginal consecration to Christ.

D. DAYS IN HONOR OF MARY

**August 15 Solemnity of the Assumption**

Pope Pius XII, on November 1, 1950, infallibly defined what Catholics always  
believed: Mary was assumed body and soul into heaven. (CCC #966)

**August 21 Our Lady of Knock**

On this day in 1879, Our Blessed Mother appeared with St. Joseph and St. John  
the Evangelist to fifteen people at the Church of Saint John the Baptist in Knock,  
County Mayo Ireland. Behind them was a plain altar with a cross and a lamb  
(which represented Jesus as the Lamb of God.)

**August 22                      Memorial of the Queenship of Mary**

In 1954, Pope Pius XII established this feast which honors Mary who was crowned Queen of Heaven and Earth by Jesus when she on the day of her Assumption.

**September 8                      Feast of the Birth of Mary**

Mary was the daughter of Saints Ann and Joachim. They prayed that God would bless them with a child, and He rewarded their faithfulness with a daughter set apart to be the mother of the Son of God. Because of this, she was conceived and born immaculate and full of grace. We do not know from the Gospels the exact date of Mary's birth. However, Christians have celebrated it on September 8<sup>th</sup> since the 7<sup>th</sup> century. Mary's birth is one of only three celebrated on the liturgical calendar.

**September 15                      Memorial of Our Lady of Sorrows**

Today, we remember how Mary, as the mother of Jesus, suffered greatly. There are seven events in particular that we recognize, called the Seven Sorrows. The Sorrows, which are all found in the Gospels, are the prophecy of Simeon (Lk. 2:34-35), the flight into Egypt to escape Herod (Mt. 2:13-21), the loss of Jesus for three days in the Temple (Lk. 2:41-50), meeting Jesus on the road Calvary (Jn. 19:17), the crucifixion and death of Jesus (Jn. 19:18-30), holding Jesus when He was taken down from the cross (Jn. 19:39-40), and Jesus laid in the tomb (Jn. 19:40-42). St. Bernard wrote, "Truly, O Blessed Mother, a sword has pierced your heart...He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since His." Our Lady of Sorrows, pray for us.

**October 7                      Memorial of Our Lady of the Rosary**

This feast was established by Saint Pius V. Pope Gregory XIII later named this the Feast of the Holy Rosary. This feast invites everyone to meditate upon the mysteries of Christ, following the example of the Blessed Virgin Mary who was so singularly associated with the incarnation, passion and glorious resurrection of the Son of God. (Christian Prayer, 1976, p. 1285)

**November 19                      Our Lady of Divine Providence**

On November 19, 1969 Pope Paul VI declared Our Lady Mother of Divine Providence principal patroness of the island of Puerto Rico, since November 19 was the date that the island was discovered. The image of Our Lady that is so special to the people of Puerto Rico shows the Divine Child sleeping peacefully in the Virgin Mary's arms. However, the name and worship of Our Lady of the Divine Providence originated in Italy in the 12<sup>th</sup> century, then spread to Spain and then to Puerto Rico.



**November 21 Memorial of the Presentation of Mary**

The Presentation of Mary is a unique feast day. Although the event is not in the Bible, we learn from other sources that Mary's parents, Ann and Joachim, offered Mary to God in the Temple when she was only three years old. We celebrate this event because it helps us to understand Mary's unique holiness, which was nurtured from the very beginning of her life.

**December 8 Solemnity of the Immaculate Conception**

Under the title of the Immaculate Conception, Mary is revered as the patroness of the United States and of the Archdiocese of Philadelphia. In 1854, Pope Pius IX declared: "From the first moment of her conception, the Most Blessed Virgin Mary, by a unique grace and privilege of God and in view of the merits of Jesus Christ, the Savior of the human race, was preserved from all stain of Original Sin." (CCC #490-91)

**December 12 Feast of Our Lady of Guadalupe**

Our Lady appeared to Juan Diego, a poor Mexican Indian, on December 9, 1531. Mary told Juan to build a Church. Juan went to the Bishop to tell him the Lady's request. The bishop did not believe him. Three days later, when Juan again went to the bishop and opened his cloak to give to the Bishop roses which the Lady had arranged in Juan's cloak, there was a picture of Mary on his cloak. The Bishop believed and built a church in honor of Mary. We honor Our Lady of Guadalupe because we recognize her concern for all people especially the suffering and the poor. December 9 is the feast of Saint Juan Diego. She is the patroness of the Americas.

**January 1 Solemnity of Mary, Mother of God**

This feast of Mary is considered to be one of the oldest and most important feasts of Our Lady. In 431, the Council of Ephesus met to correct false teachings about Christ's divinity. The Council affirmed that Jesus is true God and true man. Since Mary is the Mother of Jesus, who is the Second Person of the Blessed Trinity, she can truly be called the Mother of God. Devotion to Mary as the Mother of God continued to spread from this time to the present.

E. PRAYERS

1. The *Hail Mary*
2. The *Memorare*
3. The Mysteries of the Rosary

**VII. PRAYER**

(2558-2865)

**A. DEFINITION**

Lk.11:1-4,NCD#140,  
(2590)

**B. MODEL OF PRAYER**

1. Jesus prays

(2599)

a. Before decisive moments of his life

(2600)

b. In solitude

(2601)

c. "Priestly prayer" before his suffering and death

(2604)

2. Jesus teaches us how to pray

(2607, 2621)

a. With faith

(2609)

b. With boldness

(2610)

c. With patience and humility

(2613)

**C. THE LORD'S PRAYER  
"OUR FATHER"**

(2759-66)

**D. PURPOSES OF PRAYER**

1. Adoration

(2628)

2. Thanksgiving

(2637-38)

3. Petition

(2629, 2634-36)

4. Contrition

(2631)

E. OTHER FORMS OF PRAYER (See Prayer Appendix)

1. The “Jesus Prayer”
2. Praying in Common (Choral Prayer)
3. Gesture and Song
4. Journal Keeping

**VIII. SACRAMENTALS**

A. DEFINITION (1667-70)

B. POPULAR PIETY (Devotions) (1674-76, 1679)

1. Veneration of relics
2. Pilgrimages
3. Processions
4. The Stations of the Cross
5. Religious dances
6. The Rosary
7. Medals, etc.

**IX. SOCIAL JUSTICE**

*“The commitment to human life and dignity, to human rights and solidarity, is a calling all Catholic educators must share with their students. It is not a vocation for a few religion teachers, but a challenge for every Catholic educator and catechist.”*

*Sharing Catholic Social Teaching Challenges and Directions, USCC, 1998, p. 7*

***Major Themes:***

**The Life and Dignity of the Human Person**

**Call to Family, Community and Participation**

**Rights and Responsibilities of the Human Person**

**Option for the Poor and Vulnerable**

**A. AWARENESS OF THE BASIC DIGNITY OF EACH PERSON**

1. Discuss appropriate ways to show respect for all human life
2. Discuss appropriate ways to handle attitudes of prejudice towards persons because of race, religion, ethnic heritage, sex, disability
3. Share ways to resolve family conflicts
4. Practice acting in ways that reflect the attitudes and teachings of Jesus Christ

**B. RESPOND TO COMMUNITY NEEDS**

1. Participate in parish / school programs for the poor and homeless, for example: food, clothing, toys, etc.
2. Connect with Archdiocesan Social Service Agencies

For further ideas see *From the Ground Up Teaching Catholic Social Principles in Elementary Schools*, NCEA, 1999.

# *Second Semester*

## **I. LITURGY AND WORSHIP**

### **A. DEFINITION (1069-70)**

1. The priestly work of Jesus Christ
2. The sacred action of the Church,  
the Mystical Body of Christ
3. Worship, the proclamation of the Gospel  
and works of charity

### **B. PURPOSE (1110-12)**

1. To adore and bless God the Father as the source  
of all the blessings of creation and salvation
2. To give praise and thanks for the mystery of salvation  
won for us by God's Son, Jesus Christ, which  
is made present through the power of the Holy Spirit
3. To be prepared by the Holy Spirit, as assembly,  
to encounter Christ and the mystery of salvation

## II. THE LITURGICAL LIFE OF THE CHURCH

- A. REVOLVES AROUND THE EUCHARISTIC SACRIFICE AND THE SACRAMENTS (1113)
- B. THE BODY OF CHRIST GATHERS IN A PARTICULAR SITUATION  
(A juncture of life)
1. The assembly gathers according to each one's own function. (1188)
  2. "The liturgical celebration involves signs and symbols relating to creation (candles, water, fire), human life (washing, anointing, breaking bread), and the history of salvation (the Rites of the Passover)." (1189)
  3. The assembly gathers around the sacramental signs and
    - a. Proclaims the Word (1100-01, 1190)
    - b. Celebrates prayer (1103, 1105-06)
    - c. Performs the ritual
  4. The sacramental sign and the assembly are transformed. (1109)
- C. THE SEVEN SACRAMENTS
- The seven sacraments are the actions of the Holy Spirit at work in the Church. (1116)

1. Purpose (1123)

- a. To sanctify men and women
- b. To build up the Body of Christ
- c. To give worship to God

2. Signs of the sacraments

The celebration of the sacrament is accomplished through the power of God. (1128)

The power of Christ and his Spirit act in and through the actions of the sacraments.

The fruit of the sacrament depends on the disposition of the one receiving it.

a. Baptism (1217-22)

1) Sign - water (1238)

Symbol of life and death  
Something is destroyed,  
Something is brought to life.

2) Lectionary Readings  
for the Sacrament

3) The Prayer of the Rite (1240)

The Formula for Baptism  
“N, I baptize you...”

4) Ritual Gesture (1239)

Immersion into the water  
or pouring of water

b. Confirmation

- 1) Sign - chrism (1293-96)

Symbol of abundance and joy  
Something is made radiant  
with beauty, health, and strength.

- 2) Lectionary Readings  
for the Sacrament

- 3) The Prayer of the Rite (1300)

Formula for Confirmation  
“N, be sealed...”

- 4) Ritual Gesture (1300)

Laying on of hands  
and anointing with the  
oil of chrism

c. Eucharist

- 1) Sign - bread and wine (1333-36)

Signify the goodness of  
creation (the “fruit of the earth”  
and “of the vine”)

The process to make bread and wine  
parallels the Paschal Mystery.

- 2) Lectionary Readings (1349)



- 3) Eucharistic Prayer (1352-54)
- 4) Ritual Gesture (1355)
  - Extension of hands  
of the priest during the Prayer;  
eating and drinking of the  
Body and Blood of Jesus Christ
- d. Penance / Reconciliation (1451)
  - 1) Sign - Sorrow for sins
  - 2) Lectionary Readings  
for the Sacrament
  - 3) Prayer of the Rite (1449)  
Formula of Absolution
  - 4) Ritual Gesture  
Extension of hands over penitent
- e. Anointing of the Sick (1511-12)
  - 1) Sign - oil of the Sick
  - 2) Lectionary Readings (1518)  
for the Sacrament
  - 3) Prayer of the Rite (1513)  
the Sacramental Formula
  - 4) Ritual Gesture (1519)  
Laying on of hands  
and anointing with  
the oil of the sick

f. Holy Orders (1538, 1554, 1556, 1573)

1) Sign - laying on of hands  
and anointing with chrism

2) Lectionary Readings  
for the Sacrament

3) Prayer of Consecration  
proper to each ordination

a) Bishop (1541, 1586)

b) Priest (1542)

c) Deacon (1543)

4) Ritual Gesture

a) Bishop  
Laying on of hands and  
anointing of head

b) Priest  
Laying on of hands and  
anointing of palms  
with the oil of chrism

c) Deacon  
Laying on of hands

g. Matrimony (1602, 1613, 1617, 1621)

1) Sign - exchange of vows/  
Matrimonial consent (1623, 1625-27)

2) Lectionary Readings  
for the Sacrament

3) Prayer of the Rite (1630)  
Nuptial Blessing

4) Ritual Gesture  
Joining of hands and  
Exchange of vows

D. SUNDAY (1167, 1193)

This day calls to mind the Passion, Resurrection,  
and glory of the Lord Jesus Christ.

Pre-eminent day for the liturgical assembly.

It is the foundation of the liturgical year.

E. LITURGY OF THE HOURS (1174, 1196)

All the hours of the day are made holy  
by the faithful gathering to praise God.

This is the “public prayer of the Church.”

F. LITURGICAL YEAR (1167-68, 1194)

The brilliance of the Resurrection fills the  
whole year and transfigures it by the liturgy.

1. The liturgical year unfolds the whole mystery  
of Christ from his Incarnation through his  
Ascension to Pentecost.

2. The celebration of days in honor of Mary and  
the saints recognize, as models, those  
faithful people who responded to the call  
of God and stand as intercessors for us. (1172-73)

G. BLESSINGS

(Other than the references to the Catechism, the following information can be found in the Book of Blessings, The Liturgical Press, Minnesota, 1989.)

1. All of God's work is a blessing. (1079)

2. Jesus Christ is the supreme blessing given to us.

2. In the liturgy the divine blessing is revealed and communicated. (1082)

3. The celebration of blessings holds a privileged place among all the sacramentals.

a. Blessings lead the faithful to praise God.

b. Blessings can sanctify various situations and events in the lives of the faithful.

4. Celebration of a blessing

a. First part -  
Proclamation of the Word of God

b. Second part -  
Praise of God's goodness and petition for his help.

5. Types of blessings
  - a. Blessings pertaining to persons
  - b. Blessings related to buildings and to various forms of human activity
  - c. Blessings of objects used in Churches or in the liturgy or popular devotions
  - d. Blessings of articles meant to foster devotion of the Christian people
  - e. Blessings related to feasts and seasons
  - f. Blessings for various needs and occasions
  
6. To BLESS is to uncover the presence of God in our daily lives so we can respond to him and give him praise and thanks.
  
7. Sunday is to the week what the Liturgy of the Hours is to the day and the Liturgical Seasons are to the year.

### **III. PRAYER**

#### **A. DEFINITION**

(2559-65, 2697)

B. THE EUCHARISTIC PRAYER

This prayer has its roots in the *berakah*,  
a Jewish prayer of blessing.

1. This is the pattern of all our  
Eucharistic Prayers

- a. Name and praise God
  
- b. Remember the saving acts of God  
in salvation history
  
- c. Intercede that these mysteries become present  
now through the calling upon  
(invocation) of the Holy Spirit
  
- d. Give thanks that it has been accomplished  
through Christ and the Spirit

2. Eucharistic Prayer II

- a. The *Preface* (1352)

We give thanks to the Father, through Christ  
and in the Holy Spirit for all his works:  
creation, redemption, and sanctification.

- b. The *Epiciclesis* (1353)

The Church asks the Father to send the  
Holy Spirit on the bread and wine so that  
by his power they may become the  
Body and Blood of Christ and that those  
who take part in it may be one body and one spirit.

c. The *Institution Narrative* (1353)

The power of the words, the action of Christ, and the power of the Holy Spirit make sacramentally present Christ's body and blood under the species of bread and wine.

d. The *Anamnesis* (1354)

The Church recalls the Passion, Resurrection of Christ Jesus and presents to the Father the offering of his Son which reconciles us with him.

e. The *Intercessions* (1354)

The Church indicates that the Eucharist is celebrated with the whole Church in heaven and on earth.

C. KINDS

1. Lectio (2700)

God speaks to us in his WORD

2. Our response (2702)

a. Vocal (2704, 2722)

b. Meditation (2705-08, 2723)

c. Contemplation (2709-19, 2724)

C. PURPOSES

- 1. Adoration (2628)
- 2. Thanksgiving (2637-38)
- 3. Petition (2629)
- 4. Contrition (2631)

D. OTHER FORMS (See Prayer Appendix)

- 1. Guided Meditation
- 2. Shared Prayer

IV. MARY

A. BLESSEDNESS OF MARY (BYM #51-56)

- 1. Mary emphasized in Scripture as "Blessed" Lk. 1:42
- 2. Dogma of the Immaculate Conception Lk. 11:27-28  
focuses on Mary as full of grace, as  
"preserved free from all stain of original sin"  
from the moment of her conception
- 3. The Immaculate Conception prepared (490-93)  
Mary for her greatest privilege:  
Motherhood of Jesus, the Savior.
- 4. The dogma of the Assumption BYM #57-61, (966, 974)  
focuses on Mary's participation in her  
Son's Resurrection and anticipates  
the resurrection of other Christians.  
It is the oldest liturgical feast of Mary in  
the Church dating to about the fifth century.



B. MOTHER OF GOD

Lk. 1:26-38,  
(BYM #62- 64), (485,  
495, 509, 723)

1. Defined at the Council of Ephesus in 431 A.D.
2. Mary's role in the Church flows from her union with her Son, Jesus the Christ
3. Mary continues to bring us the gifts of salvation as our intercessor before God (969, 975)

C. DAYS IN HONOR OF MARY

**February 2: Purification of Mary/Presentation of the Lord**

Mary and Joseph presented the newborn Jesus at the Temple, according to Jewish law, forty days after his birth. They sacrificed a pair of turtledoves, according to the custom of the poor. At the temple, they met Simeon, a man whom God had promised would not die until he saw the Savior. Upon seeing Jesus, Simeon prayed, "Lord, now let your servant go in peace; your word has been fulfilled" (Luke 2:29). Simeon also prophesied to Mary, "A sword will pierce your soul, that the thoughts of many hearts may be revealed" (Luke 2:34-35). The presentation of Jesus in the temple is the Fourth Joyful Mystery of the Rosary.

**February 11 Memorial of Our Lady of Lourdes**

Mary appeared to a fourteen year old girl named Bernadette Soubirous on February 11, 1858 in Lourdes, France. Our Lady appeared dressed in white with a blue sash, yellow roses at her feet and a rosary in her hand. Mary appeared eighteen times to Bernadette. The Lady told her many things among them that, although Bernadette would not find happiness in this life, she would find it in Heaven. She told her to pray for sinners and to do penance. The Blessed Mother told Bernadette to have a chapel built at the site where she appeared and that processions were to be held. When Bernadette asked the Lady what her name was, she said, "I am the Immaculate Conception." Through Bernadette, the Blessed Mother called sinners to a change in heart, to reach out and care for the sick, the poor, and those who had lost hope. Each year millions of people make their way through the mountainous country of southeastern France to the shrine at Lourdes. They come to ask Jesus through the intercession of his Mother for a cure of their body or soul.

**March 25 Solemnity of the Annunciation**

The Annunciation is the feast commemorating the appearance of the Angel Gabriel to Mary. The angel told her that she had been chosen to be the Mother of Jesus Christ, the Son of the Most High God. Mary, through the power of the Holy Spirit, became the Mother of Jesus.

**May 31 Feast of the Visitation Luke 1:39-56**

The Presentation of Mary is a unique feast day. Although the event is not in the Bible, we learn from other sources that Mary's parents, Ann and Joachim, offered Mary to God in the Temple when she was only three years old. We celebrate this event because it helps us to Lord and obeying His will in all things.

**May or June Immaculate Heart of Mary**

(Saturday following the Second Sunday after Pentecost)

In the Gospel we read that Mary "treasured all things in her heart."

In 1944, Pope Pius XII consecrated the world to the Immaculate Heart of Mary and recommended devotion to Mary's Immaculate Heart. Although the world was at war when the Pope recommended renewed devotion to Mary, this devotion is not just for times of war but for all times.

**July 16 Memorial of Our Lady of Mount Carmel**

Mount Carmel is located on the coast of Israel, north of the city of Haifa. This was the place where the prophet Elijah confronted the pagan prophets of Baal. Around 1154, the Order of Mt. Carmel was founded at this ancient shrine. This contemplative order, called Carmelites, began to celebrate its patronal feast on July 16. According to the tradition of the order, on that day in 1251, Mary appeared to St. Simon Stock, a Carmelite in England. She gave him the brown scapular as a sign of her love and protection. A full scapular is a long piece of cloth worn over a religious habit. Today a scapular may be a medal or two pieces of cloth connected by a cord. Carmelites and others who wear the scapular honor the Blessed Mother by wearing it

D. PRAYERS

1. *The Angelus*  
(*Queen of Heaven* during the Easter Season)
2. *The Hail, Holy Queen*

**V. LITURGICAL YEAR**

(1167-71)

**A. LENT**

1. Time of preparation for Easter, forty days
2. From Ash Wednesday to the Mass of the Lord's Supper on Holy Thursday
3. Liturgical color is purple for penance, repentance, mortification

**B. HOLY WEEK**

1. Palm Sunday Jn. 12:12-19
2. Triduum
  - a. Holy Thursday
    - 1) Chrism Mass
      - a) Renewal of Commitment to Priestly Service
      - b) Rites of the Blessing of Oils and Consecrating the Chrism
        - (1) Consecration of the Chrism
        - (2) Blessing of the Oil of Catechumens
        - (3) Blessing of the Oil of the Sick
    - 2) Evening Mass of the Lord's Supper
      - a) Introductory Rites

- b) Liturgy of the Word
- c) Washing of Feet
- d) Liturgy of the Eucharist
- e) Transfer of the Holy Eucharist

b. Good Friday

Celebration of the Lord's Passion  
Liturgical color is red for Christ's blood  
which was shed for us.

c. Holy Saturday

d. Easter

Sunset of Holy Saturday to sunset of Easter Sunday

C. EASTER SEASON

Sunset of Easter Sunday to sunset of the Solemnity of Pentecost

1. Easter Sunday: liturgical color is white  
for glory, joy, innocence
2. Ascension Thursday: liturgical color is white  
Marks the end of Jesus' earthly appearances
3. Pentecost: liturgical color is red for the  
Holy Spirit
  - a. Fifty days after Easter
  - b. The birthday of the Church

D. OTHER CELEBRATIONS

1. Trinity Sunday - Sunday after Pentecost
2. Corpus Christi (Body and Blood of Christ)  
Sunday after Trinity Sunday
3. Solemnity of the Sacred Heart - Friday after the Second Sunday after Pentecost

E. ORDINARY TIME: liturgical color is green for hope, growth, life

F. SAINTS AND HOLY PEOPLE (1172-73)

**April 25: St. Mark the Evangelist**

St. Mark was one of the early disciples of Jesus and the author of the Gospel of Mark. In the first years after the Ascension of Jesus, Mark traveled to Rome with the apostle Peter as an interpreter and wrote down many of Peter's sermons. This formed the basis of Mark's gospel, which he wrote in Greek in order to convert the Gentiles to Christianity. Later, in 49 AD, St. Mark went to North Africa and founded the Church of Alexandria. He became the first bishop there and is considered the founder of Christianity in Africa. In art, St. Mark is symbolized by a winged lion. While we do not know when he died, St. Mark is believed to have been martyred near Alexandria.

**May 3: Ss. Philip and James (the Lesser), Apostles**

Philip and James were two of the Twelve Apostles. Philip was from Bethsaida in Galilee, and was called to be a disciple (John 1:43). It was Philip who told Jesus they could not feed five thousand people with just a few loaves and fishes (John 6:7). Tradition holds that Philip helped spread Christianity to Greece and Syria and was likely martyred there. James the Lesser is mentioned very little in the Gospels. However, he wrote the first Christian epistle, the *Epistle of James*, and may have been the first Bishop of Jerusalem.

**May 14: St. Matthias, Apostle**

When Judas betrayed Jesus, the Apostles only numbered eleven. After Jesus' Ascension, they sought out another worthy person to take his place. Peter insisted that the new Apostle be a man who had been a disciple from the beginning and had accepted Christ's teaching about the Eucharist. They nominated Matthias and Joseph called Barsabbas. After praying, they cast lots and Matthias was chosen (Acts 1:23-26). Although little else is known about his life, he is thought to have

spread the Gospel in Judea and later the area where the country of Georgia is now. He was martyred and buried there.

**June 29: Ss. Peter and Paul, Apostles**

Sts. Peter and Paul are two of the most important figures in the early Church. Peter, also called Simon Peter, was one of the first disciples of Jesus. He was a fisherman and Jesus called him and his brother Andrew to be fishers of men (Matt. 4:18-19, Mk. 1:16-17). Still, Peter struggled with doubt and feelings of unworthiness. In the Gospel of Matthew, Peter nearly drowns when he tries to walk on water like Jesus (14:28-31). In the Gospel of John, Peter does not want Jesus to wash his feet at the Last Supper (13:2-11). Most famously, he denied being a disciple of Jesus three times after Jesus was arrested. Despite all this, Peter knows Jesus to be the Son of God, and for this reason Jesus says to him “On this rock I will build my Church.” In this way, Peter is chosen as the first pope. After the Ascension, Peter focused his evangelization efforts on the Jewish community. He was crucified upside down in Rome around 64AD.

Unlike Peter, Paul was not a firsthand witness to Jesus’ life and death. He was from Tarsus and at first, he persecuted the early Christians. Then he met the risen Christ on the road to Damascus and changed his life (Acts 9:1-31, 22:1-22, 26:9-24). He wrote fourteen books in the New Testament and focused his evangelization efforts on the Gentiles. Paul also helped the early Church work through important issues, such as whether or not to follow the Mosaic laws of the Jews. It is believed he was martyred in Rome shortly before Peter’s death in 64AD.

**July 3: St. Thomas, Apostle**

St. Thomas was one of the Twelve Apostles and is best known for doubting the risen Jesus. He first appears in the Gospel of John after the death of Lazarus and Thomas expresses his wish to follow Jesus unto death (11:16). However, Thomas has difficulty in believing and understanding all that Jesus says about his future death. Most famously, Thomas refuses to believe some of the other Apostles have seen Jesus resurrected. He says, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hands into his side, I will not believe.” When Jesus appears to Thomas and invites him to touch his wounds, Thomas finally believes (John 20:24-29). After the Ascension, Thomas heads east to spread Christianity. It is known that he made it into Iran, and tradition holds that he made it as far as Kerala, India. He is thought to have been martyred by a spear in 72AD.

**July 25: St. James (the Greater), Apostle**

James, son of Zebedee, was one of the Twelve Apostles. He and his brother John joined Jesus early in His ministry. James was a witness to the Transfiguration. From the Gospels, we know that James had a strong personality. He asked to be seated next to Christ in heaven, and earned the nickname Son of Thunder after telling Jesus he would call down fire from heaven on some unwelcoming Samaritans. James put his zeal to good use, possibly spreading the faith all the way to Spain. The famous ancient pilgrim trail called the Way of St. James ends at Santiago de Compostela, where the relics of St. James are kept. He is believed to be the first Apostle to be martyred, around 44AD.

**VI. SOCIAL JUSTICE**

*“The Church’s social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society.... In this time of widespread violence and diminished respect for human life and dignity in our country and around the world, the Gospel of life and the biblical call to justice need to be proclaimed and shared with new clarity, urgency, and energy.”*  
*Sharing Catholic Social Teaching Challenges and Directions*, USCC, 1998, p. 4

**Major Themes:**

**Dignity of Work and the Rights of Workers**

**Solidarity of the Human Family**

**Care for God’s Creation**

**A. AWARENESS OF CARING FOR THOSE WHO SUFFER**

1. Discuss current legislation that helps the poor and homeless
2. Determine ways to help those in need locally, statewide and globally
3. Determine ways to better use natural resources

**B. AWARENESS OF THE IMPORTANCE OF WORK**

1. Research laws that help create safe working conditions
2. Discuss injustice of sweat shops
3. Share talents with one's family, classmates, parish organizations



# *Prayer Appendix*

## **The Jesus Prayer**

The **Jesus Prayer** is used as a “prayer word” simply by uttering the word “Jesus” or the phrase “Lord, Jesus, have mercy on me” in harmony with one’s breathing. This technique is a help to become “centered” or still within one’s being.

All the various activities in a child’s life can distract her/him from the important task of building a relationship with the all-holy, transcendent God. This *prayer form* is especially helpful if the classroom mood is restless or emotionally charged. It allows you and the children to become still, to become more aware of the Presence of God and to rest in that Presence.

### **Technique:**

Address the children in words similar to these:

1. Let’s settle down and become very quiet so that we can experience God’s Presence here in this room, within us. God is as close to us as our own breath. Now close your eyes and take in a deep breath.  
**DO THIS WITH THE CHILDREN** at this point.  
Then, let it out very, very slowly.
2. Now let us breathe and pray all together.  
Breathe in. **PAUSE**. Breathe out. **PAUSE**.  
Breathe in and pray, “Jesus” or “Lord Jesus.”  
Breathe out and pray, “have mercy on me.”

Repeat this as you continue to breathe.

Continue this exercise until you feel the room quiet. Then join the children entrusted to your care in prayer to the God who has loved them - and you - into being.

3. 

	Time: Primary grades:	3 - 4 minutes
Intermediate:	4 - 5 minutes	
Upper:	5 - 8 minutes	

4. Other Prayer Words that could be used as a substitute:

“Lord Jesus - I love you.”

“Spirit of God - fill me with love.”

Feel free to use your favorite phrases.

## Choral Speech (Praying in Common)

This *prayer form* invites all to pray as one voice in response to another through the use of selected religious readings or Scripture. The **Psalms** lend themselves to this type of reading. To develop an understanding of praying in unison, or as reply to another, it is necessary to communicate a sense of rhythm by reading, singing within parts, speaking in different voices.

Examples: “O” antiphons, Canticles (Magnificat, Benedictus), psalms, hymns, prayers, litanies, novena, etc.

### Technique:

1. Make copies of the *choral reading* for each of the students.
2. Divide the children into groups and assign the parts to be read in unison rhythmically by each group.
3. Decide if any parts are to be read individually and assign those parts.

## Song and Gesture

Singing is particularly popular with young children, but can be used when praying with children of all ages. Gesture helps the children to express their feelings through the use of body language. Combining song and gesture makes for a very expressive prayer form.

**Technique:**

1. Explain that gesture and song are acceptable *prayer forms*. Prayer is not just rote-recited prayers.
2. Choose a song with gestures with which you are familiar. Listen to the song and teach the gestures to the class.
3. Explain to the children that they are now going to create gestures of their own for a given song.
4. Upon choosing an appropriate hymn for the liturgical season, divide the children into groups. Assign each group a verse of the hymn. Instruct the group to create their own gestures for the assigned verse or chorus.
5. Have each group present their gestures to be learned by the entire class. This song can now be used during a prayer service.

## Journal Keeping

This *prayer form* (tool) enables a student to reflect on the goals and directions of his/her life, and to appreciate and deepen a personal relationship with a loving Father. It provides a method to assess these experiences.

**Technique:** Grades 1 - 3

Journal Keeping could be adapted to the level of the student. Responses could be in written or picture form. Springboards to follow a religion lesson could be:

1. How would you feel if you had been at the Last Supper?
2. How do you think Jesus felt when His friends, the apostles, all walked away from Him?
3. If you were blind, how would you feel if Jesus helped you to see? What would you say to Him?

Grades 4 - 8

1. Present the value of journal-keeping as a means of writing personal thoughts and feelings.
2. Differentiate “diary” from “journal.” A diary records personal thoughts and feelings; a journal records personal feelings and thoughts addressed to God as Father, Jesus as Brother, Friend.
3. There is no one particular format. Journaling may be in the form of an informal letter (Dear Father, from Your son/daughter), (Dear Jesus, from Your pal), or a poem, etc.
4. A copybook should be set aside for this special purpose. This helps to make it a special book for conversations with God.

Discuss the idea of a spiritual journey with students: one in which they will discover things about themselves and God. Ask them to think of pictures, symbols, and words that help them to think about God and the things He has created.

Decorate the cover with pictures and / or words which represent aspects of the student’s self.

Discuss titles that would express the above discussion. Allow each student to design artistically a title page.

5. Establish a quiet atmosphere in the classroom for this special time. As a class, journal several times a week. However, students should feel free to use the journal at any time to express their thoughts and feelings to God.
6. Students need to be assured that no one will read their journals without permission. Periodic evaluation with students can take place to determine effectiveness of journaling.
7. Journaling is a student’s personal response from a springboard initiated by the teacher. Such springboards can come from:
  - the Religion lesson (Is there enough evidence to convict you of being a Christian? What are some signs in your life?)
  - a particular Scripture passage
  - inspirational quotes, such as found on calendars, etc.
  - reflections on personal talents, gifts or on those shared with us by others (In your life who reminds you of God and makes you feel special?)

- problems encountered by the age group or within your class, e.g., How does it feel to be left out of a group, to be ignored?

## Meditation

Meditation is a form of mental prayer in which one thinks reflectively about God, the Blessed Mother, the saints, or the mysteries of faith.

### Technique:

1. Select a Scripture passage. Choose one that is suggested in the Religion textbook.
2. Establish quiet time for approximately two or three minutes before the reading of the passage.
3. Read the passage slowly, aloud or softly. Repeat a word or phrase to capture the attention of the listener.
4. Allow about three or four minutes of quiet time to awaken feelings.
5. Respond with or without words. Remind students of different types of prayer, praise, love, thanksgiving, and petition.

### Suggestions for Levels

#### Primary:

Stress that mental prayer or meditation is listening and talking quietly to God. Encourage students to listen to a selected Scripture story or view a slide presentation or audio-visual reflection. Children should be directed to think about what God is saying to them in this story. Encourage a short response such as the following:

Thank you, God.  
I love you, God.  
I am sorry, God, etc.

One acclamation should be selected by the child and repeated silently. Allow approximately three minutes for this prayer. Some may choose to share their response

Grade 7

with others, to draw a picture of themselves in the Scripture story, or print their short response in their prayer notebook.

Intermediate:

Repeat all or any of the above. Children may write their own prayer. They may volunteer to read their prayer. In order to keep the spirit of prayer, no more than one child's prayer should be read at a given time.

Junior High:

Use any of the above suggestions.

Follow - up activity: Write a modern day story which parallels the Scripture story. Teacher would ask questions after the meditation such as: Whom would you like to be in the story? Why? What struck you about the story? Why?, etc.

## Guided Meditation

Guided Meditation allows the children to consider a Bible verse. It encourages the children to consider their feelings and their relationship with God.

**Technique:**

1. Call the children to prayer, invite them to be still.
2. When they are still and quiet, invite the children to close their eyes. Remind them to listen very carefully and to try to keep their minds really focused on what you are going to read to them.
3. When they are quiet, read to them the story of Jesus blessing the children (Matthew 19: 13- 15). You may want to read it again after a short pause.
4. Allow a few minutes to pass. Then suggest the children imagine themselves as one of the children whom Jesus blessed. Encourage them to see themselves with Jesus, to imagine where they are. Suggest that they think about how it felt to be near Jesus, how it felt to be sent away from Jesus, and how it felt to be blessed by Jesus. Any ideas of your own would be great!

5. Allow a few minutes for children to consider this. Encourage the children to remember a time when they felt loved and blessed. Who was there? When did this happen? Where did his happen?
6. Older children may be more comfortable seated in a circle facing away from the center.
7. Many other gospel stories lend themselves to guided meditation. For example: The Ten Lepers, Jesus on the Road to Emmaus, or the parable of the Good Samaritan.

### **Follow Up:**

Primary: Draw what you imagined. Write a prayer thanking Jesus for his blessing.

Intermediate: Discuss the blessings they have received. Write a prayer thanking God for these blessings.

Junior High: Journal their feelings during this meditation. Discuss times when you have not felt loved or blessed. Discuss how to help others feel loved and blessed.

## **Shared Prayer**

This *prayer form* helps the students to become more aware and sensitive to God's presence in their lives and in the world around them and to aid them in responding to that presence by sharing prayer with others. This prayer may be spontaneous by having them respond to a few questions relating to a passage read from scripture, or it may take on a more structured format such as creating a litany or the format of the *Prayer of the Faithful* in the Eucharistic Liturgy.

### **Technique:**

1. Take the time to create a prayerful environment. In some way, make a conscious effort to change the area from what the students ordinarily experience. Prepare the students by setting a tone of quiet reverence.
2. For **Intermediate** or **Junior High** levels select one of the students to do the reading of the Scripture passage. Give him/her the selection ahead of time and

have him/her carefully prepared, read slowly, etc. For **Primary** levels, it may be best to do the reading yourself. You may want to use a children's Bible for easier understanding.

3. During the Lenten Season, we take on a new awareness of Jesus' life in the light of His passion, death, and His new life in glory. Select a passage from one of the Gospels on the passion of Jesus.
4. Allow for a period of silent reflection following the reading.
5. For **Primary** levels, prepare beforehand materials needed for drawing: paper, crayons, markers, etc. Have the children draw a picture of the story and then describe what they drew. You may aid them by asking a few questions, e.g. How do you think Jesus felt when the crowd mocked him and his close friends deserted him? Have they ever felt that no one cared?
6. For the **Intermediate** and **Junior High** levels, prior to the prayer experience, it will be necessary to prepare the students by familiarizing them with the formula used for the *General Intercessions* at Mass.
7. Help them to move from the time of Jesus to our own time. In the reflection on the passion of Jesus we are able to see that we are not alone in our suffering. When we condemn others because of race, color, or religion we are repeating the action of Pilate. Mary's sorrow today is shared by the families of sons and daughters of all the war-torn nations of the world. Reflected in Jesus' innocence are the innocent children in famine-afflicted countries, etc.
8. Invite them to write a prayer about one of the many concerns of our world today. These can be put together to be used as a *Prayer of the Faithful*.



