

Religion Guidelines

Archdiocese of Philadelphia

These Religion Guidelines are those published in 2000; reformatted into trimesters in 2006; 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 Trimester

I. BLESSED TRINITY

- A. CENTRAL MYSTERY OF OUR FAITH (232, 234, 257, 261, 266, 1061-65, 2157)
1. Sign of the Cross
 2. Glory be to the Father
- B. ONE GOD IN THREE PERSONS (233, 252-55)
1. God the Father - the First Person of the Trinity (238-40)
 - a. Creator of all (299)
 - 1) Story of Creation Gen. 1:1-13
 - 2) Creation of man and woman Gen. 2:4-24
 - b. God reveals Himself to us - Revelation. Heb. 1:1-4, (50, 52)
 - c. Father of Jesus - Jn. 1:18, Jn 17:25-26
Jesus reveals what God is like. (242,458)
 - d. Father of us all - all life comes from God
 2. God the Son - the Second Person of the Trinity (262, 663)
 - a. Incarnation - Son of God and Son of Mary (525-26, 563)
 - 1) The Nativity Lk. 2:1-20
 - 2) Presentation in the Temple Lk. 2:22-32
 - 3) Finding in the Temple - Child Lk. 2:41-52
Jesus' obedience to Mary and Joseph
 - b. Teaches us to love and forgive
 - 1) The Good Samaritan Lk. 10:25-26
 - 2) The Prodigal Son Lk. 15:11-24
 - 3) The Good Shepherd Jn. 10:1-21
 - c. Promises to remain with us always
 - 1) Jesus' Presence in the Eucharist 1 Cor.11:23-27
 - 2) Jesus is with us always. Mt.28:20

- 3. God the Holy Spirit – the Third Person of the Trinity (243-46, 263, 685-86)
 - a. Helper
 - 1) The Holy Spirit guides us. Jn. 14:26-27
 - 2) The Holy Spirit helps us to be holy. Jn. 14:14-21
 - b. Dwells within us
 - 1) Ascension accounts Mt. 28:16-2
Mk.16:19-20
Lk. 24:50-53, Acts 1:6-12
 - 2) Pentecost / Descent of the Holy Spirit Acts 2:1-41
 - 3) The Spirit of God makes his home in us Rom. 8:14-17
 - 4) Temple of the Holy Spirit 1 Cor. 6:19-20

II. SACRAMENTS

A. INSTITUTED BY CHRIST (1115-16, 1210)

B. THERE ARE SEVEN SACRAMENTS

1. Sacraments of Christian Initiation

- a. Baptism (1212-16, 1226-28, 1253, 1257, 1275)
 - 1) Bible References to Baptism
 - a) Jesus is baptized Mt. 3:13-17, Mk.1:9-11
Lk. 3:1-10
 - b) Mission to the world. Mt. 28:16-19
 - c) Disciples baptized by the Holy Spirit Acts 1:5, Acts 11
Acts 11:11-18
 - 2) Effects of Baptism (1213)
 - a) Forgives original sin and all sin (977, 1262-63)
 - b) We are born again as children of God (1265)
 - c) We become temples of the Holy Spirit (1265)
 - 3) Indelible *spiritual mark* (character) (1272)
 - 4) Initiation into the Church (1229-33, 1271)
 - 5) Gives grace (1996-97, 2003)

6) Celebrating the Sacrament

a) Parts of the Rite

(1) Profession of Faith - Baptismal Promises

(2) Words of the minister (1240)

“*Name*, I baptize you in the name
of the Father, and of the Son, and
of the Holy Spirit.”

(3) Symbols

Water (1238)

Oils (695, 1237)

(Oil of Catechumens
and Chrism)

Sign of the Cross

White Garmet (1243)

Candle (697)

b) Ministers (1256)

(1) Ordinary Minister -

Bishop, priest, deacon

(2) Case of necessity -

Any person who has the right intention

b. Confirmation Acts 2:1-4, (1285-96)

1) Effect of Confirmation is the full
outpouring of the Holy Spirit (1302)

2) Indelible *spiritual mark* (character) (1304-05)

3) Signs

a) Anointing (1293-94)

b) Chrism (1297-99)

4) Ordinary Minister - Bishop (1312)

c. Eucharist (1113,1210-11,1322-24,
1395)

1) Names (1328-32)

a) Holy Eucharist – Thanksgiving

b) Holy Communion - (1331)

Body and Blood of Christ

c) Blessed Sacrament (1330)

d) The Mass (1332)

e) The Lord’s Supper (1329)

2) Stories of the Last Supper -
the First Eucharist

Mt.26:25-29, Mk.14:22-25,
Lk. 22:14-20, Jn. 6:32-58;
Jn 13:1-16, Acts 2:42-47
1 Cor. 10:16-18;11:23-27

- 3) Celebrating the Sacrament
 - a) Mass - a share in Jesus' Last Supper
 - b) Consecration of bread and wine (1353)
at Mass - the Holy Spirit,
through the action of the priest,
changes bread and wine into
the Body and Blood of Christ.
- 4) Real Presence of Jesus in the Eucharist (1379-80)
 - a) The Blessed Sacrament which is not
consumed at Mass is reserved in the
tabernacle.
 - (1) Sanctuary Lamp
 - (2) Genuflection
 - b) Adoration (1378)
 - (1) Monstrance
 - (2) Incense
 - c) Benediction - highlights presence of Christ
in the Eucharist (Holy
Communion and the Worship
of the Eucharist Outside of Mass)
 - (1) Readings from the word of God
 - (2) Hymns
 - (3) Prayers
 - (4) Time for silent adoration
 - (5) Blessing of the people with the sacred host
- 2. Sacraments of Healing (1420-21)
 - a. Penance and Reconciliation
 - 1) Names (1423-24)
 - a) Penance
 - b) Reconciliation
 - c) Confession
 - 2) Bible Stories of Forgiveness
 - a) Peter Jn. 21:15-19
 - b) The Good Thief Lk. 33:39-43
 - c) Zacchaeus Lk. 19:1-10
 - d) Pardon of the Sinful Woman Lk. 7:36-50
 - e) Refer to stories on *p.2,#2b*
 - 3) Sin and Forgiveness
 - a) Forgiveness of sin
 - (1) Sin (1440, 1472, 1849-51,
1865-69)
 - (a) Mortal sin (1855-61)
 - (b) Venial sin (1855, 1862-64)
 - (2) Mercy and sin (1422, 1846-48)

- (3) Only God can forgive sin (1441-42)
 - (4) Reconciliation (1443-45, 1473)
 - b) Contrition for sin (1451-52, 1493)
 - b. Anointing of the Sick (1503, 1511)
 - 1) Anointing with oil of someone who is very sick or in danger of dying. The Church prays for healing and strength for this person.
 - 2) A person can receive this sacrament more than one time.
- 3. Sacraments at the Service of Communion (1533-35)
 - a. Matrimony (1601, 1604, 1625-27)
 - 1) A man and woman promise each other before God and the Church to love and honor each other for the rest of their lives.
 - 2) In this sacrament God gives the man and the woman the grace to make lifelong promises.
 - b. Holy Orders (1536, 1582)
 - 1) In this sacrament a bishop ordains a man a deacon or a priest.
 - 2) This sacrament, like Baptism and Confirmation, confers an indelible *spiritual mark* (character).

III. PRAYERS

A. TRADITIONAL

- 1. Sign of the Cross (2157)
- 2. Our Father Mt. 6:7-15, (2759, 2773)
- 3. Hail Mary Lk. 1:26-38
- 4. Doxology (Glory be...)
- 5. Act of Sorrow (Act of Contrition)

- 6. Grace before Meals (2698)
- 7. Grace after Meals (2698)
- 8. Morning Offering (2698)
- 9. Acts of Faith, Hope and Love
- 10. Rosary
- 11. Angel of God

B. SPONTANEOUS

Encourage students to be familiar and comfortable with these types of prayer: (2643-44)

- 1. Prayer of petition (2629, 2647)
- 2. Prayer of thanks (2637-38, 2648)
- 3. Prayer asking for forgiveness (2631)
- 4. Prayer of praise (2639, 2649)
- 5. Aspirations
 - a) Short prayer invoking the name or title of a saint
 - b) Common response: pray for us.
 - c) Example: St. Joseph the Worker, pray for us.

IV. MARY (954, 971, 1172)

A. TITLES OF MARY

- 1. Mother of God Lk. 1:26-28
- 2. Our Mother and Model Lk. 1:46-56

B. DAYS IN HONOR OF OUR LADY

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

3. Advent symbols

- a. Jesse Tree - recalls how people since Adam and Eve have awaited the birth of Jesus
- b. Advent Wreath
 - 1) The circle of greens reminds us that God has no beginning and has no end
 - 2) There are four candles - three purple and one pink
 - 3) One candle is lit each week.

D. SAINTS AND HOLY PEOPLE

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

September 23: St. Pio of Pietreclina (Padre Pio)

In 1887, Francesco Forgione was born to peasant farmers in the small Italian village of Pietreclina. Drawn to holiness from the beginning, he became a Capuchin novice at the young age of sixteen. He became a priest in 1910 and was then called Padre Pio. In 1918, he received the physical wounds of Christ, known as the stigmata, during prayer before a crucifix. These painful wounds stayed with him until his death and no doctor was ever able to find a natural cause. In addition to the stigmata, Padre Pio had the gift of bilocation and the ability to read the hearts of penitents. He was devoted to hearing confession, often spending twelve hours a day in the confessional. He even heard the confession of a young Polish priest in 1947, Fr. Karol Wojtyła, who later became Blessed Pope John Paul II. A gifted spiritual director, Padre Pio had five rules for spiritual growth: weekly confession, daily Communion, spiritual reading, meditation, and examination of conscience. He died in 1968.

September 27: Memorial of St. Vincent de Paul, Priest

Vincent was born in France in 1580. He spent his whole life finding ways to end human misery and suffering. He founded the Vincentian Order of priests and the Sisters of Charity to help the poor and the sick. He gathered funds to buy freedom

for more than 1,200 galley slaves from North Africa. He died September 27, 1660 and was canonized in 1737.

October 2: Memorial of the Guardian Angels

Angels are pure spirits created by God. The word angel means messenger. There are many stories about angels in the Bible. Angels give us God's messages, keep us safe from harm, and pray for us.

Angel of God, my guardian dear, to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

VI. SACRAMENTALS

(1667-79)

A. HOLY ACTIONS

1. Blessings

2. Sign of the Cross

(2157)

3. Genuflection

B. HOLY OBJECTS

1. Blessed Candles

2. Crucifixes

3. Holy Water

4. Holy Oils (Oil of Catechumens and Chrism)

5. Rosary

6. Blessed Medals

7. Blessed Pictures/Icons (Religious images)

VII. 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. MISSION AWARENESS: generosity to those less fortunate
 - 1. Participate in parish and/or school collections: Food, clothing, toys, etc.
 - 2. Connect with Archdiocesan Social Service Agencies
- B. FORGIVENESS: importance of asking for forgiveness of those we have hurt
 - 1. Encourage students to ask for forgiveness
 - 2. Encourage students to forgive others

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

Second Trimester

I. THE MASS: LITURGY OF THE WORD

(1346, 1349)

Every Mass is an action of Jesus Christ in which he gives us himself. Jesus Christ presides at every Mass through the bishop / priest who represents him.

A. INTRODUCTORY RITES

(Refer to the *Roman Missal* or a Missalette)

1. Entrance Procession

(1348)

a. Hymn

(1156-58, 1191)

b. Antiphon

2. Sign of the Cross

3. Greeting

Priest: The Lord be with you.

Response: And with your spirit.

4. Penitential Rite: Options

a. Form A - Confiteor (“I confess to Almighty God...”)

b. Form B

c. Form C

Priest: Lord, have mercy. *Response:* Lord, have mercy.

Priest: Christ, have mercy. *Response:* Christ, have mercy.

Priest: Lord, have mercy. *Response:* Lord, have mercy.

5. Gloria

6. Opening Prayer

B. LITURGY OF THE WORD

(1349) Is. 40:8, Mt. 7:24-27; Mt. 13:4-23, Jn. 5:24, Jn. 6:68, Jn. 8:47, Acts 2:42-47

1. First Reading - Old Testament (except in the Easter Season)

Lector: The Word of the Lord.
Response: Thanks be to God.

2. Responsorial Psalm

3. Second Reading - New Testament / Epistles

4. Gospel Acclamation (“Alleluia” except during Lent when the acclamation is: “Praise to You, Lord Jesus Christ”)

5. Gospel

Priest / Deacon: The Gospel of the Lord.
Response: Praise to you, Lord Jesus Christ.

6. Homily

7. Profession of Faith

8. General Intercessions

(An example)

Lector: ...Let us pray to the Lord.
Response: Lord, hear our prayer.

II. THE MASS: LITURGY OF THE EUCHARIST

(1341-43)

A. PREPARATION OF THE ALTAR and PRESENTATION OF THE GIFTS

Mt.2:24,Mk.11:25
Lk. 11:9-13,
Acts 2:42-47, (1350, 1357)

B. EUCHARISTIC PRAYER RESPONSES

(1352-54)

1. Holy, Holy

2. Memorial Acclamation

3. Great Amen
4. Lamb of God

C. COMMUNION RITE

1. The Lord's Prayer (1355)
2. Sign of Peace

Priest: Peace be with you.

Response: And with your Spirit.

Priest: Let us offer each other some sign of peace.

3. Reception of Communion (1244, 1387-88)

Those receiving Communion are to observe “the time of the Eucharistic fast,” that is, they are to fast from solid food and drink for one hour, with the exception of water.

Minister: The Body of Christ. *Response:* Amen.

Minister: The Blood of Christ. *Response:* Amen.

D. CONCLUDING RITE

1. Prayer after Communion
2. Blessing and Dismissal

Priest: Go forth, the Mass is ended.

Response: Thanks be to God.

III. MARY

A. TITLES OF MARY

1. Mother of God Lk. 1:26-38, 46-56
2. Our Mother and Model Lk. 1:46-56

B. DAYS IN HONOR OF OUR LADY

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.

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.

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.

IV. LITURGICAL YEAR

- A. CHRISTMAS (525-30, 563)
 - 1. Liturgical color is white: joy, glory, innocence
 - 2. Story of Jesus' Birth Mt. 1:18 - 2:23

- B. Ordinary Time: liturgical color is green for hope, growth, life.

- C. LENT (1095)
 - 1. Time of preparation for Easter
 - 2. From Ash Wednesday to the Mass of the Lord's Supper on Holy Thursday
 - 3. Liturgical color is purple for sorrow, repentance

- D. HOLY WEEK
 - 1. Palm Sunday: liturgical color is red for blood, zeal, the Holy Spirit Jn. 12:12-19
 - 2. Triduum
 - a. Holy Thursday
Mass of the Lord's Supper Mt. 26:26-35,
Mk. 14:22-31,
Lk. 22:14-23
 - b. Good Friday
Celebration of the Lord's Passion Mt. 27, Mk. 15, Lk. 23
 - c. Holy Saturday
 - d. Easter: Sunset of Holy Saturday to sunset of Easter Sunday

E. SAINTS AND HOLY PEOPLE

November 28: St. Catherine Labouré

St. Catherine Labouré, born in 1806, joined the Daughters of Charity, a nursing order in Paris, France, when she was very young woman. In 1830, she experienced the first of three visions of the Blessed Virgin Mary. These visions, in which Our Lady appeared standing on a globe, with rays of light coming from her hands, became the foundation for the Miraculous Medals. Despite dealing with the doubt and disbelief of many around her, St. Catherine humbly persisted in carrying out the mission given to her. The medals were first made in 1832 and have since become an official sacramental of the Church. St. Catherine lived as a nun and nurse for the remainder of her life. She revealed that she was the visionary behind the medals only a few months before her death in 1876.

December 13: St. Lucy, Virgin and Martyr

St. Lucy came from a wealthy family in Sicily about the year 283. She was betrothed to a non-Christian man, but he denounced her for being a Christian to the governor and she was arrested. She was miraculously saved by God from much torture while in prison. She was martyred by the sword in the year 304.

January 4: St. Elizabeth Ann Seton

Elizabeth Ann Bayley was born in 1774 in New York. She was raised in the Episcopal Church, and after her mother died she was influenced greatly by the charitable works of her step-mother. When she was 19, she married a wealthy businessman named William Seton. They had five children. Inspired by St. Vincent de Paul, she founded a ladies group committed to charity towards the poor. When her husband became sick in 1803, they traveled to Italy to see doctors. After his death, she became a Catholic in 1805 because of the influence of the Italian family with whom she stayed. Elizabeth Ann Seton opened a school in Baltimore, the first Catholic school in America, and started a community of sisters called the Sisters of Charity. She died in 1821 and was canonized in 1975. She was the first person born in North America to become a saint.

February 3: St. Blaise, Bishop and Martyr

St. Blaise's feast day is remembered today as the day of the Blessing of the Throats. He was a bishop and likely a doctor living hidden in the hills of Armenia to escape the persecution of Christians at the beginning of the 4th century. There, many people and wild animals came to him for healing. We bless throats on this day because of the story that St. Blaise healed a young boy with a fish bone caught in his throat. Eventually, he was discovered by hunters who brought him before the governor. He was martyred for his Christian faith.

March 3: St. Katherine Drexel

St. Katharine Drexel was raised right here in Philadelphia. She was born in 1858 to an extremely wealthy family. The Drexel home was opened to the poor three days a week. From a young age, Katharine was shown what it means to be compassionate and charitable toward the poor. During a trip to Italy in 1886, Pope Leo XIII encouraged her to become a missionary and devote herself to God. She did and donated her large inheritance to charity. In 1891, she took her first vows and established the Sisters of the Blessed Sacrament. She worked to change racial attitudes towards African Americans and American Indians. Her nuns worked to provide education and care to these under-served communities. St. Katharine established many missions for American Indians throughout the United States. During her life, she was known for her love of the Eucharist, her work promoting equal education for all, and her desire to reach out to the poor and oppressed of society. She died in 1955 and was canonized by Blessed Pope John Paul II in 2000.

March 19: St. Joseph, Husband of the Blessed Virgin Mary

All that we know about St. Joseph, the husband of Mary and foster-father of Jesus, comes from the gospels of Matthew and Luke. He was a carpenter from Nazareth, betrothed to Mary. When he learned that Mary was with child, he wished to quietly divorce her without cruelty. Yet when an angel came to him in a dream and told him about Jesus, he followed the will of God without any questions. This tells us of the heroic nature of his faith and obedience to God in all things. St. Joseph devoted his life to caring for and protecting Mary and Jesus. It is believed he died before Jesus began his ministry. Because of his beautiful faith, St. Joseph is the patron saint of the universal Church.

V. PRAYER

- A. Types of Prayer (2643-44)
 - 1. Prayer of petition (2629, 2647)
 - 2. Prayer of thanks (2637-38, 2648)
 - 3. Prayer asking for forgiveness (2631)
 - 4. Prayer of praise (2639, 2649)

B. Traditional

- 1. Prayer of the Mass
- 2. The Stations of the Cross

Grade 2

C. Spontaneous (See the Prayer Appendix)

1. Praying in common (choral speech)
2. Song and gesture
3. Shared prayer

VII. SACRAMENTALS

A. Holy Actions

1. Blessing of Throats

B. Holy Objects

1. Blessed Ashes
2. Blessed Candles/Paschal Candle
3. Blessed Cross/Crucifix
4. Holy Water/Baptismal Font/Holy Water Font
5. Incense
6. Blessed Medals
7. Holy Oils
8. Blessed Palms

VIII. SOCIAL JUSTICE

Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation.

Sharing Catholic Social Teaching Challenges and Directions, USCCB, 1998, p. 6

Major Themes:

Dignity of Work and the Rights of Workers
Solidarity of the Human Family
Care for God's Creation

- A. Awareness of those who suffer in the World
 - 1. Participate in Operation Rice Bowl, the Bishop's Relief Fund and/or the Holy Childhood Association (HCA)
 - 2. Encourage children to be careful and not waste food.

- B. Awareness of the Gospel call to be peacemakers
 - 1. At home
 - 2. In School
 - 3. in the community

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

Third Trimester

I. TOPICS RELATED TO MASS

- A. ALL CATHOLICS ATTEND MASS (2180, 1389)
ON SUNDAYS AND
HOLIDAYS OF OBLIGATION
(See *Appendix on Saints, Feasts, and Special People*)
- B. PEOPLES' ROLES AT MASS (1142)
1. Priest as Celebrant
 2. Lector / Reader
 3. Special Ministers of the Eucharist
 4. Altar Servers
 5. Cantor
 6. Assembly
 7. Ministers of Hospitality / Greeters / Ushers
- C. VESTMENTS FOR MASS
1. Alb - a long, loose-fitting white garment
 2. Stole - a narrow strip of cloth of a liturgical color
worn by priest and/or deacon at sacramental celebrations
 3. Cincture - a cord used to belt the alb
 4. Chasuble - the outer garment of a liturgical color
worn by the (main) celebrant of the Eucharistic liturgy

D. SACRED VESSELS USED AT MASS

1. Chalice - a consecrated cup that holds the wine
2. Paten - a flat plate for the host of the same material as the chalice
3. Ciborium - container for hosts distributed in communion

E. OTHER OBJECTS RELATED TO THE MASS

1. Altar - a symbol of Christ; a table of solid or suitable material for the meal of sacrifice, the Eucharist
2. Ambo (pulpit) - place to proclaim the Scriptures
3. Tabernacle - secure place to reserve the Blessed Sacrament
4. Pyx - container for carrying the consecrated host to the sick
5. Lectionary - the book containing the collection of Scripture readings
6. Sacramentary - the celebrant's book containing the Mass prayers
7. Cruets - water and wine containers
8. Altar Candles
9. Linens
 - a) Altar Cloth - usually a white linen to cover the altar
 - b) Corporal - a square of linen cloth placed upon the altar and upon which the chalice and paten are placed
 - c) Purificator - a piece of linen used to cleanse the chalice
 - d) Finger towel - a piece of cloth the priest uses to dry his hands before the Eucharistic Prayer
10. Cross
11. Sanctuary Lamp - lit candle indicating presence of Jesus Christ in the Tabernacle

II. MASS AND EUCHARIST

- A. AS A MEMORIAL (1356-58)
- B. AS AN ACT OF THANKS AND PRAISE (1359-61)
- C. AS A SACRIFICE (1362-68)
- D. AS A SOURCE OF GRACE (1996-97, 2003)
- E. AS A SOURCE AND SIGN OF UNITY Jn. 17:20-21

III. MARY (964, 971, 1172)

- A. TITLES OF MARY
 - 1. Mother of God Lk. 1:26-38, 46-56
 - 2. Our Mother (966, 968-69)
- B. DAYS IN HONOR OF MARY

May or June (variable) Immaculate Heart of Mary
(Saturday following the Second Sunday after Pentecost)

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)

IV. MAY DEVOTIONS

- 1. Entire month of May in the Church is dedicated to Mary.
Traditional color is light blue.
- 2. Special activities
 - a. Make a shrine in the classroom and/or at home
 - 1) Statue or picture/icon of Mary
 - 2) Rosary
 - 3) Flowers
 - b. Pray the Rosary
 - c. Encourage the family Rosary

V. LITURGICAL YEAR (1171)

A. EASTER SEASON (1168-69)

Sunset of Easter Sunday to sunset of the Solemnity of Pentecost

1. Easter Sunday: liturgical color is white for joy, glory, innocence
2. Pentecost: liturgical color is red for the Holy Spirit

B. Ordinary Time

Liturgical color is green for hope, growth, life

C. OTHER CELEBRATIONS

1. Trinity Sunday: Sunday after Pentecost
2. Corpus Christi: Sunday after Trinity Sunday

VI. PRAYER

A. Traditional

1. The Angelus

B. Spontaneous (See Prayer Appendix)

1. The “Jesus Prayer”
2. Meditation
3. Guided Meditation

VII. SACRAMENTALS

A. Holy Actions

Laying on of Hands

B. Holy Objects

1. Rosary
2. Scapular (a devotional article of two small double squares of cloth suspended on strings that can be worn by anyone)

VIII. 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, and Community Participation

Rights and Responsibilities of the Human Person

Option for the Poor and Vulnerable

A. Mission Awareness: generosity to those less fortunate

1. Participate in parish and/or school collections:
Food, clothing, toys, etc.

2. Connect with Archdiocesan Social Service Agencies

3. Support Parish Outreach Projects

B. Forgiveness: importance of asking for forgiveness of those we hurt

1. Encourage students to ask for forgiveness

2. Encourage students to forgive others

3. Reverence for one another.

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

HOLY DAYS OF OBLIGATION

In the United States, there are six holydays:

1. Mary, Mother of God, January 1
2. Ascension Thursday
3. Assumption, August 15
4. All Saints, November 1
5. Immaculate Conception, December 8
6. Christmas, December 25

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

Grade 2

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

Grade 2

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.