

Religion Guidelines

Archdiocese of Philadelphia

These Religion Guidelines are those published in 2000 reformatted into trimesters. 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, Feasts and Special 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.

GRADE 5

First Trimester

I. SACRAMENTS

(1084, 1114, 1131, 1210)

A. DEFINITIONS

(Outward signs instituted by Christ to give grace.)

1. Sacraments are symbolic actions which effect what they symbolize.
2. Jesus is the perfect sacrament of God communicating God's life to us.
3. The Church is the sacrament of Jesus' presence among us carrying on his mission.
4. Sacramental symbols are words, objects, or gestures which contain the divine reality they signify.

B. PURPOSE OF THE SACRAMENTS

(1123)

1. Through the sacraments Jesus makes us holy.
2. In the sacraments, part of the public worship of the Church, the whole Church gives worship to God.
3. Through *grace* we are made like Jesus Christ.

(2017-24)

- a. Grace was made possible for us by Christ's life, death, and resurrection.
- b. God gives us grace so we can respond to the invitation to be his adopted children.
- c. When we come to the sacraments with faith, Jesus offers us special *sacramental* grace.

II. SACRAMENTS OF INITIATION

BAPTISM, CONFIRMATION, EUCHARIST

A. MEANING OF INITIATION

The journey, in steps, that a person takes to share in the life of God and join the Church, the People of God.

B. BAPTISM

(1275-84)

1. Baptism cleanses us from original sin,
makes us children of God and members of the Church.
 - a. Original Sin occurred at the beginning of human history.
We inherit this sin from Adam and Eve because of their disobedience to God.
 - b. Baptismal promises invite the candidate to reject sin and to acknowledge one's faith in Jesus Christ.
 - c. Baptism is the first sacrament one receives;
it marks one forever as belonging to Jesus Christ.

2. Ordinary minister

- a. Priest or deacon
- b. In case of emergency, any person with the proper intention

3. Godparents

(1255)

- a. Firm believers, who with the parents, are ready and able to help the newly baptized
- c. Task is a truly essential role in the Church.

4. Rite of Baptism

(1239)

- a. *Rites* are ceremonies in liturgical worship
- b. The words and actions of each sacrament are the *rite* of that sacrament.

1) Sign of the Cross

(1235)

The priest welcomes the candidates, calls them by name, and claims them

for Christ by making the sign of the cross on their forehead.

2) Scripture (1236)
The Word of God is proclaimed.

3) Oil
The candidates are anointed with the Oil of Catechumens.

4) Water (1238)
a) The water is consecrated by a prayer.
b) The Baptismal promises are made.
c) The triple pouring of water on the candidate's head or immersion in water using the words: (1239-40)

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

5) Chrism (1241)
The newly baptized are anointed with *sacred chrism*, perfumed oil consecrated by the bishop.

6) White garment (1243)
The newly baptized are clothed with Jesus Christ.

7) Candle (1243)
A candle lit from the Easter/Paschal Candle reminds everyone that at Baptism we receive the light of Christ.

5. Adult Baptism (1232)

a. Adults who wish to belong to the Catholic Church journey through the R.C.I.A.
(Rite of Christian Initiation of Addults)

b. The Code of Canon Law regards anyone who is not an infant as an adult, that is those who have reached the use of reason. (See Canon 852.1)

c. Catechumens are unbaptized persons

1) They decide whether they want to *convert* and become a new person in Christ.

Conversion is a movement from unbelief to belief.

2) During the Easter Vigil, they celebrate the three sacraments of Initiation: (1249)
Baptism, Confirmation, Eucharist

3) With other members of the Catholic Church they declare their belief in God and the teachings of Jesus and his Church.

4) Catechumenate (1230)
Period of catechesis so that the catechumen grows in faith and is ready to celebrate the Sacraments of Initiation.

C. CONFIRMATION (1285)

1. The Sacrament of Confirmation is necessary for the completion of baptismal grace. In this sacrament, we receive gifts from the Holy Spirit in order to help us more effectively live out our witness to Jesus Christ.

a. Confirmation renews and strengthens our baptismal call to witness to Jesus Christ.

b. Confirmation is a call to serve.

- 1) To pray as Jesus prayed.
- 2) To love and serve God as Jesus did.
- 3) To follow the teachings of Jesus and his Church.
- 4) To spread the Good News to others.

5) To work for the Church.

c. Ordinary Minister - the Bishop (1312-13)

d. Confirmation Candidates
Those who are to be confirmed.

e. Sponsors (1311)

Those who provide spiritual help for the candidates preparing for Confirmation and who, by the example of their lives, show them how to live as a Christian.

It is appropriate that this sponsor be one of the baptismal godparents.

f. Confirmation usually takes place during Mass.

2. Rite of Confirmation (1320)

a. Presentation of the Candidates

After the Gospel, the candidates are presented to the bishop.

b. Homily
The bishop speaks to those assembled.

c. Laying on of hands and prayer over the candidates

d. Anointing with chrism on the forehead
in the form of the cross

Bishop: N., Be sealed with the Gift of the Holy Spirit.

Response: Amen.

Bishop: Peace be with you.

Response: And also with you.

1) A seal is a symbol of a person; (1295-96)
this seal means we belong to
Jesus Christ forever; we will serve

him and he will protect us.

2) To witness means to show by words and actions that you are a follower of Jesus Christ.

3. Effects of Confirmation

(1302-05)

a. Gifts of the Holy Spirit

1) Wisdom

Enables a person to recognize God and value the practices of the Christian way of life

2) Understanding

Enables one to see clearly into the mysteries of our faith

3) Counsel (Right Judgment)

Guides one in practical matters

4) Knowledge

Enables one to see God reflected in all creatures

5) Fortitude (Courage)

Makes one able to love God no matter what stands in the way

6) Piety (Reverence)

Helps one to love and reverence God

7) Fear of the Lord
(Wonder and Awe in God's Presence)

Helps keep one from offending God by sin

b. Fruits of the Holy Spirit

Gal. 5:22-29, (1832)

1) Church tradition lists twelve fruits

Charity, Joy, Peace, Patience (Longanimity),
Kindness, Goodness, Generosity,
Gentleness (Benignity), Faithfulness,
Modesty, Self-control (Continency), Chastity

2) Other translations list nine (736)

Love, Joy, Peace, Patience,
Kindness, Goodness, Faithfulness,
Gentleness, and Self-control

III. LITURGICAL YEAR (1163-73)

A. DEFINITION

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

B. SUNDAY

The Lord's day is the day on which we celebrate
Jesus' Resurrection. We go to Mass on this special day
to give praise and thanks to God. It is the heart of the Church's life.

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

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. Time to hear the Scriptures proclaimed inviting us to live out
the mysteries of our faith 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

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, Christmas
4. Advent symbols
 - a. 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.
 - b. Jesse Tree

E. CHRISTMAS

1. Liturgical color is white for joy, glory, innocence
2. Story of Jesus' Birth Mt. 1:18 - 2:23

F. SAINTS, FEASTS, AND SPECIAL PEOPLE

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

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

Feast: liturgies of minor 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 4

Memorial of St. John Vianney, Priest

| | |
|--------------|--|
| August 14 | St. Maximilian Mary Kolbe, Priest and Martyr |
| September 29 | Feast of Saints Michael, Gabriel, and Raphael: Archangels |
| October 1 | Memorial of St. Theresa of the Child Jesus, Virgin and Doctor (St. Therese, the Little Flower) |
| October 2 | Memorial of the Guardian Angels |
| October 6 | Blessed Marie-Rose Durocher |
| October 9 | Mother Mary Joseph Rogers, MM |
| November 1 | Solemnity of All Saints |
| November 2 | All Souls Day |
| November 4 | Memorial of St. Charles Borromeo, Bishop |
| November 23 | Blessed Miguel Agustin Pro, Priest and Martyr |
| November 29 | Dorothy Day |

IV. MARY

A. MAJOR BELIEFS

1. Mother of Christ and Mother of the Church (963, 975)
 - a. Mary is honored as the Mother of God and the Mother of the Redeemer.
 - b. Mary is the Mother of the Body of Christ, the Church.
 - c. Mary cooperated by her obedience, faith, hope, and charity in the Savior's work of redemption.

2. Mary is our spiritual Mother who continues in heaven to exercise her maternal role on behalf of us.

B. DAYS IN HONOR OF MARY

| | |
|--------------|--------------------------------------|
| August 22 | Memorial of the Queenship of Mary |
| September 8 | Feast of the Birth of Mary |
| September 15 | Memorial of Our Lady of Sorrows |
| October 7 | Memorial of Our Lady of the Rosary |
| November 19 | Our Lady of Divine Providence |
| November 21 | Memorial of the Presentation of Mary |

C. PRAYERS

1. The *Rosary*
2. The *Hail, Holy Queen*
3. The *Angelus / Regina Coeli*
4. The *Memorare*

V. PRAYER

A. DEFINITION (2559, 2626-49)

Prayer is the lifting up of the mind and heart to God.
It is communication with God.

B. KINDS OF PRAYER

1. Vocal - conversation with God using words or symbols of expression.
2. Mental - expresses one's private thoughts.
3. Liturgical - the official public worship of the Church:
the Mass, the sacraments, and the Liturgy of the Hours

C. PURPOSE

1. Adoration - to acknowledge the goodness of God
2. Thanksgiving - to praise and thank God
3. Petition - to ask God's help and mercy
4. Contrition - to express sorrow for one's sins and

to ask God's forgiveness

Second Trimester

I. SACRAMENTS OF INITIATION

BAPTISM, CONFIRMATION, EUCHARIST

A. HOLY EUCHARIST (1322)

1. The Holy Eucharist is the true Body and Blood of Jesus Christ under the appearance of bread and wine.

a. Sacrifice

“...the sacrifice Christ offered once for all on the cross remains forever present.” (1364)

b. Sacrament

Christ himself is really present under the appearances of bread and wine.

c. Communion (1330)

In the Mass Jesus Christ unites us to himself and one another.

2. Jesus' presence in the Blessed Sacrament is called the *Real Presence*.

3. Jesus is present in his Word, priests, and people. (1377)

4. Importance of the Eucharist in Life of Church (1211, 1324)

a. The center of the Church's life (1343)

b. Remembers the Lord's passion, death,

and resurrection

- c. Remembers the Last Supper
- d. Helps one to grow spiritually and overcome temptation
- e. Increases charity within the community of the Church
- f. A Sacrament of Reconciliation and completion of Initiation

5. Preparation to receive Jesus in Holy Communion

- a. We prepare to receive Jesus in the Eucharist through participating in the *Penitential Rite* and by our attentive listening to the Word of God
- b. Mortal sin separates a person from God and his people and must be confessed in the sacrament of Penance before receiving Holy Communion.
- c. Fasting - We prepare to receive Holy Communion by NOT eating or drinking for one hour. (You may have medicine or water.) Those who are sick or elderly and those who care for them need not fast.

6. Celebration of the Eucharist - The Mass (1345-1419)

The Eucharist is our greatest prayer;
it is the prayer of *thanksgiving*.

a. Introductory Rites

Make the assembly a unified community
and prepare them to listen to God's Word. (GIRM 24)

- 1) Entrance Song
- 2) Veneration of the Altar, Sign of the Cross and Greeting
- 3) Penitential Rite

4) Lord, Have Mercy

5) Gloria

5) Opening Prayer

b. Liturgy of the Word

God speaks to his people of redemption and salvation and nourishes their spirit through the proclamation of the Scriptures.

(GIRM 33)

- 1) First reading
- 2) Responsorial Psalm
- 3) Second reading
- 4) Gospel Acclamation
- 5) Gospel
- 6) Homily
- 7) Profession of Faith
- 8) General Intercessions

c. Liturgy of the Eucharist

In this meal the sacrifice of the cross is continually made present in the church when the priest carries out what Jesus did. (GIRM 48)

- 1) Preparation of the Gifts
- 2) Eucharistic Prayer
- 3) Communion Rite

d. Concluding Rite

- 1) Priest's greeting and blessing
- 2) The dismissal

7. Vessels and other objects used at Mass

- a. Chalice - the vessel used to hold the wine that will become the Blood of Jesus

- b. Paten - the plate used to hold the host that will become the Body of Jesus
- c. Ciborium - the covered cup-like vessel used to hold the consecrated hosts for the distribution of Holy Communion
- d. Altar cloth - the large cloth that covers the top of the altar
- e. Corporal - a linen cloth placed in the center of the altar on which the chalice and paten are placed
- f. Purificator - a linen cloth used by the priest to clean the chalice during Mass
- g. Finger cloth - the cloth the priest uses to wipe his fingers
- h. Cruets - containers that hold the water and wine
- i. Candles - two lighted candles are placed on the altar

8. Vestments - the official attire worn at liturgical functions

- a. Alb - a long white robe worn by the priest/deacon at Mass
- b. Cincture - a cord the priest/deacon wears around the waist
- c. Stole - 1) A long decorated strip of cloth worn by the priest/deacon
2) It is a sign of their ordination.
3) It is the color of the Liturgical Season/Feasts
- d. Chasuble - 1) A sleeveless outer vestment worn over the alb by the priest
2) It is the color of the Liturgical Season/Feasts

9. Liturgical Books

- a. Sacramentary - used by the priest for the various prayers of the Mass
- b. Lectionary / Lectionary for Masses with Children - used by the lector in proclaiming the Scriptures at Mass
- c. Book of the Gospels - used by the deacon/priest in proclaiming the Gospel at Mass

10. Liturgical Environment for Mass

- a. Altar
- b. Ambo / pulpit
- c. Celebrant's chair
- d. Tabernacle
- e. Lectern (for cantor)

11. Special Ministers

- a. Lector
- b. Cantor (and/or leader of song)
- c. Musicians
- d. Altar Server (1143)
- e. Extraordinary Minister of Holy Communion (1348)
- f. Minister of Hospitality (Usher)

12. Participation in Eucharistic Meal

- a. Communion may be received on the tongue or in the hand.
- b. Communion may be received under both species - the consecrated bread and wine

- c. Reception of Communion no more than twice
in one liturgical day

13. Worship of the Eucharist Outside of Mass

- a. Visits to the Blessed Sacrament
- b. Exposition and Benediction
- c. Forty Hours

- 1) History
- 2) Practice

II. LITURGICAL YEAR

(1168-71)

A. LENT

(1095)

- 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

B. HOLY WEEK

- 1. Palm Sunday

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
Liturgical color is red

Mt. 27, Mk. 15,
Lk. 23

- c. Holy Saturday: Easter Vigil

- 1) Service of light: blessing of the Easter Fire
- 2) Lighting of the Paschal Candle
 - a) Large candle that is a sign of the presence of the Risen Lord
 - b) A cross is cut into the candle
 - c) Alpha - Α the first letter of the Greek alphabet is traced above the cross
 - d) Omega - Ω the last letter of the Greek alphabet is traced below the cross
 - e) The numerals of the current year are traced between the arms of the cross.
 - f) Five grains of incense are inserted in the candle in the form of a cross. These symbolize the five glorious wounds of Christ.
 - g) Candle leads the procession into Church. It also leads the procession during the Rite of Baptism at the Easter Vigil and is kept near the baptismal font to be used during baptisms and funerals.

d. Easter

Sunset of Holy Saturday to sunset of Easter Sunday

C. SAINTS, FEASTS, AND SPECIAL PEOPLE

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

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

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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

| | |
|------------|--|
| December 2 | Four Women Martyrs of El Salvador: Jean Donovan |
| December 6 | St. Nicholas, Bishop Feast of the Holy Family (Sunday in the Octave of Christmas) |
| January 4 | Memorial of St. Elizabeth Ann Seton, Religious |
| January 5 | Feast of St. John Neumann, Bishop Solemnity of the Epiphany (January 6 or the Sunday between January 5 and January 8) Feast of the Baptism of the Lord (Sunday after January 6) |
| February 2 | Feast of the Presentation of the Lord |
| February 3 | Memorial of St. Blase, Bishop and Martyr |

III. MARY

A. MARY AND CHRISTIAN DEVOTION

1. The Church's devotion to the Blessed Virgin is intrinsic to Christian worship.
2. Pope John Paul II states, "Mary is present in the memorial at Mass because she was present in the Event!"
3. Other Devotions
 - a. The *Rosary* is a special prayer of devotion in honor of Mary in which we meditate on the *joyful, sorrowful, glorious and luminous* mysteries in the lives of Jesus and Mary.

- b. The *Magnificat* (Canticle of Mary) is Mary's song of praise which she prayed at the time of her visit to her cousin Elizabeth.

B. DAYS IN HONOR OF MARY

| | |
|-------------|--|
| December 8 | Solemnity of the Immaculate Conception |
| December 12 | Feast of Our Lady of Guadalupe |
| January 1 | Solemnity of Mary the Mother of God |
| February 2 | The Purification of Mary |
| February 11 | Memorial of Our Lady of Lourdes |

IV. PRAYER (2697-2724)

A. DEFINITION

Prayer is the lifting up of the mind and heart to God.
It is communication with God. It is a way of deepening our relationship with God.

B. EXPRESSIONS OF PRAYER (See *Appendix on Prayer*)

1. Journal Keeping
2. Guided Meditation
3. Shared Prayer

V. SACRAMENTALS

1. Sacred signs that bear resemblance to the sacraments (1667)
2. Prepare one to receive the fruit of the sacraments (1677)
3. Characteristics (1668)
 - a. Include a prayer
 - b. Accompanied often by a specific sign
(ex., the laying on of hands or the sprinkling of holy water)
4. Forms
 - a. Blessings (1671)

b. Consecrations

(1672)

c. Dedications (blessing of a church or altar)

V I. 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 ways to peacefully resolve peer conflicts.
2. Celebrate birthdays and cultural and ethnic heritage.
3. Discuss ways to show respect for all members of a family.
4. Brainstorm ways to express forgiveness

B. RESPOND TO COMMUNITY NEEDS

1. Participate in parish and/or school collections: food, clothing, toys, etc.
2. Connect with Archdiocesan Social Service Agencies

Third Trimester

I. THE SACRAMENTS OF HEALING (1420-21)

The Lord Jesus Christ, physician of our souls and bodies, has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation begun in the sacraments of Baptism, Confirmation, and Eucharist. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of the Anointing of the Sick. (1421)

A. THE SACRAMENT OF PENANCE AND RECONCILIATION

1. Definition (1422-24)

Penance is a sacrament through which Christ forgives the sins of those who seek his mercy.

2. Elements of the sacrament (1450-60)

- a. Know your sin (*examination of conscience*)
- b. Sorrow for sin (*contrition*)
- c. Acknowledgment of sin (*confession*)
- d. Firm purpose not to sin again (*amendment*)
- e. Completion of Penance given by the priest (*satisfaction*)
- f. Sign of God's forgiveness (*absolution*)

3. Understanding of Sin (1455-58)

a. Definition - any deliberate thought, word or action through which we refuse to love God, others and ourselves.

b. Types

1) Original Sin (388-89)

a) Sin of Adam and Eve

b) Loss of original holiness and justice (416)

c) Human nature is weakened and inclined to sin (418)

2) Personal Sin (1849-51, 1872-73)

a) Mortal Sin - a serious offense against God which results in a total break in our friendship with him.

1) Grave and serious matter

2) Clear knowledge

3) Full consent

b) Venial Sin - a less serious sin which harms but does not break our relationship with God.

3) Social Sin (1928-48)

a) Any unjust structure, system, or attitude that denies people their rights and dignity, i.e., communism, racism, segregation

b) Prejudice and discrimination against ANY group; the Arms Race; refusing to share wealth and the goods of the world

4) Sins against life (2258-2330)

a) Abortion, murder, terrorism

b) Abuse of drugs and alcohol

c) Discrimination of race, sex or age

d) Nuclear war

4. Grace (2003)

a. Definition

Grace - God's divine life in us.

It is a special gift that God freely gives so that we may share in his happiness.

b. Effect - we share in God's life.

5. Forgiveness

a. It begins with God's mercy and love that comes to us in Jesus Christ and the Holy Spirit.

b. God's mercy and love enables us to forgive ourselves and others.

6. Rite of Reconciliation

a. Preparation

1) Praise of God for the forgiveness of sin through the death and resurrection of his Son

2) Thank God for his grace in your life

3) Examine where you have failed / sinned in love of God and neighbor (examination of conscience)

b. Celebration of the Rite

1) Communal celebration with individual confession and absolution

2) Individual confession and absolution

a) Face to face exchange

b) Kneeling at the fixed confessional grill

7. Frequency of Reception

a. It is recommended that we receive the sacrament of Penance regularly.

b. We are obligated to confess mortal sins.

8. The *Seal of Confession* - the priest is never allowed to reveal what has been told him in confession.

B. THE ANOINTING OF THE SICK

(1499-1532)

“Is any among you sick? Let him call for the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.”

Jas. 5:14-15, (1526)

1. Definition

(1527)

- a. Anointing of the Sick is a sacrament through which Jesus Christ offers the healing, strengthening power of the Holy Spirit.
- b. The sacrament confers a special grace on the Christian experiencing the difficulties of a grave illness or old age.
- c. The sacrament may be received each time one falls seriously ill. (1529)

2. Rite of Anointing of the Sick (Outside of Mass)

a. Introductory Rites

- 1) Greeting: the priest greets all with peace and asks the family to pray that God bless all present.
- 2) Sprinkling with Holy Water: Renewal of one's Baptism
- 3) Instruction: brief explanation of the origin of the sacrament (Rooted in the Letter of St. James)
- 4) Penitential Rite or reception of the Sacrament of Penance

b. Liturgy of the Word

- 1) Reading
- 2) Response

c. Liturgy of Anointing

- 1) Litany
- 2) Laying on of Hands
- 3) Anointing
- 4) Lord's Prayer

d. Liturgy of Holy Communion

- 1) Reception of Holy Communion
- 2) Prayer

e. Concluding Rite: Blessing

3. Effects of the Sacrament

- a. Spiritual healing: one experiences spiritual healing - the presence of Christ in their sickness and the grace not to lose faith
- b. Physical healing: at times physical healing can occur

4. This Sacrament may be received more than once.

II. THE SACRAMENTS AT THE SERVICE OF COMMUNION (1534-1600)

The whole Church is a priestly people.

(1591)

Through Baptism we are all members of the Body of Christ and we are consecrated for the common priesthood of all the faithful. We are called to worship, praise, petition, and thank God as Jesus Christ did.

Others are called to nurture and build up the unity of the Body of Christ through particular consecrations.

A. HOLY ORDERS

1. Definition

a. A person is consecrated in the name and person of Jesus Christ to serve God and the people of God.

b. It is a sacrament of apostolic ministry (1536)

2. Purpose

a. To help people grow as members of the Body of Christ Lk. 22:24-27

b. To preach and teach God's Word

c. To celebrate the sacraments with the faithful

3. Ministerial priesthood: Degrees of Holy Orders (1554)

a. Episcopacy - Bishops (886, 1555-61)

1) As a successor of the apostles, he possess the fullness of Holy Orders:

- preaching the Gospel
- celebrating sacraments
- nurturing the unity of the church through charity

2) Chief shepherds, teachers, and rulers of dioceses (groups of parishes in a geographic location)

3) Symbols of a bishop

a) Ring - symbol of the bond between the bishop and his people

b) Miter - liturgical headdress that signifies the office of bishop, cardinal, or pope. (The front and back pieces of material represent the Old and New Testaments.)

c) Crosier - the staff carried by the bishop that symbolizes his role as chief shepherd

b. Presbyterate: Ordained priests (1562-68)

- 1) Co-workers of the bishop
- 2) Signed with a special character enabling them to act in the person of Christ (1563)
- 3) Consecrated to preach the Gospel and celebrate the sacraments
- 4) Variety of ministry for priests
 - a) Pastors
 - b) Teachers
 - c) Chaplains
 - d) Missionaries
 - e) Religious Orders
(Jesuits, Augustinians, Vincentians, etc.)
- 5) Symbols
 - a) Alb
 - b) Stole
 - c) Chasuble

c. Deacons (1569-71)

- 1) Assist the bishops and priests in service
 - a) Proclaim the Gospel and preach
 - b) Distribute Communion
 - c) Baptize
 - d) Preside over funerals
 - e) Bless marriages
 - f) Participate in works of charity
- 2) Kinds
 - a) Transitional deacons
 - those preparing for priesthood:
make promises of celibacy
and obedience to the bishop

b) Permanent deacons

- unmarried men who promise
celibacy and obedience to the bishop

- married men who promise
obedience to the bishop

3) Symbols

1) Alb

2) Stole

3) Dalmatic (outer garment)

3. Rite of Ordination

a. Laying on of Hands: ritual invoking the Holy Spirit

b. Prayer of Consecration: asking God the Father
to send the Holy Spirit and consecrate
these men in the person of Jesus Christ

B. THE SACRAMENT OF MATRIMONY

(1601-58)

1. Definition

a. Matrimony is the union of two people
who freely enter into a loving covenant
with each other in Christ.

b. A sacred sign that gives witness to the world
of the love between Christ and
his Bride, the Church

2. Purpose

a. Husband and wife grow in union through
faithfulness to each other until death

b. Couple accept children and intend to raise them in the faith

3. Rite of Marriage

- a. Ministers - the wife and husband
- b. Exchange of vows
- c. Nuptial Blessing

III. LITURGICAL YEAR (1163-73)

C. EASTER SEASON (1168-69)

Sunset of Easter Sunday to sunset of the Solemnity of Pentecost

- 1. Easter Sunday: liturgical color is white
for glory, joy, innocence Mt. 28:1-15, Mk. 16:1-8,
Lk. 24:1-12, Jn. 20:1-10
- 2. Ascension Thursday: liturgical color is white
marks the end of Jesus' earthly appearances Mt. 28:16-20,
Mk. 16:19-20
Lk. 24:50-53,
Acts 1:6-12
- 3. Pentecost: liturgical color is red
for the Holy Spirit Acts 2:1-4
 - 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, FEASTS, AND SPECIAL PEOPLE

- March 3 Feast of St. Katharine Drexel, Virgin
- March 17 Memorial of St. Patrick, Bishop

| | |
|----------|--|
| March 19 | Solemnity of St. Joseph, Husband of Mary |
| March 24 | Archbishop Oscar Romero |
| April 15 | Blessed Damien of Molokai |
| May 1 | Memorial of St. Joseph the Worker |
| June 24 | Solemnity of the Birth of St. John the Baptist |
| June 29 | Solemnity of Saints Peter and Paul, Apostles |
| July 1 | Blessed Junipero Serra, Priest |
| July 6 | St. Maria Goretti, Virgin and Martyr |
| July 14 | Blessed Kateri Tekakwith, Virgin |
| July 25 | Feast of St. James, Apostle |

IV. MARY

A. SHRINES TO OUR LADY

1. Shrine of Our Lady of Czestochowa
Doylestown, PA
2. National Shrine of the Immaculate Conception
Washington, D. C.
3. Shrine of Our Lady of Guadalupe
Mexico

B. DAYS IN HONOR OF MARY

| | |
|----------------|-------------------------------|
| March 25 | Solemnity of the Annunciation |
| May 31 | Feast of the Visitation |
| May (variable) | The Immaculate Heart of Mary |
| July 16 | Our Lady of Mount Carmel |

August 15
August 22

Solemnity of the Assumption
Memorial of the Queenship of Mary

V . 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 THOSE WHO SUFFER

1. Participate in the Lenten parish / school programs
2. Discuss ways students can help to alleviate problems of hunger, disease, poverty

B. AWARENESS OF THE IMPORTANCE OF WORK

1. Discuss ways to show respect for the work of others
2. Determine ways to show appreciation for the jobs of those in the local community
3. Evaluate how homework and home / classroom responsibilities help build respect for the value of work

St. Raphael appears in the *Book of Tobit* as a companion on the long journey that young Tobit must make: “*But Raphael said to them: No need to fear; you are safe. Thank God now and forever. As for me, when I came to you it was not out of any favor on my part, but because it was God’s will. So continue to thank Him every day; praise Him with song.*” (Tobit 12:17-18)

October 1 *Memorial of St. Theresa of the Child Jesus, The Little Flower, Virgin and Doctor*

October 2 *Memorial of the Guardian Angels* Ex. 23:20-21

October 6 *Blessed Marie-Rose Durocher*

Born October 6, 1811 at St. Antoine in Quebec, Canada, she was the tenth and youngest child of her family. She was educated in St. Denis and Montreal under the direction of the Sisters of the Congregation of Notre Dame. For thirteen years she assisted her brother, a parish priest, in the parish household. She established the first Canadian parish Sodality for young women. In 1843, she founded the Sisters of the Holy Name of Jesus and Mary, who were dedicated to Christian education. Her concern was always for the poor. She died at the age of thirty-eight on October 6, 1849.

(The Liturgy of the Hours Supplement: New Feasts and Memorials, Catholic Book Publishing Co., 1992)

October 7 *Memorial of Our Lady of the Rosary*

October 9 *Mother Mary Joseph Rogers, MM*

Mary Josephine Rogers (Mother Mary Joseph) was born in 1882. She had a great desire to organize Catholic students to help the foreign missions. With Fr. James Walsh she founded the Order of Maryknoll Sisters, the first American congregation of women dedicated to the work of the foreign missions. She died October 9, 1955.

(The Woman’s Prayer Companion, the Carmelites of Indianapolis, 1994)

November 1 *Solemnity of All Saints*

November 2 *All Souls Day*

November 4 *Memorial of St. Charles Borromeo, Bishop*

St. Charles Borromeo was born in Lombardy in 1538. He became a civil and canon lawyer. Then he was made cardinal and bishop of Milan by his uncle, Pope Pius IV. He truly shepherded his people by his care for them.

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 12th century, then spread to Spain and then to Puerto Rico.

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

This celebration of Mary is based on the ancient tradition that tells us that Mary, when she was three years old, was brought to the temple in Jerusalem and dedicated to God. The Church of St. Mary was built in Jerusalem near the site of the temple. This day commemorates the dedication of this Church.

November **23** *Blessed Miguel Agustin Pro, Priest and Martyr*

Miguel Pro was born in Mexico on January 13, 1891. He became a Jesuit in 1911 and after studying in the United States, Spain, and Belgium returned to Mexico. He carried out his work secretly due to a time of religious persecution. Eventually he was arrested on false charges and condemned to death. This sentence was carried out by shooting on November 23, 1927. On September 25, 1988 Pope John Paul II beatified Miguel Agustin Pro at St. Peter's in Rome. (The Liturgy of the Hours Supplement, Catholic Book Publishing Co., 1992, p. 27-28)

November **29** *Dorothy Day*

Dorothy Day had a passionate love for the poor, the outcast, and the downtrodden. She died November 29, 1980. (The Woman's Prayer Companion, the Carmelites of Indianapolis, 1994, p. 191)

December **2** *The Four Women Martyrs of El Salvador: Jean Donovan*

Jean was born in the state of Connecticut. She was a good student in college and became

who is the Second Person of the Blessed Trinity, she can truly be called the Mother of God. Devotion to Mary as Mother of God continued to spread from this time to the present.

January **4** *Memorial of St. Elizabeth Ann Seton, Religious*

January **5** *Feast of St. John Neumann, Bishop*

Born in Bohemia on March 20, 1811, John dedicated his life to missionary work in the United States especially in Ohio, Pennsylvania, and Maryland. As a priest and later as a bishop, he worked tirelessly to educate the members of the Church. He increased the number of parochial schools in Philadelphia, instituted the Forty Hours devotion, and constructed a cathedral. Bishop Neumann died on January 5, 1860, was beatified in 1963, and canonized by Pope Paul VI in June 1977.

Solemnity of the Epiphany
(January 6 or the Sunday between January 5 and January 8)

Feast of the Baptism of the Lord
(Sunday after January 6)

February **3** *Memorial of St. Blase, Bishop and Martyr*

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

Our Lady appeared to a fourteen year old girl named Bernadette Soubirous in 1858 in a grotto in Lourdes, France. Bernadette saw Our Lady eighteen times from February 11 to July 16. During the visits of Mary, miraculous things happened. Water flowed from a spring that welled up into the grotto after Bernadette dug in the earth. This spring continued to flow until it was producing 32,000 gallons of water daily - and this water continues to flow. Our Lady told Bernadette that she was the "Immaculate Conception." The dogma of the *Immaculate Conception* had recently been proclaimed by the Church. Today over two million people every year travel to Lourdes, France to pray in the church built on the site of the apparition, wash in the bath flowing from the spring, and sing in the procession. There the people envision Our Lady of Lourdes as she appeared to Bernadette dressed in white, with a blue sash, holding a rosary and with yellow roses at her feet.

March **3** *Feast of St. Katharine Drexel, Virgin*

Saint Katharine Drexel was born in Philadelphia on November 26, 1858. Her mother died when she was a baby. Her stepmother was a wonderful woman. Katharine's family was very wealthy, but she was taught to be especially concerned about the poor. When Katharine grew up, she was very generous with her time and her money. She turned her energies and her fortune to the poor and forgotten. She worked with the African-American and Native-American peoples. In 1891, she began the Sisters of the Blessed Sacrament. She became known as Mother Katharine. The Sisters center their life around Jesus in the Eucharist. The community of Sisters started schools, convents, and missionary churches. In 1925, they established Xavier University in New Orleans. Mother Katharine Drexel died on March 3, 1955 at the age of ninety-seven. She was declared *blessed* by Pope John Paul II on November 20, 1988. Pope John Paul II proclaimed her a *saint* on October 1, 2000. (From Saints for Young Readers for Every Day Volume 1)

March 17 *Memorial of St. Patrick, Bishop*

March 19 *Solemnity of St. Joseph, Husband of Mary*

March 24 *Archbishop Oscar Romero*

Oscar Romero was the archbishop of San Salvador, El Salvador and became known as a defender of the poor. In his homilies and his weekly radio program, he spoke for justice and against violence. Like Christ, he called both rich and poor to conversion and forgiveness. He was assassinated as he offered Mass on March 24, 1980. (From Saints in Action, Benziger)

March 25 *Solemnity of the Annunciation* Lk. 1:26-38

April 15 *Blessed Damien of Molokai*

Joseph "Jeff" de Veuster was born in 1840. He was the son of Belgian farmers. He joined the Congregation of the Sacred Heart. These missionaries were responsible for the Catholic faith on the Hawaiian islands. Jeff chose the name "Damien." Everyone loved Damien. He spent eight years traveling by horseback and by canoe to serve among the people. The Bishop asked for a volunteer priest to go to the island of Molokai. The section of the island called Kalawao was the "living graveyard" for people dying of leprosy. There were no health care facilities, no law enforcement, and no priests on Molokai. The people were in desperate need of help. Father Damien went to Honolulu to confront the members of the board of health. They told him that he could not travel back and forth. He returned to Molokai and labored for eighteen years until his death. Molokai took on a whole different meaning. It became an island of Christian love. Father Damien became a leper. He died on April 15, 1889 at the age of forty-nine and was buried at Molokai. He was proclaimed "Blessed" by Pope John Paul II in 1994. (From Saints for Young Readers for Everyday Volume 1)

May **1** *Memorial of St. Joseph the Worker*

May **31** *Feast of the Visitation*

In the Gospel of St. Luke we read about the visit by Mary to her cousin Elizabeth after she was asked to be the Mother of God. Elizabeth greeted Mary as the Mother of the Lord and Mary responded with words which are now known as the *Magnificat*. (Lk. 1:46-55) The name of the prayer comes from the Latin word *magnificat*, which can be translated as “My soul magnifies the Lord.” The Church considers Mary as a Christ-bearer. By the power of the Holy Spirit, Mary physically brought Jesus to the world. Secondly, Mary brings Jesus spiritually to everyone by the holiness of her word and example.

May (variable) *Memorial of the Immaculate Heart of Mary*

In 1944, Pope Pius XII consecrated the world to the Immaculate Heart of Mary and recommended devotion to Mary’s Immaculate Heart. In the Gospel we read that Mary “treasured all things in her 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. The celebration of this feast varies according to the date of Easter.

June **24** *Solemnity of the Birth of St. John the Baptist*

John was son of Zechariah and Elizabeth. Luke’s Gospel relates the story of his birth to aged parents, his divinely chosen name, and his kinship to Jesus. As an adult, John becomes the prophet in the wilderness announcing the coming of the Messiah. Jesus comes to John to be baptized. Later, John is imprisoned by Herod and beheaded.

June **29** *Solemnity of Saints Peter and Paul, Apostles*

St. Peter was a fisherman from the Sea of Galilee. Peter’s younger brother, St. Andrew, had drawn him to Jesus. Peter became the leader of the early Christian Church and is the first Vicar (Pope) for Christ on earth.

St. Paul, apostle to the Gentiles, was born Saul, of Jewish parents in Tarsus. As a highly educated Jew, Paul persecuted Christians. As Paul was on the road to Damascus to search for Christians, he encountered Christ in a vision. From that moment, Paul became a zealous follower of Jesus. He preached the Good News to both Jews and non-Jews (Gentiles) and he wrote many letters (epistles) that are a part of our Bible today.

July

1

Blessed Junipero Serra, Priest

Junipero Serra was born in 1713. When he grew up he studied to become a priest. After his ordination, he began his missionary work in Mexico and then in California. He found nine missions along the California coast from San Diego to San Francisco. He died in Monterey on August 28, 1784 and is buried in the mission church of St. Charles Borromeo, which he founded.

July

6

St. Maria Goretti, Virgin and Martyr

Maria was born in 1890 in a little village near Anzio, Italy. Her parents were poor farmers who needed Maria's help with the younger children. As a child she was nicknamed Marietta (little Maria). Maria managed the job of cooking, cleaning, and mending as her mother tended the farm. Most of the time she was home alone with the younger children. On one such day, a neighbor's son, Alessandro, tried to make her commit a sexual act with him. Refusing his advances, Maria made him angry and he stabbed her fourteen times. She lived long enough to name and to forgive her murderer. Maria was canonized on July 25, 1950 by Pope Pius XII in the presence of her mother, her family, and her murderer (who repented and converted in prison).

July

14

Memorial of Blessed Kateri Tekakwitha, Virgin

Kateri was born in New York in 1656. Both of her parents died in a smallpox epidemic when she was fourteen. She was then raised by an uncle among the Mohawks where she first was introduced to Christianity. She was baptized on Easter Sunday, April 5, 1676. She suffered harassment and persecution because of her conversion to Christianity. She fled to a village on the Saint Lawrence River and led a life of great virtue and charity. She died at the age of twenty four in Canada. Devotion to her, known as the Lily of the Mohawks, spread throughout Canada and the United States. Pope John Paul II declared her "Blessed" on June 22, 1980. (The Liturgy of the Hours Supplement: New Feasts and Memorials, Catholic Book Publishing Co., 1992)

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.

July

25

Feast of St. James, Apostle

St. James and his brother St. John the Apostle were sons of Zebedee. He was born at Bethsaida. He was put to death by King Herod around the year 42. (Christian Prayer, 1976, p. 1199)

Prayer

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.

Breath in. **PAUSE.** Breath 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.

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|----------|-----------------|---------------|
| 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:

- How would you feel if you had been at the Last Supper?
- How do you think Jesus felt when His friends, the apostles, all walked away from Him?
- 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.
3. 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.

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 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; if possible darken the room, have a lit candle. 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 prepare, 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 is 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*.