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My Dear Brothers and Sisters in Christ,

Praised be Jesus Christ, now and forever!

It is with particular joy and gratitude to Almighty God that I present to you this K-8 curriculum for faith formation and education to be used throughout the entire Diocese of Marquette.

I am deeply grateful to the Faith Formation Advisory Committee for the development of this curriculum. It was no small task to put this curriculum together, and I appreciate the long hours and hard work that they have done. I am also grateful to all the donors to our Legacy of Faith diocesan endowment, whose generosity will enable the implementation of this curriculum and training for catechists with little or no financial burden to the parishes and missions.

I have long believed that a universal curriculum for faith formation in our Diocese was a necessary vehicle for ensuring the adequate education of our children in the precious Faith that has been handed on to us. We seek to form not only the minds of our children in the ways of our Faith, but also their hearts, to know and love the Lord and one another. The issuance of this curriculum brings that desire to fruition.

This curriculum places responsibility for the faith formation of our children on many shoulders. These include pastors, associate pastors, pastoral coordinators, faith formation coordinators, catechists and other lay ecclesial ministers.

I wish to emphasize, however, that the primary responsibility for the faith formation and education of children lies squarely with their parents. In the strongest terms possible, I urge parents to take up this role in a serious way and cooperate fully with the implementation of this curriculum. This includes your personal commitment and cooperation with the parental expectations outlined in the curriculum and also ensuring your children's attendance and participation in the faith formation sessions at school or in the parish. There is no greater gift you give your children!

This curriculum is mandatory for all of the schools, parishes and missions of the Diocese of Marquette. Its full implementation will be required as of the Fall of 2009.

I place this curriculum in the loving arms of our Immaculate Mother and ask her intercession for our children, that they may come to know, love and serve the Lord in this life in order for them to be happy with Him forever in the life to come.

Sincerely yours in Christ,

Most Reverend Alexander K. Sample
Bishop of Marquette



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Dear Catechetical Leaders,

In this year of St. Paul, the Apostle to the Gentiles, with joy and thanksgiving the *Faith Formation Curriculum for Kindergarten through Grade Eight* for the Diocese of Marquette is being published and distributed for use in our parishes, missions, and schools.

The curriculum provides those engaged in the catechetical mission of our diocese, with clear and concrete guidelines for passing on the faith in the parishes and missions across the Upper Peninsula of Michigan. Use of the curriculum will ensure consistent and thorough teaching of our beloved Catholic faith. It is to be used by pastors, parish leaders, faith formation coordinators, and catechists as they work to further the Church's fundamental mission to "make disciples of all nations." (Mt 28:19)

Acknowledging the role of parents as the primary educators of their children in the faith, the curriculum provides expectations of parents for each grade level. These expectations will assist parents to fulfill the promises they made at their child's baptism to raise them in the faith. They outline specific ways for parents to take an active role in the religious education of their children and help them reinforce and support the work of catechists.

The curriculum was developed by the Faith Formation Advisory Committee whose members represent the seven vicariates of the diocese. I would like to express my gratitude to the members of this group who have given so freely of their time and talents in the development of this document. They truly exemplify how "Catechesis is a collaborative effort within the diocese." (*National Directory for Catechesis*, 218)

As you continue your ministry to hand on the teachings of Christ to those being catechized, prepare them for the sacraments, orient them toward a life according to the moral teachings of Christ, and lead them to pray with Christ, this curriculum will be an invaluable resource. (NDC, 101)

A handwritten signature in cursive script that reads "Denise M. Foye".

Denise M. Foye
Director of the Office of Faith Formation

Faith Formation Curriculum and Standards

Diocese of Marquette

Introduction

Welcome to the Faith Formation (Religious Education) Curriculum and Standards for children in the Diocese of Marquette. The grade-based curriculum and standards presented herein are prescribed for use in all Catholic schools, parishes, and missions of the diocese beginning in the fall of 2009.

Catechists *and parents* alike are expected to participate fully in the faith formation of all our children. Catechists are to prepare and deliver clear, relevant lessons based on this curriculum and standards document, in accordance with the teachings of the Catholic Church. Parents are expected to support the catechists and their classroom activities, fulfill the “Expectations of Parents” stated in this document, and actively develop their own faith, which they in turn will hand on to their children.

This Faith Formation Curriculum and Standards document brings together the current wisdom of the Church about catechesis as expressed in the *Catechism of the Catholic Church* (CCC) and the *National Directory for Catechesis* (NDC). Catechesis is “an education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ” (CCC Glossary). Catechesis should be holistic and should involve three areas: being, knowing, and doing. This document endeavors to balance what Catholic students should know, what they should be able to do, and how they should be living, all of which will allow them to become true disciples of Jesus Christ.

The Aim of Faith Formation (Catechesis)

Faith formation is both evangelical and relational. Between our classroom-based faith formation programs and our faith-oriented family activities in the home (the domestic church), we are called to go beyond instilling mere academic knowledge to providing ongoing opportunities for people to develop a lifelong personal relationship with Jesus Christ. Catechesis must form people who will be active participants in their faith community and in its celebration of the Liturgy, of the Sacraments, and of Catholic traditions.

This is our mission as catechists. Beginning in early childhood, children should receive the kind of faith formation that equips them with the tools and the hunger to continue to seek deeper faith formation throughout their lives. As truly well-formed Catholics, they are then sent to fulfill the call and promise of their baptism, armed with a spirituality of openness and receptivity to growth and to further faith development.

To foster an environment in which persons can be formed in faith, *religious educators must be open to their own growth and development*. Regular participation in the sacramental life of the Church (i.e., regular participation in Mass and the Sacrament of Penance and Reconciliation), active study of the Word, ongoing exploration of Church doctrine and tradition, and a full prayer

life are indispensable. It has been said that while children may not remember every detail of what we teach, they will certainly remember who we are as persons of faith and as disciples of Jesus Christ. For this reason, the Diocese of Marquette requires all catechists to fully participate in the diocesan program for formation of catechists and to be exemplary Catholics in their parish and personal lives.

Parents, of course, are the primary educators of their children. They spend much more time with their children than do catechists. They create the home environment in which the child develops, and they are daily examples for their children of how to live a Christian life. When a child is baptized, parents accept the responsibility, in their gratitude to God, to assist the child to know, love, and serve God and to prepare the child to celebrate Confirmation and participate in the Holy Eucharist. To fulfill their responsibilities, parents too must grow and develop in their own faith by studying God's Word, participating in the sacraments (Eucharist and Reconciliation), and prayer. Routinely discussing their faith with other parents, exploring the *Catechism of the Catholic Church*, and asking questions of their pastor are all means of helping their faith grow. To help focus the efforts of parents in educating their children, and to enable them to support the religious instruction provided by catechists, the expectations of this diocese for parents are listed by grade of the child in Part 5 (page **Error! Bookmark not defined.**) of this document: "Expectations of Parents." Coordinators of faith formation and catechists at each parish, mission, and school must communicate these expectations to the parents at the beginning of each school year and repeat them as needed throughout the school year.

Curriculum Goals and Standards

The overall structure of the curriculum and standards in this document is simple and straightforward. Catechetical objectives for each grade level, Kindergarten through Eighth Grade, are established under **five topics**: Sacred Scripture plus the four "pillars" of the *Catechism of the Catholic Church*: Creed, Liturgy and Sacraments, Christian Morality, and Prayer.

A potential sixth topic, Social Justice, is not developed here with its own unique set of objectives, because elements of social justice are interwoven throughout the five specified topics, especially in Sacred Scripture, Christian Morality, and Prayer. The children's faith and their sense of responsibility for social justice are to be developed through the catechists' lessons based on the learning objectives listed under the five main topics. For example, scripture lessons on the Golden Rule and on the Parable of the Good Samaritan will inherently have social justice implications, and these must be included, but teaching these subjects under Scripture or Christian Morality keeps the focus on Jesus as the teacher and exemplar of how we are to live—rather than doing good simply for the sake of doing good.

For each of the five main topics of the curriculum, there are performance standards, learning objectives by grade within that topic, expressions of faith (behaviors) to be exhibited by the students based on their growing knowledge and faith, and expectations of parents by grade level as to how they are to support their children and the catechist. In addition, there are specified vocabulary words by grade, so that students will know "the language" of their faith, as well as traditional prayers to be learned in each grade.

The curriculum is a “spiraling curriculum,” meaning that some of the things taught at lower grades are re-taught more comprehensively at higher grades. This provides review and reinforcement from one year to the next. For principals, directors of faith formation, faith formation coordinators, and catechists who wish to observe how individual elements of a topic spiral up through the grades, this can most easily be done in the “Curriculum by Topic” portion of this document beginning on page **Error! Bookmark not defined..** For catechists primarily interested in assimilating all the learning objectives for their own grade, they should refer to the “Curriculum by Grade” portion beginning on page **Error! Bookmark not defined..**

The *learning objectives are the same in both sections*: Curriculum by Topic and Curriculum by Grade.

Catechists will hopefully note with interest that the *first main section* of this document (beginning on page **Error! Bookmark not defined.**) is not about curriculum or standards but about *understanding the students* at the various grade levels. The particular characteristics and faith development needs of students at different grade levels should be of interest to all catechists, but parish catechists should be especially mindful of this information as they prepare their lessons. Unless they have children of their own at approximately the grade level they are teaching, they may miss opportunities to make their teaching efforts as effective as possible by not understanding their students.

How the Standards Are to Be Used

A grade-based faith formation (religious education) program adhering to this Faith Formation Curriculum and Standards document is to be fully implemented at each parish, mission, and Catholic school in the Diocese of Marquette by September 2009. This will bring uniformity and consistency to our faith formation programs. Parishes and missions will be “on the same page” when it comes to catechesis. There is no need or reason for each parish to be doing something completely different from other parishes. Faith formation coordinators and catechists *are* encouraged to use creative methodologies in formulating and delivering their own lesson plans for teaching the prescribed curriculum, i.e., how they turn the wheel, but they should not reinvent the wheel. Consistent use of this diocesan curriculum will keep all schools, parishes, and missions in step with each other and will prevent any disruption that may occur if and when a new pastor is assigned. Adherence to this curriculum will also make it easier for families who, for some reason, must relocate to another part of the diocese.

Regular classroom instruction (weekly for most of the year) is required. Intergenerational faith formation is encouraged but only as a supplemental activity, not as a replacement for systematic classroom catechesis.

A limited series of catechetical books (two or three publishers) will be approved to meet the curriculum. Any other texts must be regarded as supplemental only.

Training and education will be given to catechists to enable them to implement this curriculum in an effective and consistent manner.

Each catechist in a parish/mission setting and in a Catholic school, with the help of their director of faith formation or faith formation coordinator, will develop his/her own lesson plans consistent with this curriculum and the chosen series of catechetical books. Careful selection of supplemental materials is recommended to enhance classroom presentations and activities as appropriate.

Emphasis will be placed on *living the Catholic faith* in the family and in the community in which the student lives and on the relationship of each individual student with Jesus Christ. All students must understand that their faith is a matter of heart *and* head—both are essential. It should be obvious that as they fall more deeply in love with him, they will want to learn more about him. Conversely, the more they come to know Jesus as a divine person, who took on a human nature for love of us, the more they will fall in love with him.

This curriculum and standards document ends with grade eight. A diocesan curriculum for grades 9–12 will be developed and published in the future.

Assessment

Some form of standardized testing will be done to ensure that the children and youth of our parishes/missions are mastering the material prescribed by the curriculum. Information will be provided as it becomes available.

Acknowledgements

This document was created through the efforts of the bishop's Faith Formation Advisory Committee, which is made up of teacher and catechist representatives of the Diocese of Marquette—one per vicariate.

Committee:

Patricia Niksich, chair	St. Mary Rockland Vicariate
Fr. Corey Litzner	St. Joseph & St. Patrick Vicariate
Dcn. Tom McClelland	Holy Name of Mary Vicariate
Carol Gayan	St. Mary Norway Vicariate
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Sr. Lois Risch, OSF	St. Peter Cathedral Vicariate
Beth Horn	St. John Neumann Vicariate
Denise Foye	Director of Faith Formation, Diocese of Marquette
Greg Gostomski	Director of Youth Ministry, Diocese of Marquette

This faith formation curriculum is established by direction and approval of:

Most Reverend Alexander K. Sample, Bishop of Marquette

Resources Used

Below is a list of resources that were used in developing this curriculum.

- *Catechesae Tradendae*, John Paul II, 1979.
- *Catechism of the Catholic Church*. 2nd ed. Libreria Editrice Vaticana, United States Conference of Catholic Bishops, Washington, D.C., 2000.
- *Catholic Dictionary*, Peter M. J. Stravinskias, Our Sunday Visitor, Huntington, Indiana, 2002.
- *Catholic Faith Handbook for Youth*, Brian Singer-Towns, ed., et. al.. St. Mary's Press, Winona, Minnesota, 2004.
- *Compendium: Catechism of the Catholic Church*, Libreria Editrice Vaticana, United States Conference of Catholic Bishops, 2006.
- *Dei Verbum*, Vatican II Document, 1965.
- *Essentials for Christian Living*, Libreria Editrice Vaticana, United States Conference of Catholic Bishops, 2008.
- *Faith Formation Curriculum and Standards*, Diocese of Joliet, 2005.
- *General Directory for Catechesis*, Congregation for the Clergy, Libreria Editrice Vaticana, 1997.
- *General Instruction of the Roman Missal*, United States Conference of Catholic Bishops, Washington, D.C. 2003
- *Handing on the Faith, A Unified Content Reference for Teaching the Catholic Faith*, Diocese of Birmingham, Alabama, May 1999.
- *Harper Collins Encyclopedia of Catholicism, The*, Richard P. McBrien, ed., et. al. Harper Collins, San Francisco, 1995.
- *Humani Generis*, Pope Pius XII, 1950.
- *Lumen Gentium*, Vatican II Document, 1964.
- *New Commentary on the Code of Canon Law*. John P. Beal, ed., et. al. Paulist Press, New York, 2000.
- *National Directory for Catechesis*, United States Conference of Catholic Bishops, Washington, D.C. 2005.
- *Parish/School K-12 Religion Curriculum*, Diocese of Saginaw, 2004.
- *Pre-K through 8th grade School and Parish Religion Curriculum*, Diocese of Harrisburg, 2006.
- *Profiles of Student*, Diocese of Fargo Religion Curriculum, XXXX.
- *Rosarium Virginis Mariae*, John Paul II, 2002.
- *United States Catholic Catechism for Adults*, United States Conference of Catholic Bishops, Washington, D.C., 2006.
- *Word, Worship, Works: The Religion Curriculum*, Diocese of Gaylord, May 2002 Revision

Scripture quotations contained in this document are from the Saint Joseph Edition of The New American Bible, Catholic Book Publishing Company, New York., 1970

Abbreviations

Church Documents

CT	<i>Catechesae Tradendae</i>
CCC	<i>Catechism of the Catholic Church</i>
CIC	<i>Code of Canon Law (Codex Iuris Canonici)</i>
DV	<i>Dei Verbum</i>
GIRM	<i>General Instruction of the Roman Missal</i>
HG	<i>Humani Generis</i>
RVM	<i>Rosarium Virginis Mariae</i>
USCCA	<i>United States Catholic Catechism for Adults</i>

Books of the Bible

Old Testament

Gn	Genesis	Is	Isaiah
Ex	Exodus	Jer	Jeremiah
Lv	Leviticus	Lam	Lamentations
Nm	Numbers	Bar	Baruch
Dt	Deuteronomy	Ez	Ezekiel
Jos	Joshua	Dn	Daniel
Jgs	Judges	Hos	Hosea
Ru	Ruth	Jl	Joel
1 Sm	1 Samuel	Am	Amos
2 Sm	2 Samuel	Ob	Obadiah
1 Kgs	1 Kings	Jon	Jonah
2 Kgs	2 Kings	Mi	Micah
1 Chr	1 Chronicles	Na	Nahum
2 Chr	2 Chronicles	Hb	Habbakkuk
Ezr	Ezra	Zep	Zephaniah
Neh	Nehemiah	Hg	Haggai
Tb	Tobit	Zec	Zechariah
Jdt	Judith	Mal	Malachi
Est	Esther		
1 Mc	1 Maccabees		
2 Mc	2 Maccabees		
Jb	Job		
Ps	Psalms		
Prv	Proverbs		
Eccl	Ecclesiastes		
Sg	Song of Songs		
Wis	Wisdom		
Sir	Sirach		

New Testament

Mt	Matthew
Mk	Mark
Lk	Luke
Jn	John
Acts	Acts of the Apostles
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Thes	1 Thessalonians
2 Thes	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Ti	Titus
Phlm	Philemon
Heb	Hebrews
Jas	James
1 Pt	1 Peter
2 Pt	2 Peter
1 Jn	1 John
2 Jn	2 John
3 Jn	3 John
Jude	Jude
Rev	Revelation

Profile of a Kindergarten Child

Characteristics

The self-image of a child at this age is delicate, easily altered by people and situations near to him/her. A healthy self-concept is encouraged by positive reinforcement, including the fact that God made him/her/everyone and loves him/her/everyone.

The kindergartener is egocentric, absorbed in his/her impressions and sometimes fails to realize that others may not share the same perceptions.

A five-year old needs a strong sense of security and a feeling that he/she is loved and belongs. Improved socialization skills are a goal for the kindergarten year.

The kindergarten child involves his/her body and spirit as well as his/her mind in learning.

This child relates to the concrete, to experiences of his/her everyday life.

This child has a short attention span and needs a variety of activities and approaches to learning.

The kindergarten year provides a time for the child to acquire a sense of initiative, to experience opportunities to affect the world in which they live.

Faith Development Needs

The five-year old child, in order to develop holistically (spiritually, emotionally, physically, intellectually, socially), needs to be recognized, valued, praised, and accepted for the unique and special person he/she is.

This child needs to feel loved by God, and loved and appreciated by others. He/She needs to experience a sense of security and belonging, which is essential to growth and healthy expression.

The kindergartener needs to see and experience how to share. He/She needs models from real-life: Scripture, the lives of saints, and especially from familiar adults in his/her life. (justice, fortitude, moral training)

This child needs to experience a climate in which self-discipline (moral training) is fostered by giving him/her real responsibilities and allowing him/her to experience that all actions have related consequences, either positive or negative. (justice, temperance)

The catechist helps the child to choose the good for its own sake. (prudence)

The five-year old learns best by doing rather than listening. He/She needs to participate in activities like role-playing, storytelling, singing, and celebrating.

The catechist is encouraged to involve the child in group prayer and related religious activities. He/She can be introduced to brief moments of silence in which to communicate with God, to wonder and to imagine. He/She may describe what God has communicated to them.

Implications

As a prime role model for the children, the catechist needs to develop a strong relationship with God through prayer and active involvement with a faith community.

To encourage a positive self-image, the catechist should take opportunities to interact individually with each child, recognizing him/her as a unique gift of God.

Children relate readily to symbols and gestures. The catechist can provide religious experiences that involve praising, thanking, and celebrating God through various prayer forms.

To develop the sense of belonging to and being responsible for God's creation, the catechist is urged to encourage in the children an awareness of the needs and feelings of others and to see the entire world as a gift. We do this by providing opportunities for the children to share their time, talent and treasure with others. By doing this, we give them an opportunity to be caretakers of God's creation.

To cultivate virtue in the children, a catechist needs to know and understand the moral virtues and how they work to balance the natural powers of reason, will, and the senses.

A catechist can guide the child in virtue by presenting situations in which a child learns that he/she has a mind (intellect) to know the good and a will to choose. Good actions help to form good habits (virtues).

Profile of a First-Grade Child

Characteristics

Children of this age are growing away from egocentric social behavior toward an awareness of other people. They are entering into peer-group activities with zest. Now they need guidance in learning to handle playtime conflicts and to exercise the social skills needed to establish and maintain friendships.

These skills include learning to give and take, and to share responsibility with peers; learning appropriate gender-sex identification; learning to read and to write, and other related intellectual skills.

They are capable of understanding a story and can retell it from beginning to end. Some are even capable at this stage of finding hidden meaning or discovering the moral in a story.

The children's sense of self-worth is quite fragile at this stage. It is imperative that the catechist be sensitive to this fragility. When a child fails, it is the behavior rather than the child that needs to be corrected. This correction should be handled in such a way that the child's emerging self-image is not damaged or hurt.

Faith Development Needs

Six-year-old children, in order to develop holistically (spiritually, emotionally, physically, intellectually, socially), need to be loved so as to love. Faith has its roots in love.

Six-year-olds need to be recognized, appreciated and praised for the unique person each one is, created in the image and likeness of God. They need the resulting sense of security and belonging which is essential to their growth.

These little children need to see and experience how to share. They need models from real-life, from Scripture, and from the lives of the saints. Especially from the most familiar adults in their lives, they should begin to see that faith lives.

Children at this age need to appreciate others as special persons who are good and loved by God, regardless of social strata, race, physical handicaps, etc. They are learning to value the children different from themselves.

They need to experience a climate, an atmosphere, in which self-discipline can be fostered by giving them real responsibilities, and gradually to learn that all actions have consequences, either positive or negative.

The catechist helps the child to choose the good for its own sake.

They need to be involved in group prayer and related religious activities. They should continue to experience brief moments of silence in which to communicate with God, to wonder, to reflect, to imagine, e.g., the story of Samuel.

Implications

Because children relate readily to the language of symbols and gestures and begin to acquire the spiritual attitudes which the gestures express, the catechist should provide frequent opportunities for them to engage in ritual: processions, offerings, praising and thanking God in prayer and song. (virtues of faith, love)

To help the children move from a moral stage known as self-interest, the catechist should endeavor to awaken in them an awareness of the needs and feelings of others, inviting them to reach out to others in love and concern. Even at this early age, children can tell others about Jesus and his family. (evangelization)

One way six-year-old children acquire their image of God is from the stories they hear. These images later become more mature concepts and feelings about God. Therefore, scripture stories which emphasize the love and providence of God and God's faithfulness should be used.

Because the little child tends to imitate, the catechist must be an exemplar, one who is conscious of God's presence in the world, in her or his life, one who is joyful, and one who is striving to follow Christ more closely.

Some children know at an early age what God calls them to be. Contact with a priest or religious as role models may encourage these vocations.

To become wholly oneself requires the development of both the natural and the supernatural virtues. The catechist is to be aware that genuine love always respects the other person in his/her integrity and should, therefore, recognize in the child the right to be himself/herself as called by God. (Vocations)

Profile of a Second-Grade Child

Characteristics

Because second-graders are beginning to expand socially, they enjoy involvement in group activity such as singing, recitation, and other learning experiences that are activity and story-oriented. They can learn to respect others as good, created, and loved by God.

Seven-year-old children have become more cognizant of right and wrong and of their power to choose. They begin to develop a set of action patterns based on those they observe in adults they admire.

Seven-year-olds have a short attention span (about 10-20 minutes) and tire easily if lesson segments are too long or if too many ideas are presented at once.

They can memorize simple prayers, phrases from the Psalms and Scripture, as well as other prayer forms such as the response in a litany.

Their ability to think in the abstract is very limited. They still learn best through concrete experiences. They grasp concepts like "unity" and "belonging" from doing things such as sharing, listening, eating together, conversing, giving, thanking, and celebrating.

They show interest in how things are made, especially living things. This interest readily transfers to prayers of praise, wonder, awe, and thanksgiving.

Faith Development Needs

Second-grade children need not only the freedom to make choices but also the help to realize the effects of their personal choices, especially how these affect their relationship with God and with others. (justice, prudence)

They should be taught the value of prayer as a means of deepening their relationship with God. They also need to know that experiencing the Sacraments of Penance and Reconciliation, Confirmation, and Holy Eucharist deepens this relationship. (faith, hope, love)

Seven-year-olds learn by doing and listening. They need to be taught how to engage in activities such as role-playing, dramatization, story telling, singing, and celebrating in religious ceremonies.

They need help to understand and handle constructively their feelings and emotions. Reassurance and encouragement, praise and reward, direction and love from the catechist, from parents, and from other adults whom they admire foster their growth in becoming whole persons in a Christian community. (temperance, fortitude, faith, love)

Implications

In helping children form their consciences, the catechist should be careful to react consistently to an action, incident, or situation. Thus, the children will realize that there are differences between what is dangerous, what is improper, what is annoying, what is accidental, and what is sinful.

As the catechist helps to prepare the children to receive God's forgiveness in the Sacrament of Penance and Reconciliation, concentration should be placed on the reality of God's love rather than on the enormity of sin or the magnitude of human failure.

Because second graders are still limited in their sense of history and time, they tend to confuse past and present experiences. The catechist needs to bear this in mind and repeatedly clarify the differences. Pointing out relationships between current events and those of the past help the children. The catechist should bear in mind the children's limited sense of time and history when introducing them to the examination of conscience. Children live in the present, generally. When they remember past sinful actions, it is frequently true that they mix what happened years or months ago with what happened last week. They need assistance in sorting out what is real and relevant to the current examination of conscience.

The child begins to be aware of the imbalance between what he or she wants (the will and sense appetite) and the need for tempering these drives by knowledge (reason).

The child needs to recognize situations that have cause and effect, and be responsible for the effects of his/her actions.

The catechist is instrumental in cultivating the moral and theological virtues according to the age level of the child.

For children to understand their personal value of being created in the image and likeness of God, the catechist must show them respect and love in action and attitude, consistently building them up with praise, recognition, and appreciation.

The catechist's personal relationship with God in prayer, his/her appreciation of the sacraments manifested through frequent reception, and his/her relationship with others will be a criterion on which the children form their values.

Profile of a Third-Grade Child

Characteristics

Children at this level seek group identification — they have a special group of friends of the same sex, and they dislike being identified with the opposite sex. They define their roles and duties from the community in which they live. This is the “good boy” or “nice girl” period during which it is important to follow accepted expectations.

Eight-year-old children begin to take responsibilities seriously, but are very sensitive, at times moody, and easily disturbed by criticism from adults. They are developing a positive, though quite fragile, self-image. Strong adult support is still very much needed.

Because of their growing group consciousness, these children enjoy events in which they have a role in planning: planning prayer services and liturgies, dramatizing stories from the Gospel, and incorporating their handiwork for decorations at services and liturgies.

Faith Development Needs

Because children at this stage like time to be alone, it is appropriate to introduce meditative and spontaneous prayer. Thus, third-graders are given the opportunity to reflect on what was said and to pray by themselves. This contemplative method of prayer does not in any way exclude public, private, spontaneous, and formal prayer.

Eight-year-olds need stimulating personal and group relationships that foster feelings of belonging and being cared for and cared about. To feel good about their exposure to the Christian community, they need constant reassurance that adults, even when they punish, love them, and will not turn away from them. Stories about the love of Jesus demonstrate that God always loves us, even though he does not approve of our wrong deeds.

Because of their need for group identification, children at this age begin to think they are not only different from others, but also better, thus learning prejudice for the first time. They need to realize that each person is good, created by God and deserving respect and love. They can be taught loving behaviors by hearing stories about missionaries, saints, and present-day persons involved in justice and peace issues. After Confirmation and First Eucharist, they will be even more capable of being a true witness of Jesus Christ.

The child begins to learn that happiness comes from knowing God, loving God, and following his guidance.

Implications

Because third-graders are in the “hero-worshipping” stage, they need models of Christian behavior to emulate. During this time of sex role identification, the catechist should make sure that stories from Scripture and from the lives of the saints include both heroes and heroines.

Eight-year-olds are developing socially and becoming more aware of the effect they have on a group. The catechist can help the children to choose the good that God wills, reject the wrong,

and begin to accept greater responsibility for their actions.

Third-graders can be made aware of social ills and human needs resulting from injustice, greed, lack of mercy, violence, and war. They can be taught that Christians use their God-given gifts to respond to the needs of others.

The catechist must assume responsibility for involving the children in prayer and in Christian service according to God's unique call to the individual. It is through the catechist's *example* as well as his/her instruction that he/she will encourage the children in a life of prayer and response to the call of God.

Profile of a Fourth-Grade Child

Characteristics

Enthusiasm, self-confidence, and activity characterize this year. This is a period of steady growth in both physical and mental ability. Athletic skill is very important in the development of nine-year-olds, for it affects their concept of success in winning and maintaining a coveted place among peers. Intellectually, nine-year-olds are sharpening study skills and becoming capable of a longer attention span. They continue to be interested in living creatures and how they are made.

Fourth-graders are more concerned about right- and wrong-doing at this stage. They want to live by rules, and they want others to live by them, too. They want to be accepted and to be a part of a community. They experience conflict and need to know how to deal with or resolve conflict.

Faith Development Needs

Because children at this level are in transition beyond childhood, they may exhibit behavior that is inconsistent and disorganized. They are prone to quick emotional shifts. They may cry when emotions are overtaxed. They need guidance, understanding, patience, and encouragement from adults.

Older persons grow in importance to nine-year-olds who are inclined toward hero-heroine worship, especially people of action. They need to hear stories about missionaries, saints, and contemporary persons involved in living out the call of God in their lives. This is a good age to introduce the idea of vocations to the priesthood and/or religious life.

Related to their need for freedom to make personal choices is the awareness that this freedom carries the personal responsibility for acting in a Christian way. The understanding and formation of conscience begins to take on a more significant role. Conscience becomes the call or invitation of Jesus to follow him.

Their interest in law and rule keeping lays the foundation for studying Christ's Law of Love and the Ten Commandments. They need to understand that disobedience weakens the entire community, and that Christians need to forgive and seek forgiveness. They can gradually realize that each person is to be respected and loved because of his/her inherent goodness and dignity as a child of God.

Implications

Music, art, drama, and related activities stimulate the children's creativity and provide opportunities for them to express and appreciate religious concepts.

Fourth-graders desire social approval to such a degree that they are becoming conformists. It is the task of the catechist to encourage them to do what is right because it is Jesus' way whether it pleases the group or not. The catechist should stress the reasons and the values underlying the rules, as well as the importance of right motives. Moral development includes the desire of the heart to love God and to do God's will.

Children can be made aware of social ills and human need by becoming involved in social justice activities in various ways—recycling bottles and aluminum, learning not to waste natural resources. They are receptive to the fact that all are called to give of their time, talents, and earthly goods.

Nine-year-olds seek and enjoy short periods of time when they can be alone. The catechist can support and nurture this desire by leading the children to prayer and by praying with them.

Profile of a Fifth-Grade Child

Characteristics

Fifth-graders, though no longer little children, are not yet adolescents. They are at a period in life commonly called pre-adolescence. During this stage, physical changes often drain their energy. Great spurts of activity are often followed by periods of "laziness," which may have a physical basis in fatigue.

They have a great desire to know the world around them. They are open to experimentation and investigation. They want to know more.

Pre-adolescents have a wide range of interests and urges: to talk, to look, to read, and to listen more than they want to work. They are amenable, cooperative, sincere, poised, and easy-going; they enjoy life.

Socially, ten-year-olds are open to close family companionship. They like to help in forming family plans, to be "in on things." They may make friends easily and cooperate in group activities to which they are increasingly able to make worthwhile contributions. Peer acceptance becomes stronger.

Fifth-graders enjoy being of service to others, whether helping younger children, sharing in the ministry of the Church, or taking the initiative in noticing the needs of others.

Faith Development Needs

Pre-adolescents need the security that comes from being accepted by a group of their peers. From them, they develop cooperation, a sense of personal worth, consideration for others, the ability to make and carry out plans without adult help, and a feeling of "finding oneself" through the group.

Ten-year-olds need the help of adults to understand themselves as changing and capable of developing the gifts God has given them. Related to this growth is the need to recognize their responsibility for self-development as cooperation with God in creation.

Symbols, codes, signs, and rituals have a natural place in life at this developmental age. Because children can be led to appreciate the symbolic and the poetic, this is an appropriate time in which to explore the chief symbols and celebration of Catholic life and worship, especially in the Sacraments.

Their orientation toward group activities makes group preparation for celebrations important. School games and other special events can all be brought to prayer and religious celebrations with ease and profit.

Implications

In accepting pre-adolescent restlessness and awkwardness, the catechist helps students to experience God's love for them as individuals. The message of self-worth should be repeated again and again.

Inasmuch as peer pressure is a reality and pre-adolescents fear peer rejection, liturgical experience rooted in the group is appealing because community is an inviting concept. They begin to grasp their dignity and that of others as being united in the Body of Christ. The following are some of the ways students can participate fully as a group: preparing the materials and the place for celebrations, playing musical instruments, reading the Scripture, dramatizing the gospel story, presenting the gifts of bread and wine, making decorations, and delivering commentaries.

To ten-year-olds, God becomes a partner, someone they can talk to, someone who affects them personally, someone with whom they can enjoy periods of silence and reflection. At this point, the catechist can establish a positive attitude toward prayer and its purposes. Among the suggestions for praying are the following: traditional prayers, silent prayer, spontaneous prayers and petitions, meditative prayer, para-liturgies and prayer services, and faith sharing.

As the child matures, he/she begins to understand that the end of life is not death but eternal life with God. The pre-teen needs to realize that sacramental life opens eternal life.

The catechist is responsible for educating students in attitudes and behaviors of peace and justice. Three perennial areas of concern are world peace, world hunger, and the rights of the oppressed, especially the right to life. Inasmuch as fifth-graders are service-oriented, they can be encouraged to become involved in these issues.

Profile of a Sixth-Grade Child

Characteristics

Sixth-graders are in psychological "no-man's land." They feel they do not belong for they are too old for elementary school and too young for junior high. They seem to be hanging around, waiting, with little to do.

Along with increased physical growth, eleven-year-olds are developing new emotional patterns and are subject to variable moods from one extreme to another. They may be fidgety, disagreeable, resentful, argumentative, insolent, and sulky at one time and at others exuberant, out-going, candid, communicative, sincere, and friendly.

Pre-adolescents are interested in bodily development. Sexual curiosity intensifies, and they begin to take care of personal appearance. Most eleven-year-olds exhibit a growing interest in clothes, although this does not mean they know how to choose or how to care for their clothing.

By now they are comfortable with abstract ideas and reasoning, though they still need concrete objects and examples in order to grasp general principles. They become curious about details of the past, about "what really happened." They are aware of evil in the world, of social problems, and of the need for group action to meet human needs.

Faith Development Needs

Because eleven-year-olds are self-conscious about their bodies, they need to be led to understand and accept themselves as they are, created in the image and likeness of God with the potential for maturing into adults who have a unique role in life.

Since the pre-adolescent is beginning to experience the inner "world" of emotions, confusion, indolence, the catechist can help to develop a deeper realization that original sin has an effect on human passions, intellect, and will, e.g., *false* happiness like riches or physical pleasure may be chosen.

Sixth-graders question almost everything, and they want detailed explanations instead of yes-or-no answers to basic questions about the meaning of life. They need to learn to make sound moral judgments based on Christian principles, realizing that choices or decisions they make can strengthen or weaken their relationship with God and others.

Because eleven-year-olds are beginning to recognize connections between the past and the present, this is the appropriate time to teach salvation history. The catechist will guide the students to understand that salvation history is still going on and that God continues to communicate himself to us in everyday life. This is an opportunity to teach about actual grace.

Pre-adolescents, because of their new awareness of themselves, their impulses, and their feelings, develop definite ideas about their life work. The catechist should encourage them to learn about vocations of Christian service in religious life and/or the ordained ministry.

It is necessary to foster the virtue of hope. Christian hope relies on the love God has for us, and on a love which knows that all things are possible with God.

Implications

The fact that sixth-graders are more aware of social problems, indeed have a strong sense of social justice, results in their willingness to help others, even at some risk or actual cost to themselves. The catechist can lead them in the study of the Scriptural history of God's identity with the oppressed and his action to deliver the Israelites from slavery in Egypt.

Students at this age need a safe and secure setting for exploring questions and doubts. As they try to integrate the reality of their life experience with their religious beliefs, they need a forum in which to explore their feelings. It is crucial that the catechist provide such a forum.

Peer pressure is becoming stronger, but youth work well and have a zest for "community projects." This is a good age for planning activities that advocate peace and justice.

In teaching young people to pray, the catechist should keep in mind that *learning to pray is different than learning prayers*. Prayer is to be taught so that the boys and girls unite themselves to God with spontaneity and joy. Silent prayer is to be encouraged, for example, after the narration of a gospel passage or at unforeseen moments created by nature or by the interaction of the children. The prayer dimension of good decision-making can be introduced at this time.

Catechists need to nourish their own personal relationship with God. Through continued growth in prayer, they are enabled to make an essential contribution to the lives of the children by sharing faith experiences with them.

Profile of a Seventh-Grade Child

Characteristics

One characteristic of the twelve-year-old is rapid growth: physical, mental, and emotional. As these changes occur, pre-teens feel awkward, uncertain, and self-conscious. Their interior turmoil and self-doubt are often expressed in symptoms associated with adolescence: boredom, frustration, sharp changes in mood, withdrawal, and apathy toward many things.

Twelve-year-olds may experience sudden, unexpected, sharp, and short-lived pains in various parts of the body, localized most often in the head or abdomen; these probably portend puberty. While children develop at their own rates, girls generally advance more rapidly than boys .

Junior high school students begin to question all authority and sometimes are rebellious, antagonistic, and negative toward adults.

At this age, girls and boys consider peer prestige more important than adult approval. They are curious as to how their peers think and feel about them. Such thinking greatly influences their behavior.

Faith Development Needs

Young people need to understand sexuality as a treasured gift for which they have responsibility. They need to be shown how to value their unique capacity for developing responsible relationships with others.

Twelve-year-olds need to come to terms with the influence of peers on responsible decision-making. They need to cultivate attitudes and habits that help them deal with such influences.

They need to realize that actions sometimes have serious consequences and that choices involve responsibility for the consequences.

They need to learn to deal positively with mistakes and failures in their lives, realizing and appreciating God's constant, unconditional, and unfailing love for them.

Pre-teens need to develop self-discipline and a spirit of sacrifice, to express sensitivity to the needs of others, and respect for human rights.

Young adolescents need to experience love, freedom, belonging, trust, support, and acceptance. They need to be respected as persons. This speaks to them of their dignity as baptized Christians who are sons and daughters of the Father.

Implications

At this age level, there needs to be a deeper explanation of the psychology of a human person and an introduction to a Catholic philosophy of life. The pre-teen needs to understand and appreciate the operations of the various human powers of intellect, will, and the sense appetite. The catechist must explain to the students that the interior turmoil and self-doubt they are

experiencing are typical of most maturing persons, that they must be patient with themselves while seeking to acquire skills enabling them to deal with these challenges.

The catechist is charged with the task of helping the students to perceive how the Catholic Faith gives meaning and purpose to their changing and often confused lives.

Opportunities and activities for exercising decision-making skills are to be provided.

Through example, by praying and worshipping with the students, by fostering in them a sense of reverence for the holy, catechists share their faith with the students. Thus all are enabled to grow in their faith.

The catechist should lead them to continued growth in the knowledge of their faith, to a deeper prayer life, to reflection on Christian living, to tolerance and compassion, mindful of the presence and action of God in our lives.

Pre-teens want a practical knowledge of Catholic tradition and heritage. They need faith-filled adults who will suggest, encourage, and guide field trips, service projects, and experiences of prayer.

Profile of an Eighth-Grade Child

Characteristics

The thirteenth year of life is one of complex transition involving body, mind and personality. The transition often comes unbidden and sometimes unexpectedly. Changes in body build and body chemistry affect posture, coordination, appearance, voice, facial expression as well as attitude and tension. Body changes intensify awareness of growing up. Moods change, fluctuating between hidden despair and optimistic self-acceptance.

Thirteen-year-olds are not always open and communicative. At home they may lapse into spells of silence, musing, and reverie. At school they may be apathetic and uninterested in any class which does not challenge and stir their emerging conceptual power.

The young person is beset by interpersonal demands from family, peers, and teachers. Home, school, and peers often conflict and aggravate confusion.

Yet, in the midst of these pressures, adolescents usually preserve self-identity and achieve a measure of independence. They meet developmental problems with heightened awareness of themselves and the world in which they live.

At thirteen years, youth are in a momentous transition. They long for and need security, sympathetic understanding, and supportive love in spite of their inability to respond openly and consistently.

By learning to accept themselves, their good characteristics together with their weaknesses, students build and achieve a sense of self-worth.

Eighth-graders continue to seek approval from adults and peers, and are eager to have friends, although preferring one or two close friends of the same sex. They tend to form cliques and identify strongly with peer groups and interests. The all-important question to the reflective thirteen-year-old at this period of growth is WHO AM I?

Faith Development Needs

In general young people are developing the ability to think logically and abstractly. They begin at this age to question the logic and consistency of their beliefs. If adults give them knowledge, freedom, opportunity, and reassurance, they can then probe their previously unquestioned instruction so that they eventually experience faith as a personal relationship with God.

Junior high school students tend to fall into patterns of hero-worship, seeking models to follow and imitate. At the same time, they are concerned about choices. They need to be provided with credible and attractive vocation and career models of faith. The example of Jesus and Christian heroes and heroines reinforces in their minds their vocation to the Christian life and to the special ministry to which God is calling them. This is a good time for contact with priests and religious as role models.

Implications

Because young people experience fluctuating moods and strong emotional stress at this stage, the catechist should strive to deepen their awareness of the great and total love and acceptance Jesus has for each person, presenting Jesus as one who saves, redeems, forgives, loves and leads them to the Father through his Spirit living in them. It is a time to emphasize the intrinsic goodness of each individual.

Although teens are capable of logical and abstract thinking, the life of faith is still best presented through concrete experiences which afford the opportunities to incorporate Christian values into their lives.

As the need for privacy and time to be alone becomes more important to the adolescent, ways of fostering and deepening their spiritual life should be developed.

Peer pressure is often the determining factor in the young person's decision to experiment with drugs, alcohol, and sex. Catechists should provide strong and effective support groups involving the youth in home, parish, and community activities.

Young persons seek to be themselves and to make their own decisions. It is the task of the catechist to assist them in conscience formation.

In adolescence, teens make the transition from dependence to independence. Among the serious questions facing them are several crucial ones: Who am I? What do I believe? What do I think is important? And most important, who is Jesus and what difference does he make for me? The effective catechist, by willingly sharing faith experience—where one has been, where one presently is, and where one is going—will help the youth discover answers to these questions.

The teenager needs time to reflect on what it means to be called to a particular way of life. Being in a transitional stage, the adolescent needs guidance in the discernment of a vocation.

Participation in the ministries of the local parish will establish a sense of viable membership in the People of God as well as nurture self-esteem and introduce the young person to a peer group of similar values.

Sacred Scripture

Content Standard

Students in the Diocese of Marquette will understand Sacred Scripture as the inspired word of God and that it teaches “solidly, faithfully, and without error that truth which God wanted put into the sacred writings for the sake of our salvation” — Vatican II, Dogmatic Constitution on Divine Revelation. (*Dei Verbum* #11) The Old Testament lays the foundation for the fullness of God’s Truth manifested in the person of Jesus Christ in the New Testament. Sacred Scripture, along with Sacred Tradition as handed down to us from the Apostles, comprises Divine Revelation.

Rationale

All Scripture is the inspired word of God. The Church has always venerated the Scriptures as well as the Body of the Lord; both nourish and govern the whole Christian life. Since Jesus is the Word of God made flesh, study of the Word is essential for Christian life. God’s Word is the source of all revelation, as written in Scripture and contained in the Tradition of the Church.

“Ignorance of Scripture is ignorance of Christ Jesus.” – St. Jerome

Performance Standards — Scripture

1. Students will know that “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit.” (81)
2. Students will know that Tradition and Sacred Scripture are bound closely together and communicate one with the other, for both of them flow out of the same divine wellspring and come together to form one thing — Divine Revelation. (80)
3. Students will know that the Old and New Testaments together fulfill God’s plan for our salvation. “The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God”. (140)
4. Students will understand that the “Gospels are the heart of all the Scriptures because they are our principal source for the life and teaching” of Jesus Christ. (125)
5. Students will know that there is power in the Word of God, that the Word of God serves the Church as her support, and that it serves the members of the Church as “strength for their faith, food for the soul, and a pure and lasting font of spiritual life.” (131)

Scripture Objectives — Kindergarten

By the end of Kindergarten, students will have learned:

1. That the Bible is a special book about God. (81, 101)
2. That the Bible is God’s word. (102, 135)
3. That Bible stories tell us about creation, our loving God, and the birth and life of Jesus. (279, 286-290) **Note to Catechist: See Appendix 1e.**
4. That all people are made in the image of God. (31, 299)
5. That everything God made is good. (295, 299, 301)
6. That God made Adam and Eve very good. (355-358)
7. That the Bible teaches us about God’s love. (218-222)
8. That we are to show reverence for the Bible. (102-104)

Expressions of Faith:

- Being attentive during the scripture readings at Sunday Mass (or participating in children's Liturgy of the Word).
- Talking in simple terms about their favorite Bible stories with family members, e.g., the creation stories (Adam and Eve), Noah, Abraham and Sarah, Moses, David, Annunciation, Nativity, Jesus and the Children, Last Supper, Death of Jesus, and the Easter Story.
- Referring to themselves as children of God.
- Talking and singing about God's love and their need to love God.

Vocabulary Words:

Abraham	David	Joseph	Moses
Adam	death	Last Supper	Nativity
Annunciation	Eve	likeness of God	Noah
Bible	God	love	reverence
creation	Jesus	Mary	Sarah

Scripture Stories – Kindergarten:

- | | |
|-------------------------------|--|
| 1. Creation | Genesis 1 and 2 |
| 2. Noah and the Flood | Genesis 6:8, 14 – 9:17 |
| 3. The Golden Rule | Matthew 7:12, Luke 6:31 |
| 4. The Annunciation | Luke 1:26-38 |
| 5. The Nativity | Luke 2:1-20, Matthew 1:18-25 |
| 6. Jesus Blesses the Children | Mark 10:13-16, Matthew 19:13-15, Luke 18:15-17 |
| 7. The Easter Story | Matthew 26–28:8, Mark 14–16:20, Luke 22–24:12,
John 12:12-15, 13:1-38, 18:1–20:10 |

Scripture Objectives — Grade One

By the end of 1st grade, students will have learned:

1. That the Bible is God's word. (81, 101, 102, 135)
2. That the Bible teaches us the truth about God and how we are to live. (131-133)
3. That we can understand God better by learning the stories and teachings in the Bible. (54-56, 59-60, 62-65)
4. That the Bible is made up of two sections: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*). (120-129)

Expressions of Faith:

- Being attentive during the scripture readings at Sunday Mass (or participating in children's Liturgy of the Word).

- Talking in simple terms about their favorite Bible stories with family members, e.g., the creation stories (Adam and Eve), Noah, Abraham and Sarah, Moses, David, Annunciation, Nativity, Jesus and the Children, Last Supper, Death of Jesus, and the Easter Story.
- Referring to themselves as children of God, and referring to God as Father.
- Talking and singing about God's love and their need to love God.

Vocabulary Words:

angel	Christian	Holy Family	Old Testament
Chosen People	Creator	Holy Spirit	Resurrection
Christ	guardian angel	New Testament	Ten Commandments

Scripture Stories – First Grade:

- | | |
|-----------------------------------|---|
| 1. Creation | Genesis 1 and 2 |
| 2. Noah and the Flood | Genesis 6:8, 14 – 9:17 |
| 3. The Golden Rule | Matthew 7:12, Luke 6:31 |
| 4. The Annunciation | Luke 1:26-38 |
| 5. The Nativity | Luke 2:1-20, Matthew 1:18-25 |
| 6. Jesus Blesses the Children | Mark 10:13-16, Matthew 19:13-15, Luke 18:15-17 |
| 7. The Good Samaritan | Luke 10:29-37 |
| 8. The Last Supper | Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20 |
| 9. The Baptism of Jesus | Matthew 3:13-17, Mark 1:9-11 Luke 3:21-22, John 1:31-34 |
| 10. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 11. The Fall | Genesis 3 |
| 12. Healing of the Crippled Woman | Luke 13:10-13 |

Scripture Objectives — Grade Two

By the end of 2nd grade, students will have learned:

1. That the Bible is God's word. (81, 101, 102, 135)
2. That the Bible teaches us who God is and who we are. (279, 286-290) **Note to Catechist: Use the example of how a family photo album tells the story of a family and how the Bible tells our story as a people of faith.**
3. That the Bible is made up of two sections: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*). (120-129)
4. That the Bible includes many books. (120) **Note to Catechist: There are 46 books in the Old Testament and 27 in the New Testament, totaling 73. It should be noted that although there are many books, they are bound together as one book and "that one book is Christ." (134, Jn 1:1)**
5. That the readings at Mass come from the Bible and include passages from both the Old and the New Testaments. (103, 127, 1088, 1096, 1154-1155) **Note to Catechist: The first reading is always from the Old Testament, except in the Easter Season when it is from Acts of the Apostles. The second reading is always from the New Testament**

excluding the four Gospels.

6. That in the Old Testament God began revealing himself to us and promised to be always faithful to us. (122, 346) **Note to Catechist: These promises are elevated to covenants, which are solemn oaths between God and human beings.**
7. That God gave the Ten Commandments to his Chosen People through Moses. (205-207, 210-211, 2056-2063)
8. That the Gospels are part of the New Testament and tell us about the life and teachings of Jesus. (125-127) **Note to Catechist: Be sure that when teaching about the Gospels the children hear stories where Jesus performs miracles and shows mercy to the sinners.**
9. That the first four books of the New Testament, the Gospels (the Good News), tell about the life and teaching of Jesus. (125-127)
10. That the four Gospels are Matthew, Mark, Luke, and John. (120)
11. The principal themes or concepts of each of the following:
 - Psalm 145 (the goodness and greatness of God),
 - Psalm 104 (praising God the creator),
 - Story of Jonah (the need to listen to God),
 - the Burning Bush (call of Moses and God's self-revelation),
 - Ten Commandments (love of God and love of neighbor),
 - Prodigal Son (God is merciful, loving, forgiving),
 - Wedding at Cana (Jesus' first miracle),
 - the Zacchaeus Story and the Story of the Lost Sheep (God, the Good Shepherd, seeks to save the lost),
 - Jesus Feeding 5,000 with Loaves and Fishes (Jesus satisfies our physical and spiritual hunger),
 - the Ten Lepers (need for gratitude for God's blessings).

Expressions of Faith:

- Being attentive to the scripture readings at Sunday Mass (or participating in children's Liturgy of the Word).
- Talking about their favorite Bible stories with friends and family, distinguishing Old Testament stories from New Testament stories.
- Talking about how God interacts with his people, e.g., the Fall, the Covenant with Noah, God's choosing Abraham, and God's making the Israelites his chosen people.
- Recalling in simple terms stories from the New Testament that show how Jesus forgives us and performs miracles for those who have faith, e.g., the Prodigal Son, the Ten Lepers, and the Wedding at Cana.
- Re-telling during the Easter Season, the story of the Passover and of the Last Supper.
- Referring to themselves as children of God, and referring to God as Father.
- Talking and singing about God's love and their need to love God.

Vocabulary Words:

Abel	Devil	inspired	Messiah
apostles	disciple	Jonah	miracles
Cain	faithful	Luke	Passover
Cana	Gospel	Mark	psalm

child of God	Holy Land	Matthew	Satan
covenant			Yahweh

Scripture Stories – Second Grade:

- | | |
|----------------------------------|--|
| 1. Crossing the Red Sea | Exodus 14:10-31 |
| 2. Jonah and the Whale | Jonah 1 and 2 |
| 3. Psalm 32 | |
| 4. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 5. Passover | Exodus 12 |
| 6. The Fall | Genesis 3 |
| 7. The Baptism of Jesus | Matthew 3:13-17, Mark 1:9-11 Luke 3:21-22, John 1:31-34 |
| 8. The Last Supper | Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20 |
| 9. The Easter Story | Matthew 26–28:8, Mark 14–16:20, Luke 22–24:12,
John 12:12-15, 13:1-38, 18:1–20:10 |
| 10. Jesus Feeding the Multitudes | John 6:1-13 |
| 11. Wedding at Cana | John 2:1-11 |
| 12. The Prodigal Son | Luke 15:11-32 |
| 13. Pentecost Story | Acts 2:1-41 |
| 14. The Greatest Commandment | Matthew 22:35-40, Mark 12:28-31 |
| 15. The Ten Lepers | Luke 17:11-19 |

Scripture Objectives — Grade Three

Students should each have individual access to a Bible in their classes in Grade 3 and in all subsequent grade levels. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of 3rd grade, students will have learned:

1. That we can come to know Jesus better when we read, study, and pray with Scripture. (2705-2708)
2. That God reveals himself through Sacred Scripture (the Bible) and Sacred Tradition. **Note to Catechist:** Sacred Tradition is the truths of God handed on from Christ and the apostles that have been passed on by word of mouth as well as in writing. (85-87)
3. That the Bible includes many books. (120) **Note to Catechist:** There are 46 books in the Old Testament and 27 in the New Testament, totaling 73. It should be noted that although there are many books, they are bound together as one book and “that one book is Christ.” (134, Jn 1:1)
4. That the Bible is made up of two parts: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*) and be able to locate them. (120-129) **Note to Catechist:** Point out to the children that, like other books, the Bible has a table of contents which can be used to find the Old and New Testaments and their respective

books. However, it should be noted that the numbering of pages is restarted when the New Testament begins.

5. That the Old Testament is made up of writings about God's relationship with his chosen people, the Israelites, and that it describes the time of preparation for the coming of Jesus. (62-64, 121-123)
6. That the Psalms are special Old Testament prayers of praise, petition, thanksgiving, and sorrow. (1176, 2585-2589)
7. That the Psalms are often set to music and are sung at Mass. (1156-1158)
8. That the New Testament is made up of writings about Jesus, whose teachings show us how to know and love God. The New Testament also outlines the formation of the early Church. (124-127)
9. That the first four books of the New Testament, the Gospels (the Good News) tell about the life and teaching of Jesus. (125-127)
10. That the four Gospels are Matthew, Mark, Luke, and John. (120)
11. That the Paschal Mystery is revealed to us in the scriptural story of Jesus' Passion, Death, Resurrection and Ascension. (610-618, 1085, 1103-1106, 1382)
12. That the parables are stories that Jesus used to teach about the Kingdom of God. The students must be able to name and briefly describe at least one parable. (543, 546, 605, 681, 1465, 2613, 2707)

Expressions of Faith:

- Being attentive to the scripture readings at Sunday Mass (or participating in children's Liturgy of the Word).
- Talking about their favorite Bible stories with friends and family, distinguishing Old Testament stories from New Testament stories.
- Recalling in simple terms stories from the New Testament that show how Jesus forgives us and performs miracles for those who have faith, e.g., the Prodigal Son (Lk 15:11-32), the Ten Lepers (Lk 17:11-19), the healing of the Blind Man (Jn 9), and the Wedding at Cana. (Jn 2:1-11)
- Talking about the Psalms as Old Testament prayers, and praying or singing one.
- Referring to themselves as children of God, and referring to God as Father.
- Having a favorite parable and knowing that Jesus taught people by using parables.

Vocabulary Words:

Ascension	fear of the Lord	parable	Passion (Jesus')
Church	Israel	Paraclete	prophet
church	Kingdom of God	Paschal Mystery	

Scripture Stories – Third Grade:

- | | |
|-------------------------|------------------------------------|
| 1. The Golden Rule | Matthew 7:12, Luke 6:31 |
| 2. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 3. Wedding at Cana | John 2:1-11 |
| 4. The Prodigal Son | Luke 15:11-32 |

- | | |
|-----------------------------|---|
| 5. Story of Holy Week | Matthew 21:1-11, 26–28:8, Mark 11:1-11, 14–16:20
Luke 19:28-40, 22–24:12,
John 12:12-15, 12:1–13:38, 18:1–20:10 |
| 6. Kingdom of God Parables | Matthew 13, 15 |
| 7. Healing of the Blind Man | Matthew 20:29-34, Mark 10:46-52, Luke 18:35-43 |
| 8. The Greatest Commandment | Matthew 22:35-40, Mark 12:28-31 |
| 9. The Ten Lepers | Luke 17:11-19 |

Scripture Objectives — Grade Four

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of 4th grade, students will have learned:

1. That the words “Bible” and “Sacred Scripture” are used interchangeably.
2. That the Bible is God’s Word. (81, 101, 102, 135)
3. That all Scripture is inspired by God. (105-107) **Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God’s truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. (DV 11)**
4. That the Bible is made up of two parts: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*). (120-129)
5. That there are 73 books in the Bible – 46 Old Testament and 27 New Testament. (120)
6. That the Bible is a collection of sacred books, which are organized into chapters and verses, and be able to locate scripture passages in the Bible. (120) **Note to Catechist: Encourage children to use the table of contents in the Bible to help locate the various books of Sacred Scripture.**
7. That the 46 books of the Old Testament are categorized as follows: Pentateuch (5 books), Historical (16 books), Wisdom (7 books), and Prophets (18 books). **Note to Catechist: See Appendix 1a — Scripture Books of the Bible for a listing of books by category.**
8. That the 27 books of the New Testament are categorized as follows: the Gospels (4 books), the Acts of the Apostles, the Epistles (21 books) and the Book of Revelation. **Note to Catechist: See Appendix 1a — Scripture Books of the Bible for a listing of books by category.**
9. That the Ten Commandments represent God’s covenant with the Israelites and their promise to keep God’s laws. (205-207, 210-211, 2056-2063)
10. That in the Old Testament the prophets prepare God’s Chosen People, the Israelites, for the Savior/Messiah. (62-64, 121-123)
11. That in the Gospels we learn from Jesus how to live our lives. (124-127, 133-134, 141)
12. That Jesus was born in Bethlehem, grew up in Nazareth, and died in Jerusalem. (Mt 2:1, Lk 2:7, Mt 2:23, Lk 2:40, Mt 21:1-16, Jn 12:12) **Note to Catechist: As an activity, have students locate these three cities on a map, or copy a map of Israel and place these three cities on the map.**

Expressions of Faith:

- Being attentive to the entire Liturgy of the Word at Sunday Mass (or participating in children's Liturgy of the Word).
- Referring to themselves as children of God, and referring to God as Father.
- Showing others where particular books are located in the Bible, e.g., Genesis, Psalms, the Gospels, etc.
- Showing family members where Bethlehem, Nazareth, and Jerusalem are located on the maps in a Bible.
- Pointing out the verses in the Bible in which God gives Moses the Ten Commandments and Jesus explains to the people the two greatest commandments.

Vocabulary Words:

Acts of the Apostles	image of God	Pentateuch	sacred
Bethlehem	Jerusalem	Peter	Sacred Scripture
Epistle	Nazareth	Revelation	wisdom
Evangelist			

Scripture Stories – Fourth Grade:

- | | |
|--------------------------------|---|
| 1. The Fall | Genesis 3 |
| 2. Temptation of Jesus | Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13 |
| 3. The Beatitudes | Matthew 5:1-12, Luke 6:20-26 |
| 4. Jesus' Greatest Commandment | Matthew 22:35-40, Mark 12:28-31 |
| 5. Peter the Rock | Matthew 16:13-19 |
| 6. The Road to Emmaus | Luke 24:13-35 |

Scripture Objectives — Grade Five

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of 5th grade, students will have learned:

1. That all Scripture is inspired by God. (105-107)
2. That the Bible teaches us who God is and who we are in relation to him. (205-227, 268-271)
3. That the Bible is made up of two parts: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*). (120-129)
4. That the 46 books of the Old Testament are categorized as follows: Pentateuch (5 books), Historical (16 books), Wisdom (7 books), and Prophets (18 books).

5. That the Pentateuch refers to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). In the Jewish tradition, the Pentateuch is also known as the Law or the Torah. (702)
6. That in Scripture, Jesus instituted and entrusted to the Church all the sacraments. (1114, 1122-1123, 1131)
7. That the Sacraments of Initiation (Baptism, Confirmation, and Holy Eucharist), the Sacraments of Healing (Penance and Reconciliation, Anointing of the Sick), and the Sacraments of Service (Holy Orders, Matrimony) have scriptural foundations. The students are to be familiar with all seven sacraments. (1212, 1420-1421, 1533-1535) **Note to Catechist: See Appendix 1b — Scriptural Foundations for the Sacraments for these scriptural references.**

Expressions of Faith:

- Being attentive to the entire Liturgy of the Word at Sunday Mass.
- Being able to find a scripture passage in the Bible by book, chapter, and verse.
- Referring to themselves as children of God, and referring to God as Father.
- Talking about how Jesus established his Church and that Peter was the first pope.
- Connecting the Sunday scripture readings to their personal experiences.
- Showing others where Egypt, Sinai, and the Promised Land are located on the maps in a Bible.

Vocabulary Words:

Deuteronomy	Genesis	Leviticus	Penance
Exodus	Law, the	Numbers	Torah

Scripture Stories – Fifth Grade:

- | | |
|-----------------------------|--|
| 1. The Baptism of Jesus | Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22, John 1:31-34 |
| 2. The Call of the Apostles | Matthew 4:18-22, Mark 1:16-20, Luke 5:1-11 |
| 3. Peter the Rock | Matthew 16:13-19 |
| 4. The Last Supper | Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20 |
| 5. Pentecost Story | Acts 2:1-41 |

Scripture Objectives — Grade Six

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of 6th grade, students will have learned:

1. That the Bible is the Word of God because it is inspired by him. That is, God guided the human authors of Scripture to write those truths he wanted to teach. (102, 105-107, 135) **Note to Catechist: God inspired human writers with the truth, and the writers**

expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God’s truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. (DV 11)

2. That we learn in Sacred Scripture who God is and who we are in relation to him, i.e., he is our Father, we are his sons and daughters, and we are made in his image and likeness. (205-227, 268-271, 2 Cor 6.18)
3. That Sacred Scripture teaches without error God’s saving truth. (101-102, 107)
4. That Sacred Scripture must be read and interpreted with its divine authorship in mind. (111-117, DV 12, 3)
5. That the 46 books of the Old Testament are categorized as follows: Pentateuch (5 books), Historical (16 books), Wisdom (7 books), and Prophets (18 books). In the Jewish tradition, the Pentateuch is also known as the Law or the Torah. (702)
6. That God’s loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve, cf. Gn 3:15, in the Old Testament. Throughout the rest of the Old Testament, God prepared the human race for a Savior. God’s saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (430-431, 436, 1103-1107)
7. That the two creation stories in Genesis are not intended to teach scientific fact, but they do teach the truth that God is the source and the creator of everything. (282-289, See Appendix 1e — What Catholics Believe about Creation)
8. That Abraham was called by God to bring all of humanity together, and God made a covenant with him. (59, 72) **Note to Catechist: Abraham means the “father of a multitude of nations.” He is the forefather in faith of Christians, Jews, and Muslim people.**
9. That as a Jewish boy Jesus read, studied, and prayed the Old Testament. Knowing this helps us to understand Jesus and his promises (531-534)
10. That our Christian roots are found in Judaism. (128-129, 1094-1096)
11. That a sacred covenant is a solemn agreement God makes with us and to which he is always faithful. (346)
12. That there are six sacred covenants that God made with mankind (56-58, 72, 357, and 992):
 - 1—Adam and Eve (Gn 1:26-2:3; 3:15),
 - 2—Noah (Gn 9:8-17),
 - 3—Abraham (Gn 12:1-3; 15:7-21; 17; 22:15-18),
 - 4—Moses (Ex 24:3-8),
 - 5—David (2 Sam 7: 8-29), and
 - 6—The New Covenant in Christ. (Mt 16:17-19; 26:26-29; Heb 8:6-13)
13. That we enter into the New Covenant through Baptism. (1219, 1223, 2564-2565, 2810)
14. That the major Old Testament prophets are Isaiah, Jeremiah, Elijah, and Ezekiel. (64, 201, 522)
15. That in the Old Testament the Messiah is promised. This promise of the Messiah is fulfilled in the person of Jesus Christ. (Is 9:5), (Ez 34:23), (Mi 5:1), (Zec 9:9) (410, 702, 711-716)

16. That the Jewish people celebrate Passover, which was the beginning of the Exodus. (130, 1093, 1334, 1363, Ex 12:29-51)
17. That Jesus celebrated the Passover with his disciples at the Last Supper and gave it new meaning. Jesus himself is the new Passover (Paschal) Lamb whose sacrifice saved the world, through which we are set free from sin and death. (1096, 1225, 1340, 1362-1366, 1449, 1680-1683)

Expressions of Faith:

- Describing Liturgy of the Word readings to family and friends, e.g., distinguishing Old and New Testament readings and the nature of the Psalms.
- Navigating easily through the Bible — for personal prayer, reading, and meditation.
- Discussing favorite Bible stories with family and friends, distinguishing between Old Testament stories, the gospels, and the epistles.
- Describing the Passover and indicating how it is related to the Institution of the Eucharist.
- Pointing out on a map the location of the Jordan River, Bethlehem, Nazareth, the Sea of Galilee, Judah, the Red Sea, and the Dead Sea.

Vocabulary Words:

Aaron	Isaiah	salvation history	Tradition
Elijah	Jeremiah	Savior	Word of God
Ezekiel	Muslim		zealot

Scripture Stories – Sixth Grade:

- | | |
|--------------------------------|--|
| 1. Creation | Genesis 1 and 2 |
| 2. Passover | Exodus 12 |
| 3. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 4. Finding Jesus in the Temple | Luke 3:41-52 |
| 5. Story of Abraham | Genesis 12–18, 21–22:19 |
| 6. Story of Moses | Exodus 1–24 |
| 7. Story of Joseph | Genesis 37–50 |
| 8. Story of David | 1 Samuel 16, 17:32-51, 2 Samuel 2:1-7, 5:1-5 |

Scripture Objectives — Grade Seven

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of 7th grade, students will have learned:

1. That the Bible is the word of God because it is inspired by him. That is, God guided the authors of Scripture to write in their own words those truths which he wanted to teach.

- (102, 105-107, 135) **Note to Catechist:** God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God's truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. *Dei Verbum 11.*
2. That prayerful and attentive scripture reading, especially of the New Testament, has the power to transform us and to assist us in the struggle to live faithful Christian lives. (107, 115-117, 131-133)
 3. That we learn in Sacred Scripture who God is and who we are in relation to him, i.e., he is our Father, we are his sons and daughters, and we are made in his image and likeness. (205-227, 268-271, 2 Cor 6:18)
 4. That Sacred Scripture teaches without error God's saving truth. (101-102, 107)
 5. That God's loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve in the Old Testament. Throughout the rest of the Old Testament, God prepared the human race for a Savior. God's saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (280, 430-431, 436, 1080, 1103-1107)
 6. That the Gospels are four true accounts of the life and teaching of Jesus. (125-127)
 7. That the four Gospels are the heart of all the Scriptures because Christ Jesus is their center. (125)
 8. That Matthew, Mark, Luke and John are the four Evangelists.
 9. That the Gospels of Sts. Matthew, Mark, and Luke are similar and are therefore called Synoptic Gospels, while the Gospel of St. John has a different, more reflective style and contains some additional stories.
 10. That the Gospels are written to different audiences at different times in history. Each Gospel offers a different portrait of Jesus. All are true. (126) **Note to Catechist:** Mark is thought to be the first Gospel written (ca. 65) for the Roman Christians. Matthew was written for the Jewish Christians. (ca. 80-85) Luke's Gospel (ca. 85) was most likely written for the Gentiles, and John's gospel (ca. 90-100) was written within a unique community known as the Johannine Christians.
 11. That the truth in all the Gospels is the same: Jesus is the Messiah, Son of God, who revealed the Father's love for us, saved us, and opened heaven to us. (124, 125, 514, 515) **Note to Catechist:** Catechists should often refer to Jesus as God the Son. All baptized boys and men are sons of God the Father by adoption. All baptized girls and women are daughters of God the Father by adoption. Jesus is the only begotten Son of the Father. He is "God from God, Light from Light, true God from true God, begotten, not made." Referring to Jesus as God the Son helps those being catechized to better understand that Jesus is not one of God's creatures nor the greatest human person (heresy of Arianism), but that he is true God and true man, the 2nd Person of the Holy Trinity, Incarnate! Although Jesus is not a creature, since all creation was made through him, he is the apex and pattern of creation.
 12. That Jesus' whole life and ministry took place in the area of Palestine, also called the Holy Land. Students must be able to identify important sites mentioned in the Gospels, e.g., Nazareth, Capernaum, Galilee, Jerusalem, etc. (487-507, 525-530, 616-617, 624)

13. That the basic elements of salvation history as revealed in Scripture are:
- The Father's love is manifested in the good of creation. (279, 287, 289, 295, 302-305)
 - We have been separated from God's plan for us because of sin. (385-389, 402-409)
 - Jesus is the bridge back to the Father. Jesus makes atonement ("at-one"-ment) for us with the Father. (410-412, 422-424)
 - Following in the way of Jesus and participating in the sacraments are the primary means by which we reach heaven. (430-435, 456-460)

Expressions of Faith:

- Having an approved Catholic Bible of their own and reading from it regularly, especially the scripture readings for the upcoming Sunday.
- Regarding themselves as disciples (followers of Jesus) and talking about how they imitate Christ, while pointing out specific passages in the Gospels that have helped them understand that calling.
- Discussing favorite Bible stories and parables with friends and family, distinguishing between Old Testament stories, the Gospels, and the epistles.
- Being able to point out on a map the general path of the Exodus and to describe the crossing of the Jordan River to enter the Promised Land.

Vocabulary Words:

atonement	Palestine	redemption	Synoptic Gospels
evangelization	Promised Land		

Scripture Stories – Seventh Grade:

- | | |
|------------------------|--|
| 1. Raising of Lazarus | John 11:1-44 |
| 2. The Transfiguration | Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36 |
| 3. Peter the Rock | Matthew 16:13-19 |

Scripture Objectives — Grade Eight

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of 8th grade, students will have learned:

1. That the Bible is the Word of God because it is inspired. That is, God guided the authors of Scripture to write in their own words those truths which he wanted to teach. (102, 105-107, 135) **Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God's truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred**

writings for the sake of salvation. (DV 11)

2. That Sacred Scripture teaches without error God's saving truth. (101-102, 107)
3. That Sacred Scripture teaches us who God is and who we are in relation to him. (205-227, 268-271, 2 Cor 6:18)
4. That God's loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve in the Old Testament. Throughout the rest of the Old Testament God prepared the human race for a Savior. God's saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (280, 430-431, 436, 1080, 1103-1107)
5. That Acts of the Apostles describes the foundation of the Catholic Church and the struggles of the first Christians. (2623-2624, Acts 1-9)
6. That the letters of St. Paul and the other apostles apply Christ's message and teachings to the lives and circumstances of early Catholic Christian communities from Asia Minor (modern day Turkey) to Rome. The teaching of St. Paul, by extension, speaks to us today.
7. That the Beatitudes (Mt 5:3-12 and Lk 6:20-23) are the set of directives for all Christians, building on the Ten Commandments. They show us how to be holy and how to gain eternal life. (1700, 1720-1722, 1724, 1934)
8. That the corporal and spiritual works of mercy are important examples of love and service to others as found throughout Scripture. (2447) **Note to Catechist: See Appendix 1c — Scriptural Foundations for Works of Mercy for references on the spiritual and corporal works of mercy.**
9. That on Pentecost the Holy Spirit descended upon the disciples in the Upper Room, and the Catholic Church became manifest (evident, visible, obvious) to the world on that day. (732, 767, 1076, 1287, 2623, Acts 2:1-41) **Note to Catechist: Matthias was chosen as Judas' successor prior to Pentecost and is understood to have received the Holy Spirit on Pentecost as well.** (Acts 1:15-26)
10. That the last book of the Bible—the Book of Revelation, also called the Apocalypse—is a poetic and symbolic book that describes situations in the time of the early Church and at the “consummation of the age.” It encourages Christians to embrace the cross, to persevere in truth and charity, and to look with faith and hope to the Second Coming of Christ. (673, 677)

Expressions of Faith:

- Having an approved Catholic Bible of their own and reading from it regularly, especially the scripture readings for the upcoming Sunday.
- Explaining that through God's covenants with mankind we have a true kinship with him (i.e., we are his adopted children).
- Discussing favorite Bible readings with family and friends, distinguishing between Old Testament stories, the Gospels, and the Epistles.
- Talking about the presence of the Holy Spirit in their lives and being careful to develop virtues based on the Gifts and the Fruits of the Holy Spirit.
- Recognizing and talking about the Book of Revelation not as a mysterious prediction of future events but as a word of encouragement for the earliest Christians.
- Pointing out on a map the areas traveled by Saint Paul, the locations of the early churches (e.g., Ephesus and Corinth) and the location of Rome.

Vocabulary Words:

apocalypse	corporal works of mercy	Judas	Pentecost
Beatitudes	fruits of the Holy Spirit	Matthias	Sinai
charity	gifts of the Holy Spirit	Paul	spiritual works of mercy

Scripture Stories – Eighth Grade:

1. Raising of Lazarus John 11:1-4

Creed

Content Standard

Students in the Diocese of Marquette will understand the teachings of the Catholic Faith which God has revealed to us through Sacred Tradition and Sacred Scripture. They will understand “the essential and fundamental contents of Catholic doctrine, as regards both faith and morals, in the light of the Second Vatican Council and the whole of the Church’s Tradition.” (11) Students will demonstrate knowledge of the articles of faith that have been handed on to them in the Creed.

Rationale

The Church in her doctrine, life, and worship perpetuates and transmits to every generation all that she is and all that she believes. (DV 8) There is an organic connection between our spiritual life and the dogmas. Dogmas are lights along the path of faith; they illuminate it and make it secure. (89) “‘Faith seeks understanding’ [so that] a more penetrating knowledge will in turn call forth a greater faith, increasingly set afire by love.” (158)

He decreed statutes from Jacob and established the law in Israel which he commanded our forefathers to teach their children, even the children yet to be born, and they in turn would tell their children. (Ps 78:5-6)

True doctrine was in his mouth, and no dishonesty was found upon his lips; he walked with me in integrity and uprightness, and turned many away from evil. (Mal 2:6)

Performance Standards — Creed

1. Students will have learned that there is one God in three Divine Persons and that these three Divine Persons are God the Father, God the Son, and God the Holy Spirit. (266)
2. Students will know the Triune God is omnipotent, unconditionally loving, and has the fullness of all perfection. (268)
3. Students will recognize God the Father as the creator of everything seen and unseen. (286, 290-291)
4. Students will understand that God created humans in his image in order to know, love, and serve him (358).
5. Students will recognize Jesus as the Second Divine Person, conceived by the Holy Spirit, made incarnate, and born of the Virgin Mary, for the redemption of mankind. (423)
6. Students will understand that the Paschal Mystery is the Passion, Death, Resurrection, and Ascension of Jesus. It accomplished God’s saving plan for mankind and is at the center of the “Good News” all Christians are to proclaim to the world. (571)
7. Students will recognize the Holy Spirit as the Third Person of the Holy Trinity, who is sent by the Father and the Son for our sanctification and to guide the Church. (687)
8. Students will understand that the Holy Catholic Church is the Mystical Body of Christ, which includes the Communion of Saints. (957)
9. Students will understand that we believe that just as Christ is truly risen from the dead and lives forever, so after death the righteous will also live forever and will be raised up on the last day. (989)

Creed Objectives — Kindergarten

By the end of Kindergarten, students will have learned:

1. That one way we can know that God is the creator is through the beauty and order of nature. (47)
2. That we can experience God's love through the love of others such as family and friends.
3. That God loves us more than anyone else can love us. (318-321)
4. That all good things are gifts from God. (299)
5. That there is one God. (200)
6. That there are three Persons in the one God. (253)
7. That God the Father is the First Person of the Holy Trinity. (270)
8. That God the Son is the Second Person of the Holy Trinity. (262)
9. That God the Holy Spirit is the Third Person of the Holy Trinity. (245)
10. That Jesus Christ is God the Son in human flesh. (458)
11. That Mary is Jesus' mother, and that Joseph is Jesus' foster-father. (437, 495)
12. That we love and honor Mary in a special way because she is the mother of Jesus, and he made her our mother too. (509, 963)
13. That Christmas is the celebration of the birth of Jesus, our Savior. (525)
14. That Easter is the celebration of Jesus' resurrection from the dead. (1169)

Expressions of Faith:

- Sharing with their family their understanding of God the Father, God the Son, and God the Holy Spirit.
- Talking about everything being a creation of God.
- Talking about Jesus, Mary, and Joseph as the Holy Family.
- Talking about Christmas as the birthday of Jesus, and talking about Easter as the resurrection of Jesus (his rising from the dead).

Vocabulary Words:

Christmas	God the Father	God the Son	Trinity
Easter	God the Holy Spirit		

Creed Objectives — Grade One

By the end of the 1st grade, students will have learned:

1. That there is one God. (200-202)
2. That nobody made God. (213)
3. That God always was, is now, and always will be. (212-213)
4. That God made heaven and earth. (325)
5. That God is the creator of all things. (292)
6. That there are three Persons in the one God – God the Father, God the Son, and God the Holy Spirit. (253)
7. That God the Son became man and that his name is Jesus. (464)
8. That Jesus is God the Son, the Second Person of the Holy Trinity. (469)
9. That Jesus is fully God and fully man. (469)

10. That Jesus died on the cross for our sins and rose to life again on Easter Sunday. (1169)
11. That Jesus showed us how to live. (459)
12. That the Holy Spirit is the Third Person of the Holy Trinity and is the gift of God's love. (685)
13. That Christmas is the celebration of the birth of Christ. (525)
14. That Mary is the Mother of God the Son, Jesus. (509)
15. That Jesus, Mary, and Joseph are the Holy Family. (Tradition)
16. That St. Ann and St. Joachim are the parents of Mary, the grandparents of Jesus. (Tradition)
17. That Mary is our mother, too. (963)
18. That the Church is the family of God. (1655)
19. That Advent is the time of preparation for the celebration of Christmas (the Birth of Jesus). (524)
20. That Lent, the 40 days before Easter (the Resurrection of Jesus), is a time for prayer. (540)
21. That each person has a guardian angel assigned by God to protect him/her. (336)
22. That the saints in heaven are real human beings who lived holy lives. (1477)
23. That the saints' response to God's call provides a model for us to follow as we live our lives. (941, 2030) **Note to Catechist: Use this point as a way to begin to introduce the concept of vocation. Vocation is the call of Christ to all the baptized to follow him in a particular way of life. (897, 941)**
24. That the saints can help us and that we should ask them to pray for us. (956)

Expressions of Faith:

- Talking about God; that he has always existed and that there are three persons in one God (Father, Son, and Holy Spirit).
- Sharing and explaining with family and friends that Christmas is about celebrating Jesus' birthday.
- Talking about how Jesus died for our sins, rose from the dead, and ascended into heaven.
- Talking about the family of God and how we are all included in God's family.
- Talking about angels as spiritual beings, and that each person has a guardian angel.
- Talking and singing about Mary as Jesus' mother and how she is our Mother, too.

Vocabulary Words:

priest	Spirit	St. Ann	St. Joachim
soul			

Creed Objectives — Grade Two

By the end of 2nd grade, students will have learned:

1. That there is one God in three Persons: God the Father, God the Son (Jesus Christ), and God the Holy Spirit. This is the Holy Trinity. (253)
2. That the Second Person of the Holy Trinity, Jesus Christ, became man while remaining God. (464)
3. That God the Holy Spirit lives in those who are in God's grace. (736)
4. That we need the Holy Spirit's help to do good and to avoid evil. (736)

5. That the death and resurrection of Jesus is the source of the forgiveness of our sins and of our salvation. (654)
6. That God wants everyone to be happy with him forever in heaven. Heaven is where we have everlasting joy and happiness with God, our Blessed Mother Mary, the holy angels, and all the saints. (1023, 1053, 1831) **Note to Catechist: Explain that the saints include all the human beings who are with God in heaven. Some of these are canonized saints, but most of the saints are not canonized. However, they are still saints. (1024, 1721)**
7. That the holy angels are powerful beings who are pure spirits and who give glory to God without ceasing and serve as his messengers. (329-331)
8. That each person has a guardian angel assigned by God to protect him/her. (336)
9. That Satan and the other fallen angels are in hell. We call the fallen angels devils or demons. Satan and the other devils try to tempt us to do evil. God does not want any human being to go to hell. (391–395, 1037) **Note to Catechist: When using the term “hell” in referring to the place where the devil and the fallen angels live, the children need to know it is not bad language.**
10. That Mary is the model for all Christians because she is the Mother of Jesus and because she always did God’s will with faith and trust. (494) **Note to Catechist: Whenever teaching about the Saints, the Blessed Mother, or Biblical heroes, point out that they responded to God’s call (vocation).**

Expressions of Faith:

- Sharing with family members about God as Father of everyone and creator of all things.
- Illustrating the three persons of the Trinity using drama, art, music, technology, etc.
- Talking about how God invites us into his heavenly kingdom and that the Holy Spirit (God’s love) will help us do good and avoid evil.
- Talking about angels as spiritual beings and that each person has a guardian angel.
- Talking and singing about Mary as Jesus’ Mother and how she is our Mother, too.

Vocabulary Words:

Apostles' Creed	faith	heaven	salvation
Blessed Mother	grace	hell	

Creed Objectives — Grade Three

By the end of the 3rd grade, students will have learned:

1. That God always loves us and is always faithful to us. (342)
2. That all people are made very good as God made them in his image and likeness. (356-361, 374)
3. The mystery of the Holy Trinity—one God in Three Persons: the Father, the Son, and the Holy Spirit. (253)
4. That the Holy Spirit guides the Catholic Church. (737–741)
5. That the marks of the Church founded by Jesus Christ are: one, holy, catholic, and apostolic. (811)
6. That the events of the Paschal Mystery are the Passion, Death, Resurrection and Ascension

- of Jesus. (571, 1067)
7. That heaven, hell, and purgatory exist. **Note to Catechist:** Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. (1023-1037)
 8. That Mary is the Mother of God and Mother of the Church. (509, 963)

Expressions of Faith:

- Talking about God as creator of all things, including all people.
- Sharing with family members that God is their heavenly Father, that he established rules to live by, and that he loves each person unconditionally.
- Sharing with family members that Mary is our spiritual mother and, because she is Jesus' Mother, she is Mother of the Church.
- Forgiving others for any injury received; trying not to hurt or offend others.
- Talking correctly about heaven, hell, and purgatory.

Vocabulary Words:

Catholic	Mother of God	Mystery	Purgatory
divine	Mother of the Church	Protestant	
marks			

Creed Objectives — Grade Four

By the end of 4th grade, students will have learned:

1. That God, who is all good, is the one and only creator and, therefore, all creation is good. (290–292, 299)
2. That there is one God. In the one God are three Divine Persons: the Father, the Son, and the Holy Spirit. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
3. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
4. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and to help us always choose good and avoid evil. (245, 263, 2847)
5. That human beings are a unity of body and soul and that we are made in the image of God. Because we are made in God's image, we have the ability to reason (to think, judge, and understand), to make choices, and to love. (362-368) **Note to Catechist: It is important that you don't give the student the impression that we are a soul trapped in a body. This is clearly explained in the catechism citations listed above. Please read.**
6. That the two main powers of the soul are: intellect, by which we think, judge, and understand and will, by which we freely choose good or evil. (1705–1706)

7. That temptation is a struggle for everyone, but God's grace is always present to help us choose good. (654)
8. That evil entered the world through the sin of our first parents, Adam and Eve. We call this original sin. (407-409)
9. That Mary was conceived without original sin. This is called the Immaculate Conception. From the first moment of her conception in her mother's womb, Mary was free from sin and full of grace. (490-492)
10. That Mary never sinned throughout her life. She is the Church's perfect example of faith, hope, and love of God and love of neighbor. (493- 494)
11. That the Assumption celebrates Mary being taken up by God to heaven, body and soul, when the course of her earthly life was completed. (966, 974) **Note to Catechist: The Church doesn't officially teach whether or not Mary died.**
12. That the Church was instituted (begun) by Jesus Christ, and he appointed St. Peter to be its visible head. The Bishop of Rome (the pope) is the successor of St. Peter. (763-766, 815-816) **Note to Catechist: When visiting St. Peter Cathedral in Marquette, notice the mural at the back of the sanctuary, which depicts Jesus handing Peter the keys to the Kingdom and establishing the Church. The Latin saying is the Scripture passage Mt 16:16-20. This can be found on the St. Peter website under the "Tour" section. <<http://www.stpetercathedral.org/TH/tour/tour.htm>>**
13. That we are members of the universal Church, of the diocese, and of our own parish. Students should know the name of the pope, the diocesan bishop, the pastor of their parish, and the first bishop of our diocese, Bishop Frederic Baraga. (See Appendix 3 on the bishops of our diocese.) **Note to Catechist: Being sensitive to your parish realities, you may also want the children to know the names of associate pastors, deacons, pastoral coordinators, pastoral associates, and retired priests serving your parish.**
14. That the Communion of Saints is made up of all of the baptized persons on earth, all of the saints in heaven, and all of those in purgatory. (954-959)
15. That all the tenets of our faith are found in the Apostles' Creed. (194, 196)

Expressions of Faith:

- Talking about God as creator of all things, including all people.
- Recognizing Jesus as fully man and fully God.
- Talking about the Holy Spirit as the Third Person of the Trinity, who is our Advocate and will help us even if we sin.
- Sharing with family members their understanding that the Church is all of the Christian faithful (not the building) known as the Body of Christ, with Jesus as the head.
- Describing faith as something they believe to be true even though they can not see it or prove it.
- Talking about Mary and the saints.

Vocabulary Words:

bishop	deacon	pope	Vatican
cardinal	Immaculate Conception	reason	will
Creed	intellect	religious	

Creed Objectives — Grade Five

By the end of 5th grade, students will have learned:

1. That there is one God and in him three divine Persons: God the Father, God the Son, and God the Holy Spirit. Each of the three Persons is fully God. (249, 253)
2. That the mystery of the three Persons in the one God is called the Holy Trinity, which is the root of the Church's living faith. (249, 253)
3. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
4. That Jesus is the Messiah long awaited by the Israelites as the Redeemer of God's people. (436-439)
5. That Jesus, true God and true man, was conceived in the womb of the Virgin Mary by the power of the Holy Spirit. (484-486)
6. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and help us always to choose what is good and avoid what is evil. (245, 733-736)
7. That we respect and care for our bodies because they are temples of the Holy Spirit. (1004, 2519)
8. That on Pentecost the Holy Spirit descended upon the Virgin Mary, the Apostles, and the other disciples gathered in the Upper Room. On this day (Pentecost), the Church began its saving mission in the world, which is why Pentecost Sunday is often called the "birthday of the Church." (726, 731, 1076, cf. Acts 2:1-4)
9. That Mary is venerated under many titles. (1370) **Note to Catechist: Under the title of the Immaculate Conception, she is honored as patroness of the United States of America. Under the title of Our Lady of Guadalupe, she is honored as patroness of the Americas and as patroness of unborn babies.**
10. That God created us to know, to love, and to serve him, and so to come to paradise. (1721)
11. That by knowing, loving, and serving God we answer his call and fulfill our vocation according to our own state in life. (358, 1700)
12. That we believe in the Communion of Saints. (946-948, 953, 960, 962) **Note to Catechist: The people who have died and are in heaven, in purgatory awaiting heaven, and the baptized on earth make up the Communion of Saints.**
13. That Jesus instituted the Church and appointed St. Peter to be its visible head. The Bishop of Rome (the pope) is the successor of St. Peter. (815-816) **Note to Catechist: When visiting St. Peter Cathedral in Marquette, notice the mural at the back of the sanctuary which depicts Jesus handing Peter the keys to the Kingdom and establishing the Church. The Latin phrase is from the scripture passage Mt 16:16-20. This can be found on the St. Peter website under the "Tour" section.**
<<http://www.stpetercathedral.org/TH/tour/tour.htm>>
14. That the bishops are successors of the apostles. Every Catholic diocese is led by a bishop who is in communion (union) with the pope. (877)
15. That we are members of the universal Church, of the diocese, and of our own parish. Students should know the name of the pope, the diocesan bishop, the pastor of their parish, and the first bishop of our diocese, Bishop Frederic Baraga. (See Appendix 3—Bishops of the Diocese of Marquette.) **Note to Catechist: Being sensitive to your parish realities,**

you may also want the children to know the names of associate pastors, deacons, pastoral coordinators, pastoral associates, and retired priests serving your parish.

Expressions of Faith:

- Sharing with family their understanding of one God as Father, Son, and Holy Spirit.
- Recognizing their unity with saints by praying properly to Mary and their favorite saints as intercessors.
- Showing respect for their bodies and the bodies of others by not fighting and not taking drugs or alcohol.
- Reciting from memory the Apostles' Creed.

Vocabulary Words:

apostolic succession	paradise	Redeemer	venerate
Communion of Saints	patron saint	Temple	Virgin Mary
diocese			

Creed Objectives — Grade Six

By the end of 6th grade, students will have learned:

1. That there is one God. In the one God are three Divine Persons: God the Father, God the Son, and God the Holy Spirit. Each Divine Person is fully God. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
2. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
3. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son, to dwell within us and help us always choose good and avoid evil. (245, 733-736)
4. That the mystery of the Holy Trinity is the central mystery of our faith. It is the mystery of God himself. The Trinity is the source of all that is good and is the source of all other mysteries of faith. (249)
5. That God sent his Son Jesus as our Savior because of his great love for us. (458)
6. That faith is a gift from God, strengthened through the presence of the Holy Spirit in our souls. (153)
7. That we must strive to overcome evil throughout our lives. (407-409)
8. That Jesus is God in the flesh. We call this mystery of God in the flesh the Incarnation. (464)
9. That God has been faithful to us throughout history, even when we have been unfaithful. (2567)
10. That the Nicene Creed and the Apostles' Creed are summary statements of our central beliefs as Christians. (185-197) **Note to Catechist: The Apostles' Creed is a faithful summary of the apostles' faith. (194) The Nicene Creed stems from the first two ecumenical councils at Nicea in the years 325 & 381 A.D. It is common to all the great Churches of the East and West. (195)**
11. That our Christian heritage has its roots in the Old Testament. (128-130)
12. That Mary is the Mother of God and Mother of the Church. (509, 963)

13. That the great figures of the Old Testament are models of holiness and fidelity, e.g., Noah, Abraham, Sarah, Ruth, Moses, Esther, and David. (147) **Note to Catechist: Whenever teaching about the Saints, the Blessed Mother, or Biblical heroes, point out that they responded to God's call (vocation).**

Expressions of Faith:

- Sharing with family their understanding of one God as Father, Son, and Holy Spirit.
- Confirming to family and peers that every human being, from the moment of conception, is created by God.
- Accepting Jesus as Savior, sent by the Father because of God's great love for us.
- Talking about faith as a free gift from God, and talking about having a free will to accept or reject God's great gift.
- Showing respect for their bodies and the bodies of others by not fighting, not taking drugs or alcohol, proper nutrition and exercise, promoting the idea that they are a temple of the Holy Spirit.
- Reciting the Nicene Creed aloud at Mass with the assembly.

Vocabulary Words:

Incarnation	Marquette	Nicene Creed	rectory
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Creed Objectives — Grade Seven

By the end of 7th grade, students will have learned:

1. That there is one God. In the one God are three Divine Persons: God the Father, God the Son, and God the Holy Spirit. Each of these three Divine Persons is fully God. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
2. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
3. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and to help us always choose good and avoid evil. (245, 733-736)
4. That the mystery of the Holy Trinity is the central mystery of our faith. It is the mystery of God himself. The Trinity is the source of all good, and it is the source of all other mysteries of faith. (249)
5. That the Divine Persons of the Holy Trinity are distinct but not separate. (253, 254)
6. That each of the three Persons of the Trinity is equal, and that each of them always was, is now, and always will be eternal God. (255)
7. That the Incarnation is the mystery of God the Son in the flesh. This is Jesus who always was, is now, and always will be eternal God and who, from the moment of his conception, became man and always will be man. (464) **Note to Catechist: Prior to the Incarnation, God the Son was solely God, not man. From the moment of the Incarnation (which occurred at the Annunciation) and into eternity, Jesus is true God and true man. (464, 469)**
8. That there are four reasons for the Incarnation. The Word became flesh:
 - a. In order to save us from sin and death by reconciling us to God the Father, thereby

- opening heaven to us. (457)
 - b. In order that we might know God's love for us. (458)
 - c. In order that we would have a model of holiness. (459)
 - d. In order to make us partakers in the Divine nature. (460)
9. That the events of the Paschal Mystery are the Passion, Death, Resurrection, and Ascension of Jesus. (571, 1067)
 10. That through our Baptism we are called and sent forth to continue Jesus' work in the world. (1267-1270)
 11. That Jesus made Peter his vicar (chief representative) on earth. Peter is the head of the apostles and unifier of the Church. (552, 882)
 12. That each pope is a successor of Peter, the head of the apostles. Every bishop is a successor to the apostles. The pope is the head and unifier of the bishops and the Church. (882, 1461)
 13. That faith can be defined both as a virtue, which is a gift from God, and as a personal response to God. (153, 166)
 14. That faith is the God-given (theological) virtue that empowers us to believe in God and in all that he teaches. He has revealed these truths, and he can neither deceive nor be deceived. (1814) **Note to Catechist: By the virtue of faith, we believe the truths of faith because God has revealed it, not because we understand it.**
 15. That at death we will be judged by the Lord according to our deeds and our adherence to the gospel. This is called the particular judgment. (1021-1022)
 16. That all those who die in God's grace and friendship go to heaven, either immediately after death or after a time of cleansing in purgatory. (1031)
 17. That those who die in un-repented mortal sin go to hell. (1861)
 18. That Mary, the mother of Jesus who is God, was a virgin and remained a virgin throughout her entire life, so that with her whole being she was the "Handmaid of the Lord." (510)
 19. That the saints who died for the faith are called martyrs (witnesses), and that they are in heaven with God and all the blessed. (2473, 2506)
 20. That the Church is the People of God and the Mystical Body of Christ. Christ is the Head, and we, the baptized, are the members of his Mystical Body, the Church. (779, 781-782)
 21. That all the baptized have a particular vocation which support the mission of the Mystical Body of Christ, to spread the Kingdom of Christ over all the earth. (863, 873) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness. (1533, 2813) See Appendix 9 on Vocations.**
 22. That the particular vocations of the baptized include ordained ministry, married life, consecrated life, and single life. (871-873) **Note to Catechist: See Appendix 9 on Vocations.**

Expressions of Faith:

- Sharing with family their understanding of the triune God: Father, Son, and Holy Spirit.
- Talking about Jesus' Incarnation (becoming present in a human body) and why he did so.
- Discussing the Paschal Mystery: the Passion, Death, Resurrection, and Ascension of Jesus.
- Showing respect for their bodies and the bodies of others by not fighting and not taking drugs or alcohol, proper nutrition and exercise, promoting the idea that they are a temple of the Holy Spirit.
- Reciting the Nicene Creed at Mass.

Vocabulary Words:

holiness	holy	martyr	Vicar
			particular judgment

Creed Objectives — Grade Eight

By the end of 8th grade, students will have learned:

1. That there is one God. In the one God are three divine Persons: God the Father, God the Son, and God the Holy Spirit. Each of the three Persons is fully God. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
2. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
3. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and help us always choose good and avoid evil. (245, 733–736)
4. That the mystery of the Holy Trinity is the central mystery of our faith. It is the mystery of God himself. The Trinity is the source of all that is good and of all of the other mysteries of faith. (249)
5. That the three persons of the Holy Trinity are distinct yet equal. (253-255)
6. That the Incarnation is the mystery of God the Son in the flesh. This is Jesus who always was, is now, and always will be eternal God, and who, from the moment of his conception, became man and always will be man. (464)
7. That the Ascension is the entry of Jesus' humanity into divine glory in God's heavenly domain, forty days after his resurrection. (659-665; 989)
8. That Catholic beliefs and practices are rooted in Sacred Scripture and Sacred Tradition. (80-82)
9. That we can know the truth of Sacred Scripture and Sacred Tradition by following the guidance of the Magisterium—the pope and the bishops in communion (union) with him. The Magisterium ensures the authentic interpretation of Scripture and Tradition. (85-87)
10. That the power of the Holy Spirit is exemplified in the life, work, and witness of the saints. (688) **Note to Catechist: Whenever teaching about the Saints, the Blessed Mother or Biblical heroes, point out that they responded to God's call (vocation).**
11. That we offer prayers and Masses for those who have died, to benefit them on their journey to the Lord. We may also offer prayers and Masses for the living. (958, 1032)
12. That God desires that all human beings go to heaven and that he gives all human beings sufficient grace to go to heaven. However, God grants free will, and he does not force anyone to go to heaven. (1721)
13. That the hope and goal of all human beings should be heaven. It is eternal life, happiness, and love with the triune God, the Blessed Virgin Mary, the angels, and all who are in heaven. It is the fulfillment of all of the deepest human longings. It is never-ending happiness. (1023-1029, 1045)
14. That hell is a reality and that those who die in un-repentant mortal sin go to hell. The principal punishment of hell is the pain of loss, which is eternal separation from God, in whom is all happiness. In addition, the Church teaches that those who are in hell also

- experience a sense of pain. (1033-1037) **Note to Catechist: God grants free will, so it is we who choose to separate ourselves from God, and God grants our choice.**
15. That the Church is made up of clergy and laity, and from each of these two states there are some who choose to live a consecrated life. (873) **Note to Catechist: See Appendix 9 on Vocations.**
 16. That we should follow the Blessed Mother's example in giving our unconditional assent ("Yes") to God with the same courage and faith that Mary modeled for us. (494) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness and that like Mary we too need to respond unconditionally with courage and faith. (1533, 2813)**
 17. That the Assumption of the Blessed Virgin Mary refers to her being taken up by God, body and soul, into heaven at the end of her earthly life. Her Assumption is a foreshadowing of the resurrection and glorification of all those who die in God's grace and friendship. (966) **Note to Catechist: The Church teaches definitively that the glorified bodies of Jesus and Mary are in heaven. Whether the body of Elijah the prophet or the bodies of the saints mentioned in the Gospel of Matthew are in heaven is not clear. (See Mt 27:52 — "the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.")**

Expressions of Faith:

- Sharing with family members their understanding of a triune God: Father, Son, and Holy Spirit.
- Living out their Catholic beliefs in their daily activities: praying regularly, professing to friends their belief in Jesus, resisting temptations, and encouraging others to develop their faith.
- Reading about and praying to saints appropriately.
- Accepting the example of Mary and of the saints as models for daily living.
- Showing respect for their bodies and the bodies of others by not fighting and not taking drugs or alcohol, proper nutrition and exercise, promoting the idea that they are a temple of the Holy Spirit.
- Acknowledging that hell is real, that Satan tries to lure us there.
- Reciting the Nicene Creed from memory at Mass.

Vocabulary Words:

Clergy	glorified body	Magisterium	witnessing
consecrated life	laity	vocation	
Free will			

Liturgy and Sacraments

Content Standard

Students in the Diocese of Marquette will recognize that the transforming power of God's grace is received primarily through the Holy Sacrifice of the Mass and the sacraments. They will know that the sacraments are God's gift to us, instituted by Christ and entrusted to his Church. They will know that the Holy Spirit works through the Seven Sacraments to help us to live holy lives.

Rationale

Christ invites us to be in union with him through the sacraments. We respond to his invitation for spiritual nourishment because of our basic need for sanctification, purification, forgiveness, healing, and strength. Sacraments touch all stages and key moments of Christian life. Most importantly, because God has made us for himself and we belong to him (St. Augustine), Christ's Body and Blood form us more and more according to his image, thereby enabling the Church to become the sacrament of Christ.

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. (Acts 2:42)

Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of people. (1074; CT 23)

Performance Standards — Liturgy and Sacraments

1. Students will know that Christ gave the Church the Eucharist to show his constant and enduring love for us. (1337)
2. Students will realize that the Mass is central to the communal and personal lives of Catholics because it makes present the very act of redemption, which Jesus accomplished in his life, death and resurrection. (1067, 1140, 1141, 1323, 1327, 1382-1396, 1402-1405)
3. Students will understand that the Seven Sacraments are visible signs that give grace, are given to us by Christ and found in Sacred Scripture and in Sacred Tradition. (1114, 1123, 1127)
4. Students will understand that through the sacraments God calls them to a vocation to holiness and to the mission of evangelizing the world. (1533)
5. Students will come to a greater knowledge of the signs, symbols, music, and beauty of the Catholic faith. (1146-1162)
6. Students will better understand sacramentals and how they aid the life of faith. (1667-79)
7. Students will know and understand the significance of liturgical seasons and feasts of the Church. (1168, 2177, Appendix 7)

Liturgy and Sacraments Objectives — Kindergarten

By the end of Kindergarten, students will have learned:

1. That the Church obliges us to go to Mass every Sunday and that going to Sunday Mass is very important and very good for us. (2180-2182) **Note to Catechist: Unfortunately,**

some children have no one to take them to Mass. In such a case, the children should know that they themselves are not guilty of committing sin. Sin always implies a deliberate act or omission.

2. That we owe God our worship, and that the greatest and highest form of worship is the Holy Mass. (1324)
3. The two main parts of Mass are the Liturgy of the Word and the Liturgy of the Eucharist. (*GIRM*) **Note to Catechist: At this age, the two parts should be presented simply. The Liturgy of the Word includes reading and explaining the stories of our faith found in the Bible. The Liturgy of the Eucharist includes the memorial of the Last Supper and the changing of bread and wine into the Body and Blood of Jesus.**
4. That the church building is a sacred place where we must behave and be reverent. (1198, 1387)
5. That through Baptism we become sons and daughters of God the Father. (1213)
6. That when we bless ourselves with holy water, it helps us to remember our Baptism. (1668)
7. That we must say we are sorry when we have done something wrong, and we must forgive one another. (2839-2843)
8. That Advent is a time to prepare for Christmas — the Birth of Jesus. (524)
9. That Lent is a time to prepare for Easter — the Resurrection of Jesus. (1095)
10. That Holy Thursday is when Jesus celebrated the Last Supper. (1329,1350)
11. That Good Friday is the day that Jesus died on the cross for us. (Tradition)
12. That the Holy Eucharist is the Body and Blood of Jesus. (1353)
13. That the lighted sanctuary lamp indicates that Jesus is present in the tabernacle. (CIC 940)
Note to Catechist: Be sure to take the children into the church and show them the sanctuary lamp and the tabernacle. Point out that there are times when the sanctuary lamp is not lit, which indicates that Jesus is not present in the tabernacle.
14. That we genuflect toward the tabernacle as a sign of adoration of Jesus present in the tabernacle. (1378 and Glossary of *CCC* under Genuflection) **Note to Catechist: Teach the children where the tabernacle is located in the church and to genuflect on the right knee toward the tabernacle because Jesus is there. If the sanctuary lamp is not lit, they should not genuflect.**

Expressions of Faith:

- Attending Mass each Sunday with family members.
- Being attentive and reverent in church.
- Talking about the Holy Eucharist as being the Body and Blood of Jesus.
- Genuflecting on the right knee toward the tabernacle as a sign of reverence to Jesus.
- Blessing themselves with holy water as they enter and leave the church.
- Exhibiting an awareness that the church is God's house by not running or speaking out of turn.

Vocabulary Words:

holy water	Mass	Sunday	worship
Lord's Day	Sabbath		

Liturgy and Sacraments Objectives — Grade One

By the end of 1st grade, students will have learned:

1. That Baptism is the sacrament by which we receive the gift of God's life within us, have our sins wiped away, become adopted sons or daughters of God the Father, and become members of the Church. (1267-1270, 1279)
2. That Baptism is the gateway to all other sacraments and is the first Sacrament of Initiation. (1212-1213)
3. That Baptism is birth into new life in Christ. (1277)
4. That the baptismal font, the holy water, the candle, the Oil of the Catechumens, Sacred Chrism, and the white garment are the signs and symbols of the Sacrament of Baptism. (1238-43)
5. That Jesus shares himself with us in a special way during Mass. (1323)
6. The two main parts of Mass are the Liturgy of the Word and the Liturgy of the Eucharist. (GIRM 28) **Note to Catechist: At this age, the two parts should be presented simply. The Liturgy of the Word includes reading and explaining the stories of our faith found in the Bible. The Liturgy of the Eucharist includes the memorial of the Last Supper and the changing of bread and wine into the Body and Blood of Jesus.**
7. That the Holy Eucharist is Jesus. (1244, 1331, 1353)
8. That we prepare for the Sacrament of Penance and Reconciliation by forgiving others and by saying that we are sorry after we do something that we know we should not have done. (1450-1451)
9. That the church building is a sacred place where Jesus is truly present and where God's people gather to worship him. (1198)
10. That the sanctuary lamp identifies that Jesus is present in the tabernacle. (CIC 940) **Note to Catechist: Be sure to take the children into the church and show them the sanctuary lamp and tabernacle. Point out that there are times when the sanctuary lamp is not lit, which indicates that Jesus is not present in the tabernacle.**
11. That we show reverence to Jesus present in the tabernacle by genuflecting. **Note to Catechist: Teach children where the tabernacle is located in the church and to genuflect on the right knee toward the tabernacle because Jesus is there. (1378) If the sanctuary lamp is not lit, they should not genuflect.**
12. That the colors for the liturgical seasons are as follows: Advent—Purple; Christmas—White; Ordinary Time—Green; Lent—Purple; Easter—White. Other colors are used for certain days during the year. (Tradition, GIRM 346) **Note to Catechist: Be sure that the prayer space/liturgical space in your classroom reflect the color of the liturgical season.**
13. That Holy Days of Obligation are special days when we come together to worship God at Mass, in addition to Sundays. (2177-2180)
Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular countries. In the United States, the following is the norm:
(a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
(b) Solemnity of Mary, Mother of God (January 1), Ascension (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although,

attendance at Mass is always to be encouraged;

(c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)

Expressions of Faith:

- Participating at the Mass.
- Displaying an awareness of the meaning of the individual signs and symbols of Baptism: font, holy water, candle, oils, and the white garment.
- Talking about how Jesus is present on the altar, in the priest, in the Word, and in the assembly.
- Genuflecting on the right knee toward the tabernacle as a sign of reverence to Jesus.
- Blessing themselves with holy water as they enter and leave the church.
- Displaying an awareness that the church is God's house by not running or speaking out of turn.
- Being quiet and reverent in church, showing reverence for the items used for worship.
- Talking about the Holy Eucharist as being the Body and Blood of Jesus.

Vocabulary Words:

Advent	colors, liturgical	Lent	Sacrament
All Saints Day	genuflect	liturgical seasons	Stations of the Cross
blessing	Holy Day of Obligation	Liturgy	Way of the Cross
Chrism	holy oils		

Liturgy and Sacraments Objectives — Grade Two

By the end of 2nd grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131, 1997) **Note to Catechist: To shorten this so as to make it easier for young children to memorize, one could simply have the students memorize the following: *A sacrament is a sign, instituted by Christ that gives grace.***
2. That Jesus instituted (started) all of the sacraments. (1114)
3. That Baptism is the gateway to all other sacraments and is the first of the three Sacraments of Initiation. (1212-1213)
4. That Baptism, Confirmation, and the Eucharist are the Sacraments of Initiation. (1212) **Note to Catechist: The Sacraments of Initiation bring us into full membership in the Church and “lay the foundations of every Christian life.” (1212)**
5. The signs, symbols, and sacramentals associated with the Sacraments of Initiation. (1234-1245, 1293-1296, 1333)

6. That when we choose to do wrong, we have sinned against God, whom we should love above all things, and against our neighbor. (1849, 1850)
7. That Jesus gave us the Sacrament of Penance and Reconciliation to forgive our sins and to give us grace to do good and avoid future sins. (1446)
8. That the Sacrament of Penance and Reconciliation grants forgiveness and “wipes out” both mortal and venial sins. (1496)
9. That they must receive the Sacrament of Penance and Reconciliation before receiving First Holy Communion. (CIC 914)
10. That anyone who desires to receive Holy Communion must be in a state of grace. (1415)
11. That Jesus gives us grace, love, and mercy in the Sacrament of Penance and Reconciliation and the Sacrament of the Holy Eucharist. God wants us to receive these sacraments frequently. (1484, 2837)
12. That when we gather at Mass we listen to God’s Word contained in the Bible, celebrate what Jesus has done for us, and receive his gift of the Holy Eucharist, which is his Body and Blood. (1348-1355, 1408)
13. That the Last Supper was the first Mass and that Jesus celebrated the Last Supper with the apostles the night before he died. (1323)
14. That during the Last Supper (celebrated on Holy Thursday), Jesus changed bread and wine into his Body and Blood. (1323)
15. That we gather as a parish family at Mass to celebrate the Passion, Death, Resurrection, and Ascension of Jesus. (1362-72) **Note to Catechist: The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass.**
16. That Jesus, through the priest, makes present his one sacrifice at every Mass. (1382)
17. That the Mass is both a memorial of Jesus’ sacrifice and a sacred banquet in which, if we are in a state of grace, we may receive the Body and Blood of Jesus. In doing so, we become more like him. (1366, 1382)
18. That the Holy Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow Jesus. (1392-1394) **Note to Catechist: Jesus is God, so it is true that as God he is really present everywhere. However, when we refer to the *Real Presence*, we are referring to Jesus’ substantial, incarnate presence in the Holy Eucharist—Body, Blood, Soul, and Divinity—fully God and fully man. *The Holy Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ, under the appearances of bread and wine.* This formula in italics is a good one to have the second graders memorize. The vast majority of second-grade students will be, with practice, very capable of memorizing it and repeating it. Do not worry if they do not completely understand it. Two points to be made here: (1) Nobody on this earth fully understands it, or it would cease to be a Mystery! (2) While we cannot fully understand this mystery, we do come to a greater understanding of it over time provided we practice the faith, especially by regular Mass attendance and reception of the sacraments and through on-going catechetical formation.**
19. That the time of consecration during the Mass is when the bread and wine become the Body and Blood of Jesus. (1376) **Note to Catechist: This is a second grade definition of transubstantiation.**
20. That the Holy Eucharist is at the center of our Catholic Faith. (1324)

21. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
22. How to participate actively in Mass: when to sit, stand, kneel and bow. (GIRM 42-45)
23. To recognize the parts of the church, especially those items used in the celebration of the Eucharist and other sacraments, e.g., ciborium, chalice, vestments (alb, stole, cincture, dalmatic, chasuble), baptismal font, altar, lectern (ambo), lectionary, tabernacle, et. al.
Note to Catechist: This is most effectively taught while conducting a tour of the church.
24. That the colors for the liturgical seasons are as follows: Advent—Purple; Christmas—White; Ordinary Time—Green; Lent—Purple; Easter—White. Other colors are used for certain days during the year. (Tradition, GIRM 346, See Appendix 7 on Liturgy) **Note to Catechist: Be sure that your prayer space/liturgical space reflect the color of the liturgical season.**

Expressions of Faith:

- Participating at the Mass each Sunday with family; sitting, standing, kneeling, singing, and bowing at the appropriate times.
- Expressing love for family members, forgiving them as necessary, and saying they are sorry when they hurt someone else.
- Preparing for and receiving the Sacrament of Penance and Reconciliation for the first time.
- Preparing for and receiving the Holy Eucharist for the first time.
- Talking about and displaying the various colors of the liturgical seasons.
- Blessing themselves correctly with holy water as they enter and leave the church.
- Displaying awareness that the church is God's house by not running or speaking out of turn.
- Being attentive and reverent in church.

Vocabulary Words:

alb	Communion, Holy	Host	sanctuary
altar	Corporal	lector (reader)	sanctuary lamp
ambo	Dalmatic	Liturgy of the Eucharist	server, altar
Blood of Christ	Easter Vigil	Liturgy of the Word	sign
Body of Christ	Feast	Memorial	solemnity
chalice	font, baptismal	paten	stole
chasuble	Good Friday	purificator	symbol
ciborium	Holy Thursday	Real Presence	tabernacle
cincture			vestments

Liturgy and Sacraments Objectives — Grade Three

By the end of 3rd grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131, 1997)
2. That there are seven sacraments and be able to name them. (1113, 1210)
3. That Baptism, Confirmation, and the Eucharist are the Sacraments of Initiation. (1212)
Note to Catechist: The Sacraments of Initiation bring us into full membership in the Church and “lay the foundations of every Christian life.” (1212)
4. That vocation is the call of Christ to all the baptized to follow him. (897, 941)
5. That the Sacraments of Penance and Reconciliation and Anointing of the Sick are the Sacraments of Healing. (1421) **Note to Catechist: These sacraments continue Jesus’ healing and salvific ministry through the power of the Holy Spirit. In these sacraments the Church celebrates its mission of spiritual and physical healing. (1421)**
6. That the Sacraments of Holy Orders and of Matrimony are the Sacraments of Service. (1210-1211) **Note to Catechist: These sacraments are primarily directed toward the salvation of others. The recipients of these sacraments grow in holiness through their service to the People of God. (1534, USCCA 263)**
7. That the reception of the Sacraments of Holy Orders and Matrimony are a response of the faithful to a particular vocation within the Church. (1534)
8. That each sacrament has signs and symbols associated with it, and the students will be able to name them. (1234-1235, 1293-1296, 1333, 1449, 1559, 1597, 1661-1662)
9. That the Holy Eucharist, the center of our Catholic faith, is the greatest gift—Christ himself—that we can receive in this life. (1324-1325)
10. That we gather as a parish family at Mass to celebrate the Passion, Death, Resurrection and Ascension of Jesus (1362-72) **Note to Catechist: The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass.**
11. That during the Mass, through the power of the Holy Spirit and the words and actions of the priest, the bread and wine becomes the Eucharist. (1352-1353, 1412)
12. That the Eucharist is the Body, Blood, Soul and Divinity of Jesus Christ, under the appearance of bread and wine. (1374, 1413)
13. That the Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow him. (1392-1394) **Note to Catechist: Jesus is God, so it is true that he is present everywhere. When we refer to the “Real Presence,” we are referring to the Holy Eucharist as the Body, Blood, Soul, and Divinity of Jesus Christ, under the appearances of bread and wine.**
14. That Jesus, through the priest, makes present his one sacrifice at every Mass. (1382, 1548-1549)
15. That the Mass is both a memorial of Jesus’ sacrifice and a sacred banquet in which we may receive the Body and Blood of Jesus. In doing so, we become more like him. (1348-1355, 1357, 1366, 1382) **Note to Catechist: Review with your students the teaching on reconciliation regarding the faithful needing to be in a state of sanctifying grace prior to receiving Eucharist.**
16. That we should receive the Eucharist often but at least once a year, if possible during the Easter Season. (1388-1389) **Note to Catechist: The Easter Season begins with the**

Easter Vigil on the night of Holy Saturday and continues until Pentecost.

17. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
18. That Jesus is also present at Mass in the Word and in the assembly. (103-104, 1088, 1Thes 2:13)
19. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
20. That after reaching the age of reason (usually considered to be age 7), Catholics have an obligation to attend Mass every Sunday (weekend) and on every Holy Day of Obligation. Those who choose to miss Mass without a serious reason commit a grave sin. (2181) **Note to Catechist: Unfortunately, some children have no one to take them to Mass. In such a case, the children should know that they themselves are not guilty of committing sin. Sin always implies deliberate action or omission.**
21. That the Church has liturgical seasons. Students should understand the significance of each season and know the colors of the seasons. **Note to Catechist: See Appendix 7 on Liturgy.**
22. That the events of the Paschal Mystery are celebrated during the Easter Triduum which consists of the Last Supper, Jesus' suffering, death and burial, and the Resurrection. (1168-1169)

Expressions of Faith:

- Participating at Mass each Sunday with family; singing, sitting, standing, bowing, and kneeling at appropriate times.
- Celebrating the anniversary of their baptism with their family.
- Going to the Sacrament of Penance and Reconciliation with their parent(s).
- Explaining and observing the fast before receiving Holy Communion; receiving Holy Communion with understanding and reverence.
- Participating at home in family traditions that celebrate the liturgical seasons.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Being attentive and reverent during Mass.

Vocabulary Words:

age of reason	Easter duty	liturgical year	obligation
assembly	Fast	ministry	Triduum

Liturgy and Sacraments Objectives — Grade Four

By the end of 4th grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131, 1997)
2. That there are seven sacraments and be able to name them. (1113, 1210)
3. That the Sacraments of Initiation: Baptism, Confirmation, and the Eucharist, bring us into full membership in the Church. (1212) **Note to Catechist: The Sacraments of Initiation “lay the foundations of every Christian life.” (1212)**

4. That vocation is the call of Christ to all the baptized to follow him. (897, 941)
5. That the Sacraments of Healing—Penance and Reconciliation and the Anointing of the Sick—continue Jesus’ healing ministry through the power of the Holy Spirit. (1421) **Note to Catechist: In these sacraments, the Church celebrates its mission of spiritual and physical healing.**
6. That the Sacraments of Service—Holy Orders and Matrimony—are primarily directed toward the salvation of others. (1533-1535) **Note to Catechist: The recipients of these sacraments grow in holiness through their service to the People of God. (1534, USCCA 263)**
7. That the reception of the Sacraments of Holy Orders and Matrimony are a response of the faithful to a particular vocation within the Church. (1534)
8. That each sacrament has signs and symbols associated with it and be able to name each of them. (1234-1235, 1293-1296, 1333, 1449, 1559, 1597, 1661-1662)
9. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
10. That the Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow Jesus. (1378-1379)
11. That Jesus, through the priest, makes present his one sacrifice at every Mass. (1382)
12. That the Mass is also a sacred banquet at which, if we are in a state of grace (i.e., free of mortal sin), we may receive the Body and Blood of Jesus. In doing so, we become more like him. (1382)
13. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1415)
14. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (1387, CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
15. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
16. That the parts of the Introductory Rites are the Entrance, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, and the Collect. (GIRM 46) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, a funeral Mass does not have a Penitential Act. On Sunday Masses during Lent, the *Gloria* is omitted.**
17. That the parts of the Liturgy of the Word are the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayer of the Faithful). (GIRM 55) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, Masses on most weekdays do not include a Second Reading or the Profession of Faith.**
18. That the parts of the Liturgy of the Eucharist are Preparation of the Altar and Gifts, Prayer over the Offerings, Eucharistic Prayer, and the Communion Rite (which includes the Lord’s Prayer and the Sign of Peace). (GIRM 72)
19. That the parts of the Concluding Rites are Greeting, Blessing, and Dismissal. (GIRM 90)
20. That the Church has liturgical seasons, be able to name them in order, understand the significance of each season, and know the colors of the seasons. (Appendix 7) **Note to**

Catechist: Advent begins the liturgical year.

Expressions of Faith:

- Participating at the Mass each Sunday and Holy Day of Obligation with family, singing and responding when appropriate.
- Showing reverence for the Real Presence of Jesus in the Eucharist.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Expressing sorrow for their sins (failures to do God's will) and praying for forgiveness.
- Participating with family in devotions at church.

Vocabulary Words:

Agnus Dei	disposition, proper	gifts	Lord's Prayer
Assumption of Mary	fast, Eucharistic	homily	Original Sin

Liturgy and Sacraments Objectives — Grade Five

By the end of 5th grade, students will have learned:

1. The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass. (1067)
2. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131)
3. That the Church celebrates the presence and actions of Christ in the Seven Sacraments. (1114-1116)
4. That the names of the Seven Sacraments are: Baptism, Confirmation, Holy Eucharist, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders (1113, 1210)
5. That the Sacraments of Initiation—Baptism, Confirmation, and the Eucharist—bring us into full membership in the Church and “lay the foundations of every Christian life.” (1212)
6. That vocation is the call of Christ to all the baptized to follow him. (897, 941)
7. That the Sacraments of Healing—Penance and Reconciliation and the Anointing of the Sick—continue Jesus’ healing and saving ministry through the power of the Holy Spirit and the Church. (1421)
8. That the Sacraments of Service—Holy Orders and Matrimony—are primarily directed toward the salvation of others and the recipients of these sacraments grow in holiness through their service to the People of God. (1534, USCCA 263)
9. That the reception of the Sacraments of Holy Orders and Matrimony are a response of the faithful to a particular vocation within the Church. (1534)
10. That the effects of Baptism are cleansing from Original Sin and all personal sin; becoming a son or daughter of God; becoming a member of the Church; becoming a temple of the Holy Spirit; and receiving the gifts of the Holy Spirit. (1241, 1263-1266)
11. That the effects of Confirmation are an increase of the gifts of the Holy Spirit and a deepening of the graces received at Baptism. The Sacrament of Confirmation also gives

- the person a special strength to witness to Christ in the world, both in word and in deed. (1303-1305)
12. That the effects of the Holy Eucharist are uniting us more deeply with Christ and his Church; nourishing us spiritually; removing venial sin; strengthening us against mortal sin; and transforming and strengthening us to love and serve one another. (1391-1398)
 13. That the effects of Penance and Reconciliation are the forgiveness of sins, reconciliation with God and the Church; strengthening of the resolve to do good and to avoid sin in the future; and the restoration of the penitent (the person) to sanctifying grace. (980, 1468-1469)
 14. That the effects of Anointing of the Sick are strengthening, consolation, and courage in the face of illness and the frailty of old age; union with Christ's suffering on the cross; spiritual healing; physical healing if it is conducive to the sick person's salvation; wiping away of sins if the person is unable to confess them; and preparation for those near death. (1520-1523)
 15. That the effects of Holy Orders are that the men who receive this sacrament are configured to Christ (made like unto Christ) so that they may serve as Christ's instruments for his Church. (1581)
 16. That in the Sacrament of Holy Orders there are three degrees of ordination: episcopate (bishop), presbyterate (priest), and diaconate (deacon). (1536, 1554) **Note to Catechist: "Pope" and "cardinal" are not degrees of ordination but are titles given to selected bishops. Similarly, "monsignor" is not a degree of ordination but a title given to selected priests.**
 17. That the effects of Matrimony are the creation of a covenantal bond between a man and a woman sealed by God himself that is irrevocable, perpetual, and exclusive; strengthening of a couple's love and unity; and receiving the grace to help each other attain holiness. (1638-1641)
 18. That the Sacraments of Service—Holy Orders and Matrimony—are sacramental vocations (states of life) to which people commit themselves permanently to build up the Church. (1583, 1640)
 19. That some of the baptized are called follow Christ by being ordained and some are called to follow Christ as lay persons. (1591) **Note to Catechist: See Appendix 9 on Vocations.**
 20. That God calls some of the baptized to a life consecrated to God and the mission of the Church by professing vows of poverty, chastity, and obedience. This is called religious life. (934) **Note to Catechist: Religious life includes sisters, nuns, priests, brothers, and monks. See Appendix 9 on Vocations.**
 21. That Baptism, Confirmation, and Holy Orders may be received only once because, through them, the Holy Spirit confers an indelible spiritual mark on the soul. (1272, 1304, 1582)
 22. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
 23. That the Mass is a sacrifice because it re-presents (makes present) Christ's saving and sacrificial death on the cross. (1365-1366)
 24. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
 25. That Jesus instituted the Eucharist on Holy Thursday, "the night when he was betrayed" (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
 26. That during the celebration of the Mass, bread and wine are changed into the Body and

Blood of Christ by the power of the Holy Spirit and the proclamation of Jesus' words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: "This is my body which will be given up for you...This is the cup of my blood..." (1412)**

27. That by the consecration, the substance of bread and wine is changed into the substance of Christ's Body and Blood. This unique change is called transubstantiation. (1376, 1413)
Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students' understanding.
28. That at Mass the assembly is called to actively participate by saying or singing aloud prayers, hymns, psalms, responses; by standing, sitting, kneeling, and performing gestures in union with other members of the assembly; and by making a genuine inner self-offering along with Christ to the Father. (1141, 1273)
29. That all who are properly prepared can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
30. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
31. That we are to fast from food and drink, excluding water and medicine, for at least one hour prior to the reception of Holy Communion. (1387, CIC 919)
32. That the Paschal Triduum, which is celebrated from Holy Thursday evening through Evening Prayer on Easter Sunday, is the most sacred time of the liturgical year. (1168, 1169)
33. That the liturgical year and its seasons commemorate the saving action of God. Students will have learned the significance of the Liturgical seasons of Advent, Christmas, Lent, Easter, and Ordinary Time. (1163, See Appendix 7)

Expressions of Faith:

- Participating in the Mass (praying, singing, responding) each Sunday and Holy Day of Obligation and receiving Holy Communion with reverence.
- Participating in sacramental celebrations.
- Exhibiting the proper disposition needed to receive Holy Communion.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Participating with family in devotions at church.

Vocabulary Words:

absolution	Consecration	Initiation, Sacraments of	Service, Sacraments of
Anointing of the Sick	Eucharist	Matrimony	transubstantiation
Baptism	Healing,	Ordinary Time	

	Sacraments of		
Confirmation	Holy Orders	Penance and Reconciliation	

Liturgy and Sacraments Objectives — Grade Six

By the end of 6th grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which grace and divine life are given to us. (1131)
2. That the names of the Seven Sacraments are: Baptism, Confirmation, Eucharist, Penance and Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony. (1113, 1210)
3. That Baptism, Confirmation, and the Eucharist are the Sacraments of Initiation; that Penance and Reconciliation and the Anointing of the Sick are the Sacraments of Healing; and that Holy Orders and Matrimony are the Sacraments of Service. (1212, 1421, 1534)
4. That the parts of the Mass include: the Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90) **Note to Catechist: The catechist should reiterate (“re-teach”) the subsections of the parts of the Mass. See the learning objectives for Grade 4.**
5. That listening attentively to the words of Scripture and its explanation at Mass, as well as receiving the Holy Eucharist reverently helps us to become more Christ-like. (1101, 1394-1395)
6. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
7. The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass. (1067)
8. That the Mass is a sacrifice because it re-presents (makes present) Christ’s saving and sacrificial death on the cross. (1365-1366)
9. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
10. That Jesus instituted the Eucharist on Holy Thursday, “the night when he was betrayed” (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
11. That during the celebration of the Mass, the bread and wine are changed into the Body and Blood of Christ by the power of the Holy Spirit and the proclamation of Jesus’ words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: “This is my body which will be given up for you...This is the cup of my blood...” (1412)**
12. That by the consecration, the substance of bread and wine is changed into the substance of Christ’s Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students’ understanding.**
13. That all the members of the Church, those here on earth *and* those in heaven, are united to

- the offering of Christ in the Mass. (1370)
14. That the Eucharistic sacrifice is also offered for those in purgatory that they may enter into the glory of heaven. (1371)
 15. That at Mass the assembly is called to participate actively and reverently in the celebration of the Mass through proper gestures, verbal responses, and songs. (1141, 1273, 1348)
 16. That all who are properly prepared can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
 17. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
 18. That we are to fast from food and drink, excluding water and/or medicine, for at least one hour prior to the reception of Holy Communion. (CIC 919)
 19. That sacramentals are sacred signs, objects, actions, or blessings that help people grow in faith and holiness. The students will be able to name several sacramentals. (1668, 1677)
Note to Catechist: Some examples of sacramentals are rosary beads, holy water, blessed palms, and a crucifix.
 20. That there is a difference between sacraments and sacramentals and be able to define each. (1131, 1667)
 21. That the sacramental life of the Church was prefigured in the Old Testament. The liturgy of the Church has retained and adopted many elements of worship found in the Old Covenant and Jewish faith. (1093) **Note to Catechist: Examples are readings from the Old Testament, including the singing or praying of the Psalms, and recalling the events of salvation history.**
 22. That the season of Advent helps us to recall important persons and events in Scripture before the birth of Christ. Students should know some of the symbols and people associated with Advent, e.g., Jesse tree, Advent wreath, John the Baptist, etc. (524)
 23. That at the blessing of baptismal water during the Easter Vigil, the Church remembers the great events of salvation history that pointed to Baptism: Water—Source of Life, Noah—Salvation, Red Sea—Liberation and Crossing the Jordan—New Life. (1217-1222)
 24. That the Eucharist is prefigured in the annual Jewish remembering of Passover. (1331-1335)
 25. That the ordained ministry of priesthood in the Church today is prefigured in the Old Covenant's priesthood of Aaron and the service of the Levites. (1541)
 26. That Jesus is the fulfillment of the priesthood of the Old Covenant. Jesus is the mediator between God and humanity. (1544)
 27. That the story of creation in Sacred Scripture declares that man and woman were created for each other. (1605)
 28. That Easter is the most important Christian feast. Students should know some of the symbols associated with it, e.g., the crucifix, Jesus as the Paschal Lamb, the Paschal candle, and the Easter lily. (1169)
 29. That it is a serious obligation for Catholics to attend Mass every Sunday (or Saturday vigil) and Holy Day of Obligation. (2180)
 30. The names of the Holy Days of Obligation and the dates they are celebrated. (CIC 1246)
Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular

countries. In the United States, the following is the norm:

- (a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
- (b) Solemnity of Mary, Mother of God (January 1), Ascension Thursday (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;
- (c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)

Expressions of Faith:

- Participating in Mass (praying, singing, responding) each Sunday and Holy Day of Obligation and receiving Holy Communion with reverence.
- Regularly participating in the Sacrament of Penance and Reconciliation with the whole family.
- Exhibiting a genuine understanding and belief in the Real Presence.
- Using sacramentals correctly.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Participating with family in devotions at church.

Vocabulary Words:

confession	Jesse tree	Paschal Lamb	sacramental(s)
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Liturgy and Sacraments Objectives — Grade Seven

By the end of 7th grade, students will have learned:

1. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
2. That at Mass the assembly is called to participate actively and reverently in the celebration of the Mass through proper gestures, responses, and songs. (1141, 1273, 1348)
3. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
4. That the parts of the Introductory Rites are the Entrance, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, and the Collect. (GIRM 46) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, a funeral Mass does not have a Penitential Act. On Sunday Masses during Lent, the *Gloria* is omitted.**
5. That the parts of the Liturgy of the Word are the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayer of the Faithful). (1346, 1348-1349, GIRM 55) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, Masses on most weekdays do not include a Second Reading or the Profession of Faith.**

6. That the Lectionary is the official book of Scripture readings, with Sunday Mass readings arranged in a three-year cycle and weekday Mass readings arranged in a two-year cycle. The Lectionary is used at Mass during the Liturgy of the Word. (1154)
7. That the parts of the Liturgy of the Eucharist are Preparation of the Altar and Gifts, Prayer over the Offerings, Eucharistic Prayer, and the Communion Rite (which includes the Lord's Prayer and the Sign of Peace). (1346, 1350-1355, GIRM 72)
8. That within the Liturgy of the Eucharist, we offer thanks and praise to the Father through, with, and in Jesus, by the power of the Holy Spirit. (1358)
9. That the parts of the Concluding Rites of the Mass are the Greeting, Blessing, and Dismissal. (GIRM 90)
10. That the Mass is a sacrifice because, through the priest celebrating the Mass, it re-presents (makes present sacramentally) Christ's saving and sacrificial death on the cross by which he redeemed us from our sins. (1365-1366)
11. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
12. That Jesus instituted the Eucharist on Holy Thursday, "the night when he was betrayed" (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
13. That during the celebration of the Mass, the bread and wine are changed into the Body and Blood of Christ, which is offered in an unbloody manner by the power of the Holy Spirit and the proclamation of Jesus' words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: "This is my body which will be given up for you...This is the cup of my blood..." (1412)**
14. That by the consecration, the substance of bread and wine is changed into the substance of Christ's Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students' understanding.**
15. That all who are properly prepared and free of mortal sin can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
16. That all the members of the Church, those here on earth *and* those in heaven, are united to the offering of Christ in the Mass. (1370)
17. That the Eucharistic sacrifice is also offered for those in purgatory that they may enter into the glory of heaven. (1371)
18. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
19. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
20. That the sacraments are sacred mysteries and that Jesus continues to care for us through the sacraments. (1076) **Note to Catechist: When we use the word "mystery" in the theological sense, i.e., sacred mysteries, we do not mean by "mystery" something that one cannot know anything about. Rather, we mean something one cannot know**

everything about. Thus, when we speak of the sacred mysteries, there is a great deal that we can know about them. It is just that we can never completely “plumb the depths” of these mysteries.

21. That Baptism, Confirmation, and Eucharist are the three Sacraments of Initiation; that Penance and Reconciliation and the Anointing of the Sick are the Sacraments of Healing; and that Holy Orders and Matrimony are the Sacraments of Service. (1212, 1421, 1534)
22. That the liturgical year and its seasons commemorate the saving action of God, and they will learn the significance of the liturgical seasons of Advent, Christmas, Lent, Easter and Ordinary Time. (1163, See Appendix 7 on Liturgy)
23. That the liturgical (Church) year begins with the First Sunday of Advent and ends with the Solemnity of Christ the King. (See Appendix 7 on Liturgy)
24. The names of the Holy Days of Obligation and the dates they are celebrated. (CIC 1246)
Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular countries. In the United States, the following is the norm:
(a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
(b) Solemnity of Mary, Mother of God (January 1), Ascension Thursday (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;
(c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)
25. That the Mass of Christian Burial (funeral liturgy) celebrates the triumph of Christ over sin and death. The funeral rites of the Church include the funeral vigil, the funeral Mass, and the interment. They serve a twofold purpose: to pray for the soul of the deceased and to bring comfort to the living. (1680-1686)
26. That human life is changed at death but not ended, and that our bodies will rise again. (1016)

Expressions of Faith:

- Participating in Mass (praying, singing, responding) each Sunday and each Holy Day of Obligation and receiving Holy Communion with reverence.
- Accepting and performing various liturgical roles when asked.
- Regularly participating in the Sacrament of Penance and Reconciliation with family members.
- Making the liturgical seasons a real part their lives, e.g., following an appropriate penitential practice during Lent, using an Advent wreath during Advent.
- Participating with the family in Catholic devotions, e.g., Eucharistic Adoration, Stations of the Cross, etc.
- Using sacramentals correctly.

Vocabulary Words:

funeral Mass	Lectionary	Roman Missal	sacrifice
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Liturgy and Sacraments Objectives — Grade Eight

By the end of 8th grade, students will have learned:

1. That Jesus instituted the Eucharist, which is the Body, Blood, Soul, and Divinity of Christ and is the source and summit of Catholic life, worship, and unity. (1324-1325, 1374, 1413)
2. That the Holy Eucharist is the source of living the Christian life and that it commits us to the poor. (864, 1324, 1397)
3. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
4. That the Introductory Rites of the Mass are the Entrance, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, the Collect. (GIRM 46) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify each of the parts the Introductory Rites.**
5. That the Liturgy of the Word is made up of the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayer of the Faithful). (1346, 1348-49, GIRM 55) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify each of the parts the Liturgy of the Word.**
6. That the Lectionary is the official book of scripture readings, with Sunday readings arranged in a three-year cycle. The Lectionary is used at Mass during the Liturgy of the Word. (1154)
7. That the Liturgy of the Eucharist is made up of the Preparation of the Altar and Gifts, Prayer over the Offerings, Eucharistic Prayer, and the Communion Rite (which includes the Lord's Prayer and the Sign of Peace). (1346, 1350-1355, GIRM 72) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify the parts of the Liturgy of the Eucharist.**
8. That within the Liturgy of the Eucharist we offer thanks and praise to the Father through, with, and in Jesus, by the power of the Holy Spirit. (1358)
9. That the Concluding Rites of the Mass are the Greeting, Blessing, and Dismissal. (GIRM 90) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name each of the parts of the Concluding Rites.**
10. That the Mass is a sacrifice because, through the priest celebrating the Mass, it re-presents (makes present sacramentally) Christ's saving and sacrificial death on the cross by which he redeemed us from our sins. (1365-1366)
11. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
12. That Jesus instituted the Eucharist on Holy Thursday, "the night when he was betrayed" (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
13. That during the celebration of the Mass, the bread and wine are changed into the Body and Blood of Christ which is offered in an unbloody manner by the power of the Holy Spirit and the proclamation of Jesus' words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: "This is my body which will be given up for you...This is the cup of my blood..." (1412)**
14. That by the consecration, the substance of bread and wine is changed into the substance of Christ's Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning**

across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students' understanding.

15. That all who are properly prepared can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
16. That all the members of the Church, those here on earth and those in heaven, are united to the offering of Christ in the Mass. (1370)
17. That the Eucharistic sacrifice is also offered for those in purgatory that they may enter into the glory of heaven. (1371)
18. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
19. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
20. That Sunday is the Lord's Day, set aside for worship, family, and relaxation, and that Catholics have a binding obligation to attend Mass every Sunday. Knowingly and deliberately choosing to miss Mass on Sunday without a serious reason is a grave sin. (2181, 2185)
21. That Catholics have an obligation to attend Mass on certain prescribed days called Holy Days of Obligation. Students will memorize the names of the Holy Days and the dates/times on which they occur. (2180) **Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular countries. In the United States, the following is the norm:**
 - (a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
 - (b) Solemnity of Mary, Mother of God (January 1), Ascension Thursday (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;
 - (c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)
22. That throughout history, Catholics have expressed their faith through song, drama, art, architecture, literature, and prayer. (2513)
23. That the sacraments strengthen our faith, hope, and charity (love) in order for us to participate in the mission of the Church. (1123, 1134) **Note to Catechist: It is in the Church, in communion with all the baptized that the Christian fulfills their vocation. (863, 2030)**
24. That all the baptized have a particular vocation which support the mission of the Church, to spread the Kingdom of Christ over all the earth. (863, 873) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness. See Appendix 9 on Vocations.**

25. That the particular vocations of the baptized include ordained ministry, married life, consecrated life, and the single life. (871-873) **Note to Catechist: See Appendix 9 on Vocations.**
26. That Baptism, Confirmation, and the Eucharist are the three Sacraments of Initiation; that Penance and Reconciliation and the Anointing of the Sick are the Sacraments of Healing; and that Holy Orders and Matrimony are the Sacraments of Service. (1212, 1421, 1534)
27. That the Rite of Christian Initiation of Adults (RCIA) is the formation process for those who wish to become members of the Roman Catholic Church. (1232) **Note to Catechist: In the United States, this process is mandatory for all those over the age of reason, including children who did not receive the sacraments at the usual time.**
28. That the Sacrament of Confirmation strengthens/completes/perfects the graces imparted by Baptism and imparts the fullness of the Spirit through the gifts of the Holy Spirit. (1285, 1303) **Note to Catechist: The gifts of the Holy Spirit are received at Baptism but become increased (fully manifested) with Confirmation.**

Expressions of Faith:

- Participating in Mass (praying, singing, responding) on Sundays and Holy Days of Obligation and receiving Holy Communion with reverence; offering themselves to God through the Mass.
- Accepting and performing various liturgical roles when asked.
- Participating regularly in the Sacrament of Penance and Reconciliation with understanding.
- Recognizing the Real Presence of Christ in the Eucharist, exhibiting proper reverence for Christ in the tabernacle.
- Discussing with family and friends the Church's teachings on faith and morals.
- Participating with the family in Catholic devotions, e.g., Eucharistic Adoration, Stations of the Cross, etc.
- Using sacramentals correctly.

Vocabulary Words:

RCIA			
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Christian Morality

Content Standard

Students in the Diocese of Marquette will understand that God graciously created all people to give him glory and to have everlasting joy in heaven. Through his only Son Jesus, God the Father invites us to become his adopted sons and daughters. The foundations for living moral lives are the moral law, God's grace, and a well-formed conscience. (1785)

Rationale

Our moral life flows from Christ's presence within us. Because it is life in the Son of God, his example, teaching, and commandments are to be followed. The way of Christ leads to everlasting life and happiness. The contrary way leads to everlasting misery. Catechesis must reveal in all clarity the joys and demands of the way of Christ, Who is "the way, the truth and the life." (1696-1697, Jn 14:6)

The demands of the Law are written in their hearts, while their consciences also bear witness, approving those choices that are good, and denouncing those that are evil.

- Rom 2:14-16

For to me, to live is Christ...

- Phil 1:21

Rather, living the truth in charity, we should grow in every way into him who is the head, Christ...

- Eph. 4:15

Performance Standards — Christian Morality

1. Students will know the foundations of Catholic teachings from Scripture, Tradition, and the liturgy of the Church. This is a "catechesis of grace by which we are saved, and again it is by grace that our works bear fruit for eternal life." (1697)
2. Students will understand the true dignity of the human person as being created in the image of God, called in Baptism by God to a vocation of beatitude, freedom, virtue, and mercy. This includes a "catechesis of the Christian virtues of faith, hope, and charity generously inspired by the example of the saints." (1697)
3. Students will understand and acknowledge that evil, vice, and sin, require a catechesis on grace, sin, and forgiveness, by which we know the truth about ourselves and about God, whose mercy and grace makes us whole. (1697)
4. Students will learn that conscience is a gift from God, which must be formed and aided by grace, in order to recognize the objective difference between good and evil, judging an act moral or immoral. The formation of conscience includes a catechesis on the Holy Spirit, the interior Master of Life, together with a catechesis on the virtues, which attract us to the beauty of doing good. (1697)
5. Students will understand that Life in Christ includes following the commandments, beatitudes, and precepts of the Church. This is an ecclesial catechesis by which the "Christian life can grow, develop, and be communicated through the Church." (1697)

Christian Morality Objectives — Kindergarten

By the end of kindergarten, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist:** Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.
2. That God makes all human beings very good, in that we are made in his image and likeness. (356-361, 374)
3. That the stories Jesus told us (parables), show us that God loves us and that we are to love God and others. (546, 2055)
4. The Golden Rule: “Do unto others as you would have them do unto you.” (Mt 7:12, Tobit 4:15)
5. The importance of following the Fourth Commandment: Honor your father and your mother. (2197-2200)
6. To say, “I’m sorry,” when they have been unkind to others. (1459, 1847)

Expressions of Faith:

- Reciting the Golden Rule and spontaneously putting it into action with peers and siblings; showing love for others.
- Being respectful of parents and obedient to their direction.
- Obeying rules — at home, in school, and in church.
- Saying “I’m sorry” when they hurt or offend someone.

Vocabulary Words:

Golden Rule	justice	image	likeness
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Christian Morality Objectives — Grade One

By the end of 1st grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist:** Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.

2. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
3. That God always loves us. (218-221, 604-605)
4. That sin is choosing to do wrong and failing to do good, that it displeases God and hurts us and others as well. (1849-1850, 1871-1872, Mt 25:31-46)
5. That there is a difference between a sin and a mistake. (1857-1860, 1862)
Note to Catechist: An example of a sin would be taking the Lord's Name in vain. An example of a mistake would be $2 + 2 = 5$.
6. That the Holy Spirit helps them to make good decisions in their everyday lives. (1695, 1830-1831)
7. That Jesus healed the sick and forgave sinners, and they will be familiar with at least one of the scripture passages where Jesus healed the sick, e.g., when he cured the crippled woman. (Lk 13:10-13) (1503-1505, 2616)
8. That we should ask God for forgiveness when we do wrong. (1847)
9. That when we pray the Act of Contrition, we ask for forgiveness. (Tradition)
10. That grace is a gift from God that helps us to be holy. (1999, 2021-2024)
11. That God gave Moses the Ten Commandments; these are his laws by which we are to live. (2064, Dt 5:6-21) **Note to Catechist: Offer understandable examples to the children of how they might break God's commandments, e.g., by lying, stealing, not listening to Mom and Dad, and not using Jesus' name with respect and love.**
12. That the first three commandments are about love of God and the remaining seven are about love of neighbor. (2067, Dt 5:6-21)
13. That Christ taught us the Greatest Commandment—"You shall love the Lord your God with all your heart, with all your soul, and all your mind." The second is like it, "you shall love your neighbor as yourself." (Lv 19:18, Dt 6:5, Mt 22:37-40, 2055) **Note to Catechist: The Greatest Commandment does not replace the Ten Commandments but raises them to a higher level. Bishop Baraga's motto "Unum est necessarium" — One thing is necessary — refers to this commandment.**
14. The Golden Rule: "Do unto others as you would have them do unto you." (Mt 7:12, Tb 4:15)
15. That they are charged to be good stewards of the earth and its resources. (2402, 2415-2418)

Expressions of Faith:

- Talking and singing about God's love and their need to love God.
- Explaining that God made everything good, that we are made in his likeness; talking about heaven.
- Asking the Holy Spirit and their patron saint(s) to help them in doing good.
- Recognizing that doing wrong displeases God and hurts others.
- Living by the Golden Rule; making good choices.
- Saying "I'm sorry" when they hurt or offend someone.
- Asking for forgiveness if they hurt others.

Vocabulary Words:

commandment	contrition	grace	Great Commandment
sin			patron saint

Christian Morality Objectives — Grade Two

By the end of 2nd grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.**
2. That Jesus is our model of love and goodness. (520, 1694, 1698)
3. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
4. That grace is a free gift from God that helps us to be holy. (1999, 2021-2024) **Note to Catechist: Be sure to differentiate between “grace” and the prayer that we sometimes call Grace before Meals.**
5. That we first received the life of God in our souls when we were baptized. (1999, 1266)
6. That original sin was the first sin committed by Adam and Eve and continues to be passed on to all human beings. (397-406)
7. That the greatest gift that Adam and Eve lost as a result of the original sin was the life of God in their souls. (399)
8. That sin is choosing to do wrong and failing to do good; that sin displeases God, hurts us, and hurts others as well. (1849-1850, 1871-1872, Mt 25:31-46)
9. That God does not stop loving us, even if we have sinned, and we too should love sinners. (218-220, 277, 1850)
10. That when we sin and are sorry for our sins, we can be forgiven by asking for God’s forgiveness. With the help of God’s grace and the Sacrament of Penance and Reconciliation, we can begin again to follow Jesus and do what is right. (982, 1468)
11. That no sin is too big for God to forgive. (982, 1446)
12. That while all sin displeases God, there are some sins which are less serious (venial sins) and some that are very serious (mortal sins). (1855)
13. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863)
14. That there are three conditions for a sin to be mortal: (1857)
 - a. The bad thing done must be something serious in itself. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose to do it anyway. (1859) **Note to Catechist: The above information is important to lay a foundation for a proper understanding of**

sin. It is important for the students to understand sin, but it is not necessary to dwell on this topic.

15. That when we die, we need to be in the state of grace to go to heaven. (1129, 1864)
16. That God gave Moses the Ten Commandments; these are his laws by which to live. (2056, 2064, Dt 5:6-21)
17. That the Ten Commandments are to be memorized, and the students will be able to recite them. **Note to Catechist: Use the traditional catechetical formula for the Ten Commandments; do not have the students express them in their own words. For example, the 8th Commandment is – “You shall not bear false witness against your neighbor.” (2464)**
18. That Christ taught us the Greatest Commandment—“You shall love the Lord, your God with all your heart, with all your soul, and all your mind.” The second is like it, “you shall love your neighbor as yourself.” (Lv 19:18, Dt 6:5, Mt 22:37-40, 2055)
19. That the Greatest Commandment summarizes the Ten Commandments, and that by keeping this two-fold, single commandment, we are keeping the Ten Commandments. (2055) **Note to Catechist: The Greatest Commandment does not replace the Ten Commandments but raises them to a higher level. Bishop Baraga’s motto “Unum est necessarium” — one thing is necessary — refers to this commandment.**
20. That the Ten Commandments are to be used to examine their conscience. (1776) **Note to Catechist: Your conscience is the “inner voice” that God gives you to know right from wrong. (2072) Be aware that the words “inner voice” might be incorrectly understood by the children to mean some kind of audible voice. Help them to know that the “inner voice” is not something they can hear with their ears, but only with their hearts, i.e., it is “something you know deep inside.”**

Expressions of Faith:

- Talking and singing about Jesus and how he is our model for behavior.
- Explaining that God lives in us, that his grace helps us to be holy.
- Recognizing that doing wrong displeases God and hurts others.
- Asking for forgiveness and forgiving others without being prompted by an adult.
- Asking the Holy Spirit and their patron saint(s) to help them in doing good.
- Reciting the Ten Commandments.
- Discussing and distinguishing between venial sins and more serious (mortal) sins.
- Talking about their “inner voice,” their conscience.

Vocabulary Words:

conscience	examination of conscience	saint	sin
evil			

Christian Morality Objectives — Grade Three

By the end of 3rd grade, students will have learned:

1. That God made us to know, love, and serve him, and so to enter heaven. (1721)

Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.

2. That Jesus is our model for how to live as God's holy children. (1694, 1698)
3. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
4. That grace is God's free gift that makes us his holy children. (1996)
5. That sanctifying grace is a sharing in God's divine life and friendship. (1996, 1997, 2000)
6. That actual grace is help from God that enables us to do his will. (2000)
7. That the Ten Commandments are to be memorized, and the students will be able to recite them. **Note to Catechist: Use the traditional catechetical formula for the Ten Commandments; do not have the students express them in their own words. For example, the 8th Commandment is – "You shall not bear false witness against your neighbor." (2464)**
8. That following the Ten Commandments expresses love of God and love of neighbor, and when we break the commandments we sin. (2055, 2067, 2072-2082)
9. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849)
10. That venial sins do not destroy the life of grace in the person, but mortal sins do. (1855, 1861-1863) **Note to Catechist: "Deliberate and un-repented venial sin disposes us little by little to commit mortal sin." (1863)**
11. That venial sins are forgiven by participation in the Holy Mass, the Sacrament of Penance and Reconciliation, receiving Holy Communion, and celebrating the Sacrament of Anointing of the Sick. (1416, 1520) **Note to Catechist: "Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church." (1458)**
12. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose to do it anyway. (1859) **Note to Catechist: The above information is important to lay a foundation for a proper understanding of sin. It is important for the students to understand sin, but it is not necessary to dwell on this topic.**
13. That the Sacrament of Penance and Reconciliation is the only ordinary way to recover sanctifying grace after one commits mortal sin. (1440, 1446, 1456, 1861)
14. That God gives each of us a conscience, which is like an inner voice, telling us what is good and what is evil. (1776)
15. That the power of good and God's grace are stronger than evil. (681, 2850-2854)
16. That virtues are habits by which we do good. (1803, 1833-1834)
17. That there are three supernatural/theological (God-given) virtues, which are:
 - a. Faith: believing all that God reveals, because he can be depended on to tell the truth. (1814)

- b. Hope: trusting that God will give us all the grace we need to be holy and get to heaven. (1817)
 - c. Charity: loving God above all else and loving our neighbors as ourselves for the love of God. (1822)
18. That when we follow the Ten Commandments, we respect the dignity of each person and lead a happy and holy life with God. (2052)
 19. That they should examine their conscience in light of the Ten Commandments, the Greatest Commandment, and the Golden Rule. (2052-2055) **Note to Catechist: These can be found in the following scripture passages: Dt 5, Mt 7:12, Lv 19:18, Mt 22:37-40, and in article 2055 of the Catechism.**
 20. That the seasons of Advent and Lent are times to strengthen the habits of prayer, penance, and almsgiving and are good times for celebrating the Sacrament of Penance and Reconciliation. (524, 540, 1438) **Note to Catechist: Common pastoral advice for the frequency with which we should go to Confession is about once per month, though the precept of the Church commands only a minimum of once per year (provided we have not committed serious sin). This precept is the minimum, not the ideal. It should also be taught that if one commits mortal sin, he or she should go to Confession as soon as possible.**

Expressions of Faith:

- Talking and singing about Jesus and how he is our model for behavior.
- Reciting the Ten Commandments.
- Asking the Holy Spirit and their patron saint(s) to help them in doing good.
- Talking about and distinguishing between venial and mortal sin and the need to “go to Confession” soon after any serious sin.
- Explaining that virtues are habits of doing good; expressing an intent and desire to practice faith, hope, and charity.
- Discussing with parents the need for an examination of conscience, making an examination of conscience, praying an act of contrition as part of their bedtime prayers.
- Saying “I’m sorry” when they hurt or offend someone; being quick and sincere in forgiving others who hurt them.

Vocabulary Words:

actual grace	humility	obedience	sanctifying grace
commission, sins of	mortal sins	omission, sins of	venial sins

Christian Morality Objectives — Grade Four

By the end of 4th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in**

purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.

2. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
3. That Jesus is our model for how to live the Christian life as God's holy children. (1694, 1698)
4. That virtues are good spiritual habits. (1803)
5. That the cardinal virtues are fortitude, justice, prudence, and temperance. The theological virtues are faith, hope and charity. (1806-1809, 1814-1829, 1834-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
6. That our conscience is an "inner voice", aided by grace, which helps us to choose what is right. (1776, 1785-1786)
7. That actual grace is from God, and helps us respond to him in particular instances. (2000)
8. That sanctifying grace is our participation in the life of God. (2023-2024)
9. That we must die in a state of sanctifying grace to enter into heaven, and that the best way to make sure that we die in a state of sanctifying grace is to live consistently in sanctifying grace. **Note to Catechist: It is important to stress to students that attendance at Mass on Sundays and Holy Days of Obligation and frequent celebration of the Sacrament of Penance and Reconciliation are crucial to Life in Christ, i.e., living in a state of sanctifying grace. When teaching, it is important to remember that people are not responsible for that which is impossible. So, for example, if a child has no reasonable means by which to get to Mass — for instance, their parents refuse to take them or to let them go — that child is not responsible for missing Mass, though the parents would be.**
10. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849-1850)
11. That venial sins do not destroy the life of grace in the person, but mortal sins do. (1855, 1861-1863) **Note to Catechist: "Deliberate and un-repentent venial sin disposes us little by little to commit mortal sin." (1863)**
12. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
13. That the occasions of sin are any person, place, or thing that we know might lead us to sin. Occasions of sin are different for every person. (1853)
14. That prayer helps us in times of temptation. (2846-2849)
15. That the Sacrament of Penance and Reconciliation was given to us by Jesus. In it we ask for and receive forgiveness of our sins from God through the priest. (1444, 1461) **Note to Catechist: Common pastoral advice for the frequency with which we should go to Confession is about once per month, though the precept of the Church commands only a minimum of once per year (provided we have not committed serious sin). This precept is the minimum, not the ideal. It should also be taught that if one commits mortal sin, he or she should go to Confession as soon as possible.**
16. That the Beatitudes are at the heart of Jesus' preaching. (1716, 1717)

17. That the Ten Commandments are to be memorized, and the students will be able to recite them in order. **Note to Catechist: Use the traditional catechetical formula for the Ten Commandments; do not have the students express them in their own words. For example, the 8th Commandment is – “You shall not bear false witness against your neighbor.” (2464)**
18. That the works of mercy are loving actions that help our neighbors in their spiritual and bodily needs. (2447)
19. That the seven spiritual works of mercy are: (2447)
 - a. Admonish sinners.
 - b. Instruct the ignorant.
 - c. Counsel the doubtful.
 - d. Comfort the afflicted.
 - e. Bear wrongs patiently.
 - f. Forgive offenses.
 - g. Pray for the living and the dead.
20. That the seven corporal works of mercy are: (2447)
 - a. Feed the hungry.
 - b. Give drink to the thirsty.
 - c. Clothe the naked.
 - d. Shelter the homeless.
 - e. Visit the sick.
 - f. Visit the imprisoned.
 - g. Bury the dead.

Expressions of Faith:

- Practicing the cardinal virtues of fortitude, justice, prudence, and temperance with family and peers.
- Acknowledging that we serve God by serving others.
- Talking about and living by the Ten Commandments and the Beatitudes, with Jesus as their model.
- Talking with parents about how to best form their conscience, how to recognize and avoid/overcome temptations. Listening more and more to their “inner voice.”
- Regularly participating in the Sacrament of Penance and Reconciliation with other family members.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, and Internet sites.
- Following the Golden Rule in their lives.
- Voluntarily helping neighbors and other family members.

Vocabulary Words:

Cardinal Virtues	mercy	occasion of sin	Virtue
consequences	morality	social justice/teachings	virtue, theological
disposes	morals	temptation	

Christian Morality Objectives — Grade Five

By the end of 5th grade, students will have learned:

1. That God made us to know, love, and serve him, and so to enter heaven. (1721)
Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.
2. That we are made in God's image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1831, 1834)
3. That sanctifying grace is how we share in God's life, and it is what makes us holy. (2023-2024)
4. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849-1850)
5. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863) **Note to Catechist: "Deliberate and un-repentent venial sin disposes us little by little to commit mortal sin." (1863)**
6. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
7. That the occasions of sin are any person, place, or thing that might easily lead us to sin. Occasions of sin are different for every person. (1853)
8. That we must die in a state of sanctifying grace to enter into heaven and that the best way to make sure that we die in a state of sanctifying grace is to live consistently in sanctifying grace. (1030, 1033, 1821)
9. That once one has received sanctifying grace in Baptism, the only way for it to be lost is by mortal sin. (1266, 1274, 1861)
10. That when a person receives absolution in the Sacrament of Penance and Reconciliation, he recovers sanctifying grace if he/she had lost it through mortal sin. (1484, 1497)
11. That the Sacrament of Penance and Reconciliation is the only ordinary way that a baptized person recovers sanctifying grace that has been lost by committing mortal sin. (1440, 1497, 1861)
12. That in the Sacrament of Penance and Reconciliation we receive God's mercy. (1422, 1424)
13. That sin has personal and social consequences, and when we sin we weaken our friendship with God and with the Church. (947, 953, 1869)
14. That they need to examine their conscience in light of the Ten Commandments, the Greatest Commandment, and the Golden Rule. (2052-2055, 2068)
15. That faith, hope, and charity are theological virtues given to human beings by God at

Baptism, to help them throughout their entire lives. (1812-29, 1840-44) That the cardinal virtues are fortitude, justice, prudence, and temperance. (1804-11, 1833-39) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**

16. That going to Mass each Sunday and Holy Day of Obligation, and frequently receiving the Holy Eucharist, helps us to lead morally good lives. (1389, 1393-1395, 1983, 2180-2183)
17. That they must respect their bodies because they are temples of the Holy Spirit. (364, 1265, 1695, 2519) **Note to Catechist: “Formation in Christian Chastity,” as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**

Expressions of Faith:

- Talking freely about heaven and hell, good and evil, and how Jesus is a part of their lives.
- Recognizing and avoiding occasions of sin; choosing friends carefully and making good choices in what they wear.
- Discussing the fact that sin has social consequences as well as personal consequences; that it hurts God deeply if they lead others to sin.
- Doing acts of kindness for others, showing respect for others, and displaying good manners at all times.
- Regularly participating in the Sacrament of Penance and Reconciliation with the whole family.
- Exhibiting the cardinal and theological virtues in actions with others.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, and Internet sites.

Vocabulary Words:

chastity	peace	well-formed conscience	
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Christian Morality Objectives — Grade Six

By the end of 6th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721)
2. That we are made in God’s image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1834, 1934)
3. That sanctifying grace is how we share in God’s life, and it is what makes us holy. We must be in a state of grace when we die to go to heaven. The only way for a person to go to hell is by dying in un-repented mortal sin. (1033, 2023-2024)
4. That the Old Testament experiences of faithfulness, sin, conversion, and reconciliation are the roots of the Christian moral life today. (1962)
5. That sin is any intentional thought, word, deed, or omission that breaks God’s law. (1849-50) **Note to Catechist: Emphasis must be given to what is implied by “intentional.” Temptation itself is not a sin. Jesus, himself, was tempted. It is only when we allow the temptation to direct our thoughts, words, and actions that we sin. Furthermore,**

to be guilty of a sin of omission one must intentionally avoid doing something they should have done, e.g., witnessing a friend stealing something and not reporting it. (1868)

6. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863) **Note to Catechist: “Deliberate and unrepented venial sin disposes us little by little to commit mortal sin.” (1863)**
7. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
8. That the occasions of sin are any person, place, or thing that may easily lead us to sin. (1853)
9. That many aspects of popular culture, including certain magazines, video games, television shows, music, and certain websites, etc. are contrary to the teachings of Christ and that it is sinful to purposely involve oneself with them. (909, 2496, 2512)
10. That conversion is turning away from sin and toward life in Christ. (1439, 1490)
11. That ultimately God and his goodness always prevail over sin and evil. (1432, 1853)
12. That we should call upon the Holy Spirit to help us do what is right, especially in difficult times. (1433)
13. That by our words, actions, and thoughts we must respect life and the basic human rights of all people for the fulfillment of God’s Kingdom. (677, 1931, 2270)
14. That habits of selfishness and moral weakness lead to sin. Students should learn that the remedy is to grow in virtue. (1849, 1876)
15. The meaning of the theological virtues (faith, hope, and charity) and of the cardinal virtues (prudence, justice, temperance, and fortitude). (1804-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
16. That we are to be chaste and pure in thoughts, words, and actions, both with ourselves and with others. (2341, 2344-2345, 2348, 2518) **Note to Catechist: “Formation in Christian Chastity,” as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**

Expressions of Faith:

- Recognizing and avoiding occasions of sin, choosing friends carefully, and making good choices in what they wear.
- Doing acts of kindness for others, showing respect for others, and displaying good manners at all times.
- Regularly participating in the Sacrament of Penance and Reconciliation with the whole family.
- Exhibiting the cardinal and theological virtues in actions with others.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, and Internet sites.

Vocabulary Words:

conversion			
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Christian Morality Objectives — Grade Seven

By the end of 7th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721)
2. That we are made in God's image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1834, 1934)
3. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849-1850) **Note to Catechist: Emphasis must be given to what is implied by "intentional." Temptation itself is not a sin. Jesus was tempted. It is only when we allow the temptation to direct our thoughts, words, and actions that we sin. Furthermore, to be guilty of a sin of omission one must intentionally avoid doing something they should have done, e.g., witnessing a friend stealing something and not reporting it. (1868)**
4. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863) **Note to Catechist: "Deliberate and un-repented venial sin disposes us little by little to commit mortal sin." (1863)**
5. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
6. That the occasions of sin are any person, place, or thing that might easily lead us to sin. (1853)
7. That sanctifying grace is how we share in God's life and it is what makes us holy. We must be in a state of grace when we die to go to heaven. The only way for a person to go to hell is by dying in un-repented mortal sin. (1033, 2023, 2024)
8. That we should respect others and ourselves because we are made in the image and likeness of God. (1738, 1934)
9. That good moral decision-making, which is based on God's law and the teachings of the Church, is brought about by forming our conscience with the assistance of God's grace. (1776, 1785)
10. The meaning of the theological virtues (faith, hope, and charity) and of the cardinal virtues (prudence, justice, temperance, and fortitude). (1804-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
11. That Christ's invitation to "... take up your cross and follow me" (*Mt 16:24*) demands keeping the commandments, living the beatitudes, and offering up our sufferings in union with Jesus' sufferings. (2015)
12. That the Church has the authority, given to her by Jesus, to provide moral teaching and direction through the Magisterium. The Magisterium is the pope and the bishops in communion with him. (2034, 2050)
13. That prayer, God's grace, and self-discipline help us to overcome temptation. (2340)
14. That sexuality is a gift and that its expression is reserved for a husband and wife in marriage for the purposes of having children and strengthening the bond of marital love between them. (2360-2363) **Note to Catechist: "Formation in Christian Chastity," as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**

Expressions of Faith:

- Talking with family members about their understanding of sin.
- Recognizing and avoiding “occasions of sin;” choosing friends carefully, and making good choices in what they wear.
- Talking about their conscience and the importance of its being formed in accordance with Catholic Church teachings.
- Talking about and putting into practice the cardinal and theological virtues; recognizing these virtues in others.
- Making a habit of daily examination of conscience and praying an act of contrition.
- Taking responsibility for doing good and avoiding evil — choosing good television programs, movies, books, music, computer games, and Internet sites.

Vocabulary Words:

gossip	repent	scandal	slander
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Christian Morality Objectives — Grade Eight

By the end of 8th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721)
2. That we are made in God’s image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1834, 1934)
3. That sin is any intentional thought, word, deed, or omission that breaks God’s law. (1849-1850) **Note to Catechist: Emphasis must be given to what is implied by “intentional.” Temptation itself is not a sin. Jesus was tempted. It is only when we allow the temptation to direct our thoughts, words, and actions that we sin. Furthermore, to be guilty of a sin of omission one must intentionally avoid doing something they should have done, e.g., witnessing a friend stealing something and not reporting it. (1868)**
4. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863)
5. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
6. That the occasions of sin are any person, place, or thing that might easily lead us to sin. (1853)
7. That sanctifying grace is how we share in God’s life and it is what makes us holy. We must be in a state of grace when we die to go to heaven. The only way for a person to go to hell is by dying in un-repented mortal sin. (1033, 2023-2024)
8. The meaning of the theological virtues (faith, hope, and charity) and of the cardinal virtues (prudence, justice, temperance, and fortitude). (1804-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
9. The importance and the need for frequent celebration of the sacrament of Penance and Reconciliation. (1458)

10. That everyone is called to holiness by living a moral life inspired by grace, practicing a life of virtue, and imitating Christ in daily life. Students must be able to give examples from the lives of the saints. (2013)
11. That the Gifts of the Holy Spirit strengthen us to live a moral life. (1831)
12. That frequent reception of the Holy Eucharist is the primary source of grace needed to faithfully live out the Christian life. (1392)
13. That there is objective moral law binding on all human beings which enables us to discern what is good and what is evil. (1954-60, 1978, 1979) **Note to Catechist: An example of what is objective moral evil would be murder is always wrong. An objective moral good would be seeking justice that promotes human dignity.**
14. That through the Sacrament of Confirmation, we receive special sacramental grace to give witness to Christ in our daily lives. (1303)
15. That the Magisterium (the pope and the bishops in union with him) is the teaching office of the Church. It hands on definitive and authoritative interpretation of the truths God has revealed through Scripture and Tradition. (2034, 2050)
16. That we have an obligation to promote respect for all human life from conception to natural death. (2258, 2266, 2270-2283) **Note to Catechist: This would be where the abortion issue, end of life issues, capital punishment, conception, and contraception issues can be discussed. Remember that the taking of innocent human life is objectively more grievous than the taking of a guilty convicted criminal's life.**
17. That we have a special obligation to help the poor to the extent that we are capable of doing so. (2449)
18. That we have a responsibility to practice the corporal and spiritual works of mercy. (2447, Mt 25:31-46)
19. That modesty, self-control, and chastity are important fruits of the Holy Spirit. (1832) **Note to Catechist: "Formation in Christian Chastity," as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**
20. That the Catholic Church has a long tradition of social teaching articulated in the seven principals of Catholic Social Teaching (2419-2425) **Note to Catechist: The seven principles of Catholic Social Teachings are (1) Sanctity of Life and Dignity of the Human Person; (2) Call to Family and Community Participation; (3) Rights and Responsibilities; (4) Preferential Option for the Poor and Vulnerable; (5) Dignity of Work and Rights of Workers; (6) Solidarity; and (7) Care for God's Creation.**
21. That following the precepts of the Church help us to participate in the life of the parish and to grow in holiness. (2041) **Note to Catechist: The precepts of the Church are: (1) attend Mass on Sundays and on holy days of obligation and rest from servile labor; (2) confess your sins at least once a year; (3) receive the sacrament of the Eucharist at least once during the Easter season; (4) observe the days of fasting and abstinence established by the Church; and (5) help to provide for the needs of the Church. (2041-2043)**
22. That sexual desires are good and are given by God to be properly expressed in marriage. In the Sacrament of Marriage, the husband and wife are called to make a total gift of themselves to each other through the marital act. (2360-2363) **Note to Catechist: If the teacher or catechist is asked by a student what the marital act is, they should simply state that it is the act by which a husband and wife give themselves totally to one another, body and soul, and that this act is so good and powerful that God sometimes**

chooses to create a new human being through it. The marital act is reserved for marriage and must always be open to life and love. (1643)

23. That sexual acts outside of the sacrament of marriage are grave, i.e., very serious sins. (2351-59) **Note to Catechist: Sexual acts outside of marriage are motivated by lust and use humans as objects. Christ is nowhere present in sexual acts outside of marriage. Care must be taken in explaining this, as some students' parents may be living atypical marriages or may not be married. Students with serious or deeply emotional questions in this regard should be referred to the pastor for consultation.**

Expressions of Faith:

- Making good, moral decisions based on the Beatitudes, Ten Commandments, and Church teachings.
- Incorporating the virtues (faith, hope, charity, prudence, justice, fortitude, and temperance) into their lives.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, Internet sites, and dressing modestly.
- Participating in the Sacrament of Penance and Reconciliation with understanding.
- Making service and caring for others a regular part of their lives.
- Showing proper respect and conduct for their sexuality.
- Making a habit of daily examination of conscience and praying an act of contrition.

Vocabulary Words:

Precepts of the Church			
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Prayer

Content Standard

Students in the Diocese of Marquette will learn about and participate in prayer as an integral part of life. They will develop the ability to pray through the presentation and experience of a variety of prayer forms.

Rationale

We profess our faith in the creed, celebrate our faith in liturgy and sacraments, and practice our faith by conforming our lives to Christ through living a moral life. Our faith requires that we believe in it, celebrate it, and live from it in a vital and personal *relationship with God*, and this relationship is prayer. (2558) In prayer, we are present to God and experience his presence in us.

Prayer is the lifting of our hearts and minds to God. (2559) It is conversation with God, both speaking to Him and listening to Him with our hearts. Prayer involves words, spoken and silent, and it involves our body language and our attitude. (2562) Humility is the foundation of prayer. (2559)

Prayer opens our hearts to God's presence, creating a living relationship for us who are children of God with our Father, who is good beyond all measure, and with his Son, Jesus Christ and with the Holy Spirit. (2565) In relating to God through prayer, we give him adoration and praise, we thank him, we ask him for good things, and we seek his forgiveness when we have gone astray. We make our life a living prayer by trusting God, confiding in him, and realizing that he is with us in everything we do. Through prayer we express our love of God.

At every opportunity pray in the Spirit, using prayers and petitions of every sort.

-Eph. 6:18

So we give the name of spiritual exercise to any process which makes the soul ready and able to rid itself of all irregular attachments; so that, once rid of them, it may look for and discover how God wills it to regulate its life.

-St. Ignatius Loyola – Spiritual Exercises

Performance Standards — Prayer

1. Students will understand that prayer is a dialogue that takes place between God and man, a living relationship of the children of God with their Father, his Son Jesus Christ, and with the Holy Spirit. (2565, 2653)
2. Students will know that prayer is a personal relationship with God expressed in these specific forms revealed in Scripture: blessing and adoration, contrition, intercession, petition, praise and thanksgiving. (2565)
3. Students will realize that prayer is both a gift of grace and an active response on their part. (2725)
4. Students will understand that through prayer every Christian works for the coming of the Kingdom. (2632)

Prayer Objectives — Kindergarten

By the end of Kindergarten, students will have learned:

1. That prayer is talking with and listening to God. (2559-61)
2. That as Catholics we begin our prayers with the Sign of the Cross, and they will learn how to make it. (2157)
3. That each of us has an angel who watches over us. (336)
4. To participate in communal prayers such as the Lord's Prayer, Hail Mary, and Glory Be. (2759-2865, 2676-77, 2680-82, 2639-49)
5. That at anytime we can talk to God who is our friend and who loves us more than anyone else ever could. (218-21, 733)

Note to Catechist: When teaching the formal prayers, *gently and patiently* teach the children to use the precise words of the prayers. *Do not* emphasize putting formal prayers into their own words. At young ages, the catechesis needs to be *particularly concrete*.

Expressions of Faith:

- Making the Sign of the Cross correctly.
- Genuflecting toward the tabernacle.
- Praying with the family before meals and saying bedtime prayers.
- Reciting the Angel of God prayer.
- Participating in communal prayers with family and peers, such as the Our Father, Hail Mary, and Glory Be.

Vocabulary Words:

communal prayer	prayer		
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Prayer Objectives — Grade One

By the end of 1st grade, students will have learned:

1. That prayer is a relationship with God. (2558)
2. That prayer is talking to and listening to God. (2559)
3. That there are various ways of praying—learned (memorized) prayers, spontaneous prayers, and song. (2625-2643)
4. That Jesus asks us to pray always. (2633) **Note to Catechists:** You need to make it clear that “praying always” can take many forms from memorized to spontaneous prayers, such as “Thank you Lord,” at any given moment of the day.
5. That silence helps us to pray and be close to God. (2717)
6. That we can and should pray anywhere. (2691-2696)
7. That a Catholic church or chapel is the most sacred place for prayer because Jesus is present in the tabernacle. (2691, 2696)
8. That as Catholics we begin our prayers with the Sign of the Cross, and know how to make it. (2157)
9. That the Lord's Prayer was given to us by Jesus. (2759, Lk 11:2-4, Mt 6: 9-15)

10. To recite the Lord's Prayer, Hail Mary, Glory Be, Angel of God prayer, and the Grace before Meals. (2759-2865, 2676-2677, 2680-2682, 336)
11. To participate in Mass reverently. (Tradition, 1324, 1343)
12. To participate in the Stations of the Cross, particularly during Lent. (Tradition, 1674)
13. To participate in praying an act of contrition. (2629-2633, 2646)
14. That there is a specific way to pray the Rosary, and they will know the rudiments of doing so. (2678, 2708, cf.1674)
15. That in the Hail Mary we ask our Blessed Mother to pray for us. (2676-2679, Lk 1:39-45)

Note to Catechist: Be sure that the children recognize that the statue of Mary represents her. We do not pray to the statue. Also that we do not worship Mary; we ask her as the Mother of God to intercede on our behalf. These same concepts apply to any statue or saint.

Expressions of Faith:

- Making the Sign of the Cross correctly.
- Genuflecting to Jesus in the tabernacle.
- Praying with their families before meals, praying spontaneously several times during the day, and saying bedtime prayers.
- Becoming familiar with the Rosary, recognizing that in the Rosary we pray to Jesus through Mary.
- Reciting the Angel of God prayer and an act of contrition.
- Knowing and explaining that in praying to Mary we are asking her to pray to God for us.
- Participating in communal prayers with family and peers, such as the Our Father, Hail Mary, and Glory Be.

Vocabulary Words:

Rosary			
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Prayer Objectives — Grade Two

By the end of 2nd grade, students will have learned:

1. That prayer is conversation with God and that we should talk to him every day. (2559)
2. That we can and should pray anywhere. (2691-2696)
3. That a Catholic church or chapel is the most sacred place for prayer because Jesus is present in the tabernacle. (2691, 2696)
4. That God hears our prayers but that they may not be answered in the way we want them to be answered. (2734-2737)
5. That we can ask Mary and the saints to pray for us, especially in times of need or temptation. (2617-19, 2622, 2673-79, 2682, 2683-84, 2692)
6. That the Mass is the greatest prayer, the center of the Church's life. (1343, 1324)
7. To participate in Mass reverently. (Tradition, 1324, 1343)
8. That the Lord's Prayer was given to us by Jesus. (2765)
9. To recite the Act of Contrition.
10. To participate in the Rosary. (2678, 2708, cf. 1674)
11. That an examination of conscience helps them recognize when they have sinned, and to

participate in a guided examination of conscience. (1454) **Note to Catechist: As they prepare for the Sacrament of Penance and Reconciliation, be certain that students are told not to disclose their sins or even moral faults in class. The appropriate context for the disclosure of sins is only to the priest in the Sacrament of Penance and Reconciliation.**

12. To thank God for the gifts that he has given us. (2637-38, 2648)

Expressions of Faith:

- Talking to God frequently in prayer.
- Exhibiting gratitude and thankfulness to God and to others for all the things in their life.
- Participating reverently at Mass.
- Praying the prayers of Grace before and after Meals.
- Praying the Rosary with family members.
- Examining their conscience and praying an act of contrition.
- Praying the responses during Mass.

Vocabulary Words:

	<i>[no new vocabulary words here]</i>		
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Prayer Objectives — Grade Three

By the end of 3rd grade, students will have learned:

1. That prayer is raising our minds and hearts to God, and through the Holy Spirit he continuously calls us to speak to him throughout the day. (2558-65, 2648, 2742, Acts 17:27)
2. That all prayer is a gift from God. (2559-2561, Jn 4:10)
3. That we can and should pray anywhere. (2691-2696)
4. That a Catholic church or chapel is the most sacred place for prayer because Jesus is present in the tabernacle. (2691, 2696)
5. That the Mass is our greatest prayer and that we need to participate in the Mass on Sundays and Holy Days of Obligation. (1167, 2043, 2180-82)
6. The different forms of prayer: Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise. (2625-2643, Ps. 62:2-9)
7. How to pray the Rosary and know the twenty mysteries of the Rosary (five Joyful, five Luminous, five Sorrowful, and five Glorious) and how they center on Christ and his mother. (2678, 2708, cf. 1674) **Note to Catechist: See “Mysteries of the Rosary” in Appendix 4 — Text of Prayers.**
8. That an examination of conscience is a prayerful reflection of their thoughts, words, and actions in light of the Word of God and Jesus’ Law of Love, and to participate in a guided examination of conscience. (1454, 2052, 2055) **Note to Catechist: Be certain that students are told not to disclose sins or even faults in class. The only appropriate context for the disclosure of sins is with the priest the Sacrament of Penance and Reconciliation.**
9. To recognize the saints as witnesses of faith whose examples and prayer lives will not only teach us about prayer but invite us to ask for their intercession in prayer. (2683, Heb 12:1)

10. That a novena is a prayer or prayers said over a period of nine days to God or to Mary or to one of the saints for a particular grace, intention, or need. **Note to Catechist: The tradition of praying a novena comes from the Gospel of St. Luke where, after the Ascension, the Lord tells the apostles and Mary to return to Jerusalem to “devote themselves to prayer” until the coming of the Spirit (Pentecost). Point out to the students that breaking a chain mail/email novena is not a sin.**
11. That Christians forgive those who hurt them, bear wrongs patiently, and pray for both the living and the dead. (2842-45)
12. To pray for the protection of all human life from conception to natural death. (2258-62)
13. That the liturgical year and its great feasts provide a basic rhythm for their prayers. (1168-73)
14. To recite the Apostles’ Creed, Hail Holy Queen, Act of Contrition, Our Father, Hail Mary, Glory Be and Grace before Meals.

Expressions of Faith:

- Participating reverently at Mass.
- Praying the Rosary with family members.
- Examining their conscience as a prayerful reflection on their thoughts, words, and actions, and praying an act of contrition.
- Praying the different forms of prayer: Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise.
- Praying the Grace before and after Meals.
- Praying morning and bedtime prayers.
- Participating in a novena with family members.
- Talking to God frequently in personal prayer.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.
- Recognizing that changes in the colors in the church correspond with changes in the liturgical seasons.

Vocabulary Words:

novena	praise	sorrow	thanksgiving
petition			

Prayer Objectives — Grade Four

By the end of 4th grade, students will have learned:

1. To define prayer and identify the basic forms of prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving, Praise), and give examples of each. (2558-65, 2626-49) **Note to Catechist: Examples of each of the prayer types: Blessing and Adoration—Prayer before meals; Petition—Our Father; Intercession—Angel of God, Hail Mary; Thanksgiving—Prayer after Meals, Praise—Glory Be.**
2. To give examples of communal and private prayer.
3. That the Mass is our greatest prayer and that we need to participate in the Mass on Sundays

- and Holy Days of Obligation. (1167, 2043, 2180-82)
4. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
 5. The Apostles' Creed and the Nicene Creed. (184-185)
 6. The Act of Contrition and will understand that we say it to express to God our sorrow for sin. (2631)
 7. How to participate in different kinds of prayers and devotions, for example: prayers to saints, litanies, Stations of the Cross, etc. (2688) **Note to Catechist: A litany is a form of prayer in which a standard response is given to numerous variable invocations, e.g., Prayers of the Faithful (General Intercessions), Kyrie, Agnus Dei, Litany of the Saints. Examples of litanies are included in Appendix 4 — Text of Prayers. Information about the Stations of the Cross is provided in Appendix 5 — Stations of the Cross.**
 8. How to incorporate prayer into daily life in imitation of Jesus. (2607-16, 2757)
 9. How to pray the Rosary. They will know the twenty mysteries of the Rosary (five Joyful, five Luminous, five Sorrowful, and five Glorious) and how they center on Christ and his mother. (2678, 2708, cf. 1674)
 10. The Acts of Faith, Hope, and Love.
 11. To pray as a class for the protection of all human life from conception to natural death. (2258-62)

Expressions of Faith:

- Participating reverently at Mass.
- Praying the Rosary with family members.
- Praying Grace before and after Meals.
- Praying morning and bedtime prayers.
- Praying the Acts of Faith, Hope, and Love.
- Participating in various devotions, e.g., Stations of the Cross and novenas; praying to their patron saints and guardian angel.
- Examining their conscience as a prayerful reflection on their thoughts, words, and actions, and praying an act of contrition.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.
- Praying for the needs of others, especially family members.

Vocabulary Words:

Adoration	devotion(s)	intercession	
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Prayer Objectives — Grade Five

By the end of 5th grade, students will have learned:

1. That the Mass is our greatest prayer and that we need to participate in the Mass on Sundays and on all Holy Days of Obligation. (1167, 2043, 2180-2182)
2. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
3. The basic forms of prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving,

and Praise), and define and give examples of each. (2625-2643) **Note to Catechist:**
Examples of each of the prayer types: Blessing and Adoration—Prayer before meals; Petition—Our Father; Intercession—Angel of God, Hail Mary; Thanksgiving—Prayer after Meals, Praise—Glory Be.

4. To list several definitions for prayer. (2558-2565) Some examples are:
 - a. Prayer is how we relate to God. (2558)
 - b. Prayer is talking and listening to God with our mind *and* heart. (2559, 2563)
 - c. Prayer is a covenant relationship between God and man in Christ. (2564)
 - d. Prayer includes words, body language, gestures, and attitude. (2562)
5. That Jesus is our model for prayer. Jesus in all he did and how he lived was primarily a person of prayer and compassion. (2598-2615, Mt 26:36)
6. To participate in guided meditative prayer based on Gospel stories, e.g., prayer based on the Parable of the Good Samaritan. (Lk 10:29-37)
7. To identify obstacles to prayer and discuss strategies to overcome them. (2705-2708, 2725-2745)
8. How sacramentals help to enhance one's spiritual life. (1667-1679) **Note to Catechist:** **Be sure that the students have an understanding of how sacramentals (holy water, blessed palms, candles, ashes, rosary, medals, scapulars, crucifixes, images, statues, etc.) can enhance their spiritual life, but only if they have prayerful responses when they see that sacramental. For example, in the custom of lighting candles, one should pray for the intention for which a candle is lit, not just light the candle and depart.**
9. To reflect each day on God's blessings and give thanks for his loving care. (2637-2638, 2659-2660)
10. To make a brief nightly examination of conscience followed by the Act of Contrition before going to bed each night. (1435, 1454, and Glossary of CCC)
11. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, Divine Mercy Chaplet, Rosary, The Angelus, Prayer of the Holy Spirit, the Prayer of St. Francis, etc. (1674)
12. To pray for the protection of all human life from conception to natural death. (2258-62, 2634-36, Mt 5:21-22)

Expressions of Faith:

- Participating reverently at Mass.
- Participating in guided meditative prayer based on Gospel stories.
- Talking about and avoiding obstacles to prayer.
- Praying the Acts of Faith, Hope, and Love.
- Giving thanks for blessings in their lives.
- Praying the Grace before and after Meals.
- Praying morning and bedtime prayers.
- Participating in family novenas and various forms of prayer.
- Making a regular examination of conscience and praying an act of contrition.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.
- Praying the Rosary with family members.

Vocabulary Words:

chaplet			
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Prayer Objectives — Grade Six

By the end of 6th grade, students will have learned:

1. That the Mass is our greatest prayer and that we need to participate in the Mass on Sundays and on all Holy Days of Obligation. (1167, 2043, 2180-2182)
2. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
3. The importance of perseverance in prayer to overcome obstacles. (2725-2745)
4. To recognize the saints as witnesses of faith whose examples and prayer lives will not only teach us about prayer but invite us to ask for their intercession in prayer. (2683, Heb 12:1)
5. That the Psalms, rooted in Judaism, were prayed by Christ and are used today as personal and communal prayer. (2585-2589, 2596)
6. That there are twenty Mysteries of the Rosary. (five Joyful, five Luminous, five Sorrowful, and five Glorious and how they center on Christ and his mother. (2678, 2708, cf 1674)
7. A deeper appreciation of the Rosary and other Marian devotions. (1674, 2678, 2708, Glossary of CCC)
8. How to participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, Rosary, etc. (1674)
9. To pray for the protection of all human life from conception to natural death. (2258-2262)
10. That in his covenant with every living creature, God always calls us to prayer. We find its origin in the Old Testament, beginning with Abraham. (2569)
11. That through their prayers to God, the prophets received both their strength and light for their mission. (2584, Gn 18:16-33, Jer 1:4-10)

Expressions of Faith:

- Participating reverently at Mass.
- Telling the stories of various saints; invoking different saints for particular purposes in their lives; understanding that saints can be intercessors for us.
- Praying the Rosary with family members.
- Praying the prayers of Grace before and after Meals.
- Praying morning and bedtime prayers.
- Praying for the protection of all human life from conception to natural death.
- Talking about and avoiding obstacles to prayer.
- Talking about blessings received.
- Making a daily examination of conscience and praying an act of contrition.
- Talking about their relationship with God.
- Praying informally within a group.

Vocabulary Words:

Mysteries of the Rosary			
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Prayer Objectives — Grade Seven

By the end of 7th grade, students will have learned:

1. That weekly participation in Sunday Mass is the foundation of Catholic life, prayer, and spirituality. (2174-2183)
2. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
3. How to participate in Eucharistic devotions, such as Eucharistic Adoration, Benediction, or a visit to the Blessed Sacrament. (1378-1379)
4. That Jesus is our model for prayer. Jesus in all he did and how he lived was primarily a person of prayer and compassion. (2598-2615, Mt 26:36)
5. That trust in God is the basis for prayers of petition, and that God gives all we need and not necessarily what we want. (2629-2631)
6. That the Beatitudes and the Ten Commandments are the foundations for our examination of conscience and will understand them as the pattern of the Christian way of life. (1716, Glossary of CCC)
7. That the Rosary is a brief summary of the Gospel, expressing devotion to Jesus through Mary. Students will know the twenty mysteries of the Rosary and the days on which each set of mysteries are prayed. (1674, 2678, 2708, Glossary of CCC)
8. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, the Divine Mercy Chaplet, the Rosary, etc. (1674)
9. To pray for the protection of all human life from conception to natural death. (2258-2262)
10. That the prayer of the whole Church is the Liturgy of the Hours (the Divine Office) and that all the faithful are encouraged to pray these prayers. (1174-1178)

Expressions of Faith:

- Participating reverently at Mass.
- Praying the prayers of Grace before and after Meals.
- Praying morning and bedtime prayers.
- Participating in Catholic devotions, including Eucharistic Adoration and Benediction.
- Showing how the liturgical seasons affect their prayers.
- Participating in Lenten practices of prayer, fasting, and almsgiving — explaining the spiritual benefits of each.
- Making a regular examination of conscience; praying an act of contrition.
- Showing a faith and trust that God will guide them.
- Praying the Rosary on their own or with family members; meditating on the proper mysteries according to the day of the week.
- Praying Morning or Evening Prayer from the Liturgy of the Hours with others.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.

Vocabulary Words:

Benediction	Eucharistic Adoration	Liturgy of the Hours	Office
Divine Office			

Prayer Objectives — Grade Eight

By the end of 8th grade, students will have learned:

1. The importance of weekly participation in Sunday Mass as the foundation of Catholic life, prayer, and spirituality. (2174-2183)
2. That there are three major expressions of prayer: vocal, meditative, and contemplative. (2700-2719)
3. The names of the gifts of the Holy Spirit and how prayer helps us better use the gifts of the Holy Spirit given in Baptism and increased in Confirmation. (1830-1831, Glossary of CCC)
4. That prayer inspired men and women of faith in the Scriptures. **Note to Catechist: See these citations in the Catechism for specific examples. (2568-2649)**
5. To pray for an open and generous response to God's call in their lives. (2745)
6. That faith which flows from prayer must be lived through good works. (162, Jas 2:17)
7. That the Rosary is a brief summary of the Gospel, expressing devotion to Jesus through Mary. Students will know the twenty mysteries of the Rosary and the days on which each set of mysteries is prayed. (1674, 2678, 2708, Glossary of CCC)
8. That the mysteries of the Rosary are mediations on the life and person of Christ in "the school of Mary" (2708, RVM) **Note to Catechist: Help the students recognize the connections between the mysteries and scripture passages.**
9. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, Divine Mercy Chaplet, Rosary, etc. (2669)
10. That the prayer of the whole Church is the Liturgy of the Hours (the Divine Office) and that all the faithful are encouraged to pray these prayers. (1174-1178)
11. That *lectio divina* is a way to pray the Scriptures and is rooted in liturgy. (1177)
12. To pray for the protection of all human life from conception to natural death. (2258-2262)

Expressions of Faith:

- Praying daily — morning, evening, and prayers before and after meals.
- Offering spontaneous prayers at appropriate times (intercession, thanksgiving, praise, etc.).
- Developing a devotion to Mary and to the saints in their prayer lives.
- Praying the Rosary on their own or with family members; meditating on the proper mysteries according to the day of the week.
- Listening to God in their hearts in silence.
- Teaching and encouraging others to pray.
- Leading public prayer whenever an opportunity arises.

Vocabulary Words:

contemplation	<i>lectio divina</i>	meditation	
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Kindergarten

Scripture

By the end of Kindergarten, students will have learned:

1. That the Bible is a special book about God. (81, 101)
2. That the Bible is God's word. (102, 135)
3. That Bible stories tell us about creation, our loving God, and the birth and life of Jesus. (279, 286-290) **Note to Catechist: See Appendix 1e.**
4. That all people are made in the image of God. (31, 299)
5. That everything God made is good. (295, 299, 301)
6. That God made Adam and Eve very good. (355-358)
7. That the Bible teaches us about God's love. (218-222)
8. That we are to show reverence for the Bible. (102-104)

Expressions of Faith:

- Being attentive during the scripture readings at Sunday Mass (or participating in children's Liturgy of the Word).
- Talking in simple terms about their favorite Bible stories with family members, e.g., the creation stories (Adam and Eve), Noah, Abraham and Sarah, Moses, David, Annunciation, Nativity, Jesus and the Children, Last Supper, Death of Jesus, and the Easter Story.
- Referring to themselves as children of God.
- Talking and singing about God's love and their need to love God.

Vocabulary Words:

Abraham	David	Joseph	Moses
Adam	death	Last Supper	Nativity
Annunciation	Eve	likeness of God	Noah
Bible	God	love	reverence
creation	Jesus	Mary	Sarah

Scripture Stories – Kindergarten:

- | | |
|-------------------------------|---|
| 1. Creation | Genesis 1 and 2 |
| 2. Noah and the Flood | Genesis 6:8, 14 – 9:17 |
| 3. The Golden Rule | Matthew 7:12, Luke 6:31 |
| 4. The Annunciation | Luke 1:26-38 |
| 5. The Nativity | Luke 2:1-20, Matthew 1:18-25 |
| 6. Jesus Blesses the Children | Mark 10:13-16, Matthew 19:13-15, Luke 18:15-17 |
| 7. The Easter Story | Matthew 26–28:8, Mark 14–16:20, Luke 22–24:12, John 12:12-15, 13:1-38, 18:1–20:10 |

Creed

By the end of Kindergarten, students will have learned:

1. That one way we can know that God is the creator is through the beauty and order of nature. (47)
2. That we can experience God's love through the love of others such as family and friends.
3. That God loves us more than anyone else can love us. (318-321)
4. That all good things are gifts from God. (299)
5. That there is one God. (200)
6. That there are three Persons in the one God. (253)
7. That God the Father is the First Person of the Holy Trinity. (270)
8. That God the Son is the Second Person of the Holy Trinity. (262)
9. That God the Holy Spirit is the Third Person of the Holy Trinity. (245)
10. That Jesus Christ is God the Son in human flesh. (458)
11. That Mary is Jesus' mother, and that Joseph is Jesus' foster-father. (437, 495)
12. That we love and honor Mary in a special way because she is the mother of Jesus, and he made her our mother too. (509, 963)
13. That Christmas is the celebration of the birth of Jesus, our Savior. (525)
14. That Easter is the celebration of Jesus' resurrection from the dead. (1169)

Expressions of Faith:

- Sharing with their family their understanding of God the Father, God the Son, and God the Holy Spirit.
- Talking about everything being a creation of God.
- Talking about Jesus, Mary, and Joseph as the Holy Family.
- Talking about Christmas as the birthday of Jesus, and talking about Easter as the resurrection of Jesus (his rising from the dead).

Vocabulary Words:

Christmas	God the Father	God the Son	Trinity
Easter	God the Holy Spirit		

Liturgy and Sacraments

By the end of Kindergarten, students will have learned:

1. That the Church obliges us to go to Mass every Sunday and that going to Sunday Mass is very important and very good for us. (2180-2182) **Note to Catechist: Unfortunately, some children have no one to take them to Mass. In such a case, the children should know that they themselves are not guilty of committing sin. Sin always implies a deliberate act or omission.**
2. That we owe God our worship, and that the greatest and highest form of worship is the Holy Mass. (1324)
3. The two main parts of Mass are the Liturgy of the Word and the Liturgy of the Eucharist. (GIRM 28) **Note to Catechist: At this age, the two parts should be presented simply. The Liturgy of the Word includes reading and explaining the stories of our faith found in the Bible. The Liturgy of the Eucharist includes the memorial of the Last Supper and the changing of bread and wine into the Body and Blood of Jesus.**
4. That the church building is a sacred place where we must behave and be reverent. (1198, 1387)
5. That through Baptism we become sons and daughters of God the Father. (1213)
6. That when we bless ourselves with holy water, it helps us to remember our Baptism. (1668)
7. That we must say we are sorry when we have done something wrong, and we must forgive one another. (2839-2843)
8. That Advent is a time to prepare for Christmas — the Birth of Jesus. (524)
9. That Lent is a time to prepare for Easter — the Resurrection of Jesus. (1095)
10. That Holy Thursday is when Jesus celebrated the Last Supper. (1329, 1350)
11. That Good Friday is the day that Jesus died on the cross for us. (Tradition)
12. That the Holy Eucharist is the Body and Blood of Jesus. (1353)
13. That the lighted sanctuary lamp indicates that Jesus is present in the tabernacle. (CIC 940) **Note to Catechist: Be sure to take the children into the church and show them the sanctuary lamp and the tabernacle. Point out that there are times when the sanctuary lamp is not lit, which indicates that Jesus is not present in the tabernacle.**
14. That we genuflect toward the tabernacle as a sign of adoration of Jesus present in the tabernacle. (1378 and Glossary of CCC under Genuflection) **Note to Catechist: Teach the children where the tabernacle is located in the church and to genuflect on the right knee toward the tabernacle because Jesus is there. If the sanctuary lamp is not lit, they should not genuflect.**

Expressions of Faith:

- Attending Mass each Sunday with family members.
- Being attentive and reverent in church.
- Talking about the Holy Eucharist as being the Body and Blood of Jesus.
- Genuflecting on the right knee toward the tabernacle as a sign of reverence to Jesus.

- Blessing themselves with holy water as they enter and leave the church.
- Exhibiting an awareness that the church is God's house by not running or speaking out of turn.

Vocabulary Words:

holy water	Mass	Sunday	worship
Lord's Day	Sabbath		

Christian Morality

By the end of Kindergarten, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.**
2. That God makes all human beings very good, in that we are made in his image and likeness. (356-361, 374)
3. That the stories Jesus told us (parables), show us that God loves us and that we are to love God and others. (546, 2055)
4. The Golden Rule: “Do unto others as you would have them do unto you.” (Mt 7:12, Tobit 4:15)
5. The importance of following the Fourth Commandment: Honor your father and your mother. (2197-2200)
6. To say, “I’m sorry,” when they have been unkind to others. (1459, 1847)

Expressions of Faith:

- Reciting the Golden Rule and spontaneously putting it into action with peers and siblings; showing love for others.
- Being respectful of parents and obedient to their direction.
- Obeying rules — at home, in school, and in church.
- Saying “I’m sorry” when they hurt or offend someone.

Vocabulary Words:

Golden Rule	justice	image	Likeness
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Prayer

By the end of Kindergarten, students will have learned:

1. That prayer is talking with and listening to God. (2559-61)
2. That as Catholics we begin our prayers with the Sign of the Cross, and they will learn how to make it. (2157)
3. That each of us has an angel who watches over us. (336)
4. To participate in communal prayers such as the Lord’s Prayer, Hail Mary, and Glory Be. (2759-2865, 2676-77, 2680-82, 2639-49)
5. That at anytime we can talk to God who is our friend and who loves us more than anyone else ever could. (218-21, 733)

Note to Catechist: When teaching the formal prayers, *gently and patiently* teach the

children to use the precise words of the prayers. Do *not* emphasize putting formal prayers into their own words. At young ages, the catechesis needs to be *particularly concrete*.

Expressions of Faith:

- Making the Sign of the Cross correctly.
- Genuflecting toward the tabernacle.
- Praying with the family before meals and saying bedtime prayers.
- Reciting the Angel of God prayer.
- Participating in communal prayers with family and peers, such as the Our Father, Hail Mary, and Glory Be.

Vocabulary Words:

communal prayer	prayer		
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Prayers to be Learned—by end of Kindergarten

<i>Angel of God</i>		
<i>Glory Be</i>		
<i>Sign of the Cross</i>		

Expectations of Parents

Kindergarten parents:

1. Attend Sunday Mass and actively participate in Mass responses with your child.
2. Make it a family priority for your son/daughter to attend faith formation classes.
3. Teach and pray with your child these prayers: Sign of the Cross and the Our Father.
4. Demonstrate how to genuflect correctly to Jesus in the tabernacle. (Genuflecting on your *right knee* and making the Sign of the Cross are separate actions. There is no need to make the Sign of the Cross while genuflecting.)
5. Pray with your child as a family at meals and at bedtime.
6. Bless your child—saying a short prayer while tracing the Sign of the Cross on his/her head.
7. Talk about God and the Church in everyday family events and conversation.
8. Read/tell Bible stories to your child.
9. Discuss the content of each religion class and your child’s understanding of it. Make it a family learning experience. Provide feedback to the catechist.
10. Participate as a family in “whole church” (intergenerational) parish activities when offered.

Grade One

Scripture

By the end of 1st grade, students will have learned:

1. That the Bible is God's word. (81, 101, 102, 135)
2. That the Bible teaches us the truth about God and how we are to live. (131-133)
3. That we can understand God better by learning the stories and teachings in the Bible. (54-56, 59-60, 62-65)
4. That the Bible is made up of two sections: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*). (120-129)

Expressions of Faith:

- Being attentive during the scripture readings at Sunday Mass (or participating in children's Liturgy of the Word).
- Talking in simple terms about their favorite Bible stories with family members, e.g., the creation stories (Adam and Eve), Noah, Abraham and Sarah, Moses, David, Annunciation, Nativity, Jesus and the Children, Last Supper, Death of Jesus, and the Easter Story.
- Referring to themselves as children of God, and referring to God as Father.
- Talking and singing about God's love and their need to love God.

Vocabulary Words:

angel	Christian	Holy Family	Old Testament
Chosen People	Creator	Holy Spirit	Resurrection
Christ	guardian angel	New Testament	Ten Commandments

Scripture Stories – First Grade:

- | | |
|-----------------------------------|---|
| 1. Creation | Genesis 1 and 2 |
| 2. Noah and the Flood | Genesis 6:8, 14 – 9:17 |
| 3. The Golden Rule | Matthew 7:12, Luke 6:31 |
| 4. The Annunciation | Luke 1:26-38 |
| 5. The Nativity | Luke 2:1-20, Matthew 1:18-25 |
| 6. Jesus Blesses the Children | Mark 10:13-16, Matthew 19:13-15, Luke 18:15-17 |
| 7. The Good Samaritan | Luke 10:29-37 |
| 8. The Last Supper | Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20 |
| 9. The Baptism of Jesus | Matthew 3:13-17, Mark 1:9-11 Luke 3:21-22, John 1:31-34 |
| 10. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 11. The Fall | Genesis 3 |
| 12. Healing of the Crippled Woman | Luke 13:10-13 |

Creed

By the end of 1st grade, students will have learned:

1. That there is one God. (200-202)
2. That nobody made God. (213)
3. That God always was, is now, and always will be. (212-213)
4. That God made heaven and earth. (325)
5. That God is the creator of all things. (292)
6. That there are three Persons in the one God – God the Father, God the Son, and God the Holy Spirit. (253)
7. That God the Son became man and that his name is Jesus. (464)
8. That Jesus is God the Son, the Second Person of the Holy Trinity. (469)
9. That Jesus is fully God and fully man. (469)
10. That Jesus died on the cross for our sins and rose to life again on Easter Sunday. (1169)
11. That Jesus showed us how to live. (459)
12. That the Holy Spirit is the Third Person of the Holy Trinity and is the gift of God's love. (685)
13. That Christmas is the celebration of the birth of Christ. (525)
14. That Mary is the Mother of God the Son, Jesus. (509)
15. That Jesus, Mary, and Joseph are the Holy Family. (Tradition)
16. That St. Ann and St. Joachim are the parents of Mary, the grandparents of Jesus. (Tradition)
17. That Mary is our mother, too. (963)
18. That the Church is the family of God. (1655)
19. That Advent is the time of preparation for the celebration of Christmas (the Birth of Jesus). (524)
20. That Lent, the 40 days before Easter (the Resurrection of Jesus), is a time for prayer. (540)
21. That each person has a guardian angel assigned by God to protect him/her. (336)
22. That the saints in heaven are real human beings who lived holy lives. (1477)
23. That the saints' response to God's call provides a model for us to follow as we live our lives. (941, 2030) **Note to Catechist: Use this point as a way to begin to introduce the concept of vocation. Vocation is the call of Christ to all the baptized to follow him in a particular way of life. (897, 941)**
24. That the saints can help us and that we should ask them to pray for us. (956)

Expressions of Faith:

- Talking about God; that he has always existed and that there are three persons in one God (Father, Son, and Holy Spirit).
- Sharing and explaining with family and friends that Christmas is about celebrating Jesus' birthday.
- Talking about how Jesus died for our sins, rose from the dead, and ascended into heaven.
- Talking about the family of God and how we are all included in God's family.
- Talking about angels as spiritual beings, and that each person has a guardian angel.
- Talking and singing about Mary as Jesus' mother and how she is our Mother, too.

Vocabulary Words:

priest	Spirit	St. Ann	St. Joachim
soul			

Liturgy and Sacraments

By the end of 1st grade, students will have learned:

1. That Baptism is the sacrament by which we receive the gift of God's life within us, have our sins wiped away, become adopted sons or daughters of God the Father, and become members of the Church. (1267-1270, 1279)
2. That Baptism is the gateway to all other sacraments and is the first Sacrament of Initiation. (1212-1213)
3. That Baptism is birth into new life in Christ. (1277)
4. That the baptismal font, the holy water, the candle, the Oil of the Catechumens, Sacred Chrism, and the white garment are the signs and symbols of the Sacrament of Baptism. (1238-43)
5. That Jesus shares himself with us in a special way during Mass. (1323)
6. The two main parts of Mass are the Liturgy of the Word and the Liturgy of the Eucharist. (GIRM 28) **Note to Catechist: At this age, the two parts should be presented simply. The Liturgy of the Word includes reading and explaining the stories of our faith found in the Bible. The Liturgy of the Eucharist includes the memorial of the Last Supper and the changing of bread and wine into the Body and Blood of Jesus.**
7. That the Holy Eucharist is Jesus. (1244, 1331, 1353)
8. That we prepare for the Sacrament of Penance and Reconciliation by forgiving others and by saying that we are sorry after we do something that we know we should not have done. (1450-1451)
9. That the church building is a sacred place where Jesus is truly present and where God's people gather to worship him. (1198)
10. That the sanctuary lamp identifies that Jesus is present in the tabernacle. (CIC 940) **Note to Catechist: Be sure to take the children into the church and show them the sanctuary lamp and tabernacle. Point out that there are times when the sanctuary lamp is not lit, which indicates that Jesus is not present in the tabernacle.**
11. That we show reverence to Jesus present in the tabernacle by genuflecting. **Note to Catechist: Teach children where the tabernacle is located in the church and to genuflect on the right knee toward the tabernacle because Jesus is there. (1378) If the sanctuary lamp is not lit, they should not genuflect.**
12. That the colors for the liturgical seasons are as follows: Advent—Purple; Christmas—White; Ordinary Time—Green; Lent—Purple; Easter—White. Other colors are used for certain days during the year. (Tradition, GIRM 346) **Note to Catechist: Be sure that the prayer space/liturgical space in your classroom reflect the color of the liturgical season.**
13. That Holy Days of Obligation are special days when we come together to worship God at Mass, in addition to Sundays. (2177-2180)
Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular

countries. In the United States, the following is the norm:

- (a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
- (b) Solemnity of Mary, Mother of God (January 1), Ascension (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;
- (c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)

Expressions of Faith:

- Participating at the Mass.
- Displaying an awareness of the meaning of the individual signs and symbols of Baptism: font, holy water, candle, oils, and the white garment.
- Talking about how Jesus is present on the altar, in the priest, in the Word, and in the assembly.
- Genuflecting on the right knee toward the tabernacle as a sign of reverence to Jesus.
- Blessing themselves with holy water as they enter and leave the church.
- Displaying an awareness that the church is God's house by not running or speaking out of turn.
- Being quiet and reverent in church, showing reverence for the items used for worship.
- Talking about the Holy Eucharist as being the Body and Blood of Jesus.

Vocabulary Words:

Advent	colors, liturgical	Lent	Sacrament
All Saints Day	genuflect	liturgical seasons	Stations of the Cross
blessing	Holy Day of Obligation	Liturgy	Way of the Cross
Chrism	holy oils		

Christian Morality

By the end of 1st grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist:** Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.

2. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
3. That God always loves us. (218-221, 604-605)
4. That sin is choosing to do wrong and failing to do good, that it displeases God and hurts us and others as well. (1849-1850, 1871-1872, Mt 25:31-46)
5. That there is a difference between a sin and a mistake. (1857-1860, 1862)
Note to Catechist: An example of a sin would be taking the Lord's Name in vain. An example of a mistake would be $2 + 2 = 5$.
6. That the Holy Spirit helps them to make good decisions in their everyday lives. (1695, 1830-1831)
7. That Jesus healed the sick and forgave sinners, and they will be familiar with at least one of the scripture passages where Jesus healed the sick, e.g., when he cured the crippled woman. (Lk 13:10-13) (1503-1505, 2616)
8. That we should ask God for forgiveness when we do wrong. (1847)
9. That when we pray the Act of Contrition, we ask for forgiveness. (Tradition)
10. That grace is a gift from God that helps us to be holy. (1999, 2021-2024)
11. That God gave Moses the Ten Commandments; these are his laws by which we are to live. (2064, Dt 5:6-21) **Note to Catechist: Offer understandable examples to the children of how they might break God's commandments, e.g., by lying, stealing, not listening to Mom and Dad, and not using Jesus' name with respect and love.**
12. That the first three commandments are about love of God and the remaining seven are about love of neighbor. (2067, Dt 5:6-21)
13. That Christ taught us the Greatest Commandment—"You shall love the Lord your God with all your heart, with all your soul, and all your mind." The second is like it, "you shall love your neighbor as yourself." (Lv 19:18, Dt 6:5, Mt 22:37-40, 2055) **Note to Catechist: The Greatest Commandment does not replace the Ten Commandments but raises them to a higher level. Bishop Baraga's motto "Unum est necessarium" — One thing is necessary — refers to this commandment.**
14. The Golden Rule: "Do unto others as you would have them do unto you." (Mt 7:12, Tb 4:15)
15. That they are charged to be good stewards of the earth and its resources. (2402, 2415-2418)

Expressions of Faith:

- Talking and singing about God's love and their need to love God.
- Explaining that God made everything good, that we are made in his likeness; talking about heaven.
- Asking the Holy Spirit and their patron saint(s) to help them in doing good.
- Recognizing that doing wrong displeases God and hurts others.
- Living by the Golden Rule; making good choices.
- Saying "I'm sorry" when they hurt or offend someone.
- Asking for forgiveness if they hurt others.

Vocabulary Words:

commandment	contrition	grace	Great Commandment
sin			patron saint

Prayer

By the end of 1st grade, students will have learned:

1. That prayer is a relationship with God. (2558)
2. That prayer is talking to and listening to God. (2559)
3. That there are various ways of praying—learned (memorized) prayers, spontaneous prayers, and song. (2625-2643)
4. That Jesus asks us to pray always. (2633) **Note to Catechists: You need to make it clear that “praying always” can take many forms from memorized to spontaneous prayers, such as “Thank you Lord,” at any given moment of the day.**
5. That silence helps us to pray and be close to God. (2717)
6. That we can and should pray anywhere. (2691-2696)
7. That a Catholic church or chapel is the most sacred place for prayer because Jesus is present in the tabernacle. (2691, 2696)
8. That as Catholics we begin our prayers with the Sign of the Cross, and know how to make it. (2157)
9. That the Lord’s Prayer was given to us by Jesus. (2759, Lk 11:2-4, Mt 6: 9-15)
10. To recite the Lord’s Prayer, Hail Mary, Glory Be, Angel of God prayer, and the Grace before Meals. (2759-2865, 2676-2677, 2680-2682, 336)
11. To participate in Mass reverently. (Tradition, 1324, 1343)
12. To participate in the Stations of the Cross, particularly during Lent. (Tradition, 1674)
13. To participate in praying an act of contrition. (2629-2633, 2646)
14. That there is a specific way to pray the Rosary, and they will know the rudiments of doing so. (2678, 2708, cf.1674)
15. That in the Hail Mary we ask our Blessed Mother to pray for us. (2676-2679, Lk 1:39-45)
Note to Catechist: Be sure that the children recognize that the statue of Mary represents her. We do not pray to the statue. Also that we do not worship Mary; we ask her as the Mother of God to intercede on our behalf. These same concepts apply to any statue or saint.

Expressions of Faith:

- Making the Sign of the Cross correctly.
- Genuflecting to Jesus in the tabernacle.
- Praying with their families before meals, praying spontaneously several times during the day, and saying bedtime prayers.
- Becoming familiar with the Rosary, recognizing that in the Rosary we pray to Jesus through Mary.
- Reciting the Angel of God prayer and an act of contrition.
- Knowing and explaining that in praying to Mary we are asking her to pray to God for us.
- Participating in communal prayers with family and peers, such as the Our Father, Hail Mary, and Glory Be.

Vocabulary Words:

Rosary			
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Prayers to be Learned — by end of Grade One

Angel of God [K]	<i>Grace before Meals</i>	
Glory Be [K]	<i>Hail Mary</i>	
Sign of the Cross [K]	<i>Our Father</i>	

Expectations of Parents

Grade One parents:

1. Attend Sunday Mass and actively participate in Mass responses with your child.
2. Make it a family priority for your son/daughter to attend faith formation classes.
3. Witness a baptism in the parish community with your child.
4. Teach and pray with your child these prayers: Sign of the Cross, the Our Father, Hail Mary, Glory Be, Angel of God (prayer to his/her guardian angel), and Grace before Meals.
5. Pray spontaneously as a family at meals and/or bedtime, birthdays, anniversaries, etc.
6. Bless your child—saying a short prayer while tracing the Sign of the Cross on his/her head.
7. Talk about God as part of his/her daily family life.
8. Celebrate Sundays and special family and Church feasts (e.g., anniversaries of Baptism, Advent/Christmas, Lent/Easter) in some special way in the home.
9. Read/tell Bible stories to your child.
10. Discuss the content of each religion class and your child's understanding of it. Make it a family learning experience. Provide feedback to the catechist.
11. Participate as a family in "whole church" (intergenerational) parish activities when offered.

Grade Two

Scripture

By the end of 2nd grade, students will have learned:

1. That the Bible is God's word. (81, 101, 102, 135)
2. That the Bible teaches us who God is and who we are. (279, 286-290) **Note to Catechist: Use the example of how a family photo album tells the story of a family and how the Bible tells our story as a people of faith.**
3. That the Bible is made up of two sections: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*). (120-129)
4. That the Bible includes many books. (120) **Note to Catechist: There are 46 books in the Old Testament and 27 in the New Testament, totaling 73. It should be noted that although there are many books, they are bound together as one book and "that one book is Christ." (134, Jn 1:1)**
5. That the readings at Mass come from the Bible and include passages from both the Old and the New Testaments. (103, 127, 1088, 1096, 1154-1155) **Note to Catechist: The first reading is always from the Old Testament, except in the Easter Season when it is from Acts of the Apostles. The second reading is always from the New Testament excluding the four Gospels.**
6. That in the Old Testament God began revealing himself to us and promised to be always faithful to us. (122, 346) **Note to Catechist: These promises are elevated to covenants, which are solemn oaths between God and human beings.**
7. That God gave the Ten Commandments to his Chosen People through Moses. (205-207, 210-211, 2056-2063)
8. That the Gospels are part of the New Testament and tell us about the life and teachings of Jesus. (125-127) **Note to Catechist: Be sure that when teaching about the Gospels the children hear stories where Jesus performs miracles and shows mercy to the sinners.**
9. That the first four books of the New Testament, the Gospels (the Good News), tell about the life and teaching of Jesus. (125-127)
10. That the four Gospels are Matthew, Mark, Luke, and John. (120)
11. The principal themes or concepts of each of the following:
 - Psalm 145 (the goodness and greatness of God),
 - Psalm 104 (praising God the creator),
 - Story of Jonah (the need to listen to God),
 - the Burning Bush (call of Moses and God's self-revelation),
 - Ten Commandments (love of God and love of neighbor),
 - Prodigal Son (God is merciful, loving, forgiving),
 - Wedding at Cana (Jesus' first miracle),
 - the Zacchaeus Story and the Story of the Lost Sheep (God, the Good Shepherd, seeks to save the lost),
 - Jesus Feeding 5,000 with Loaves and Fishes (Jesus satisfies our physical and spiritual hunger),
 - the Ten Lepers (need for gratitude for God's blessings).

Expressions of Faith:

- Being attentive to the scripture readings at Sunday Mass (or participating in children's Liturgy of the Word).
- Talking about their favorite Bible stories with friends and family, distinguishing Old Testament stories from New Testament stories.
- Talking about how God interacts with his people, e.g., the Fall, the Covenant with Noah, God's choosing Abraham, and God's making the Israelites his chosen people.
- Recalling in simple terms stories from the New Testament that show how Jesus forgives us and performs miracles for those who have faith, e.g., the Prodigal Son, the Ten Lepers, and the Wedding at Cana.
- Re-telling during the Easter Season, the story of the Passover and of the Last Supper.
- Referring to themselves as children of God, and referring to God as Father.
- Talking and singing about God's love and their need to love God.

Vocabulary Words:

Abel	Devil	inspired	Messiah
apostles	disciple	Jonah	miracles
Cain	faithful	Luke	Passover
Cana	Gospel	Mark	psalm
child of God	Holy Land	Matthew	Satan
covenant			Yahweh

Scripture Stories – Second Grade:

- | | |
|----------------------------------|---|
| 1. Crossing the Red Sea | Exodus 14:10-31 |
| 2. Jonah and the Whale | Jonah 1 and 2 |
| 3. Psalm 32 | |
| 4. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 5. Passover | Exodus 12 |
| 6. The Fall | Genesis 3 |
| 7. The Baptism of Jesus | Matthew 3:13-17, Mark 1:9-11 Luke 3:21-22, John 1:31-34 |
| 8. The Last Supper | Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20 |
| 9. The Easter Story | Matthew 26–28:8, Mark 14–16:20, Luke 22–24:12, John 12:12-15, 13:1-38, 18:1–20:10 |
| 10. Jesus Feeding the Multitudes | John 6:1-13 |
| 11. Wedding at Cana | John 2:1-11 |
| 12. The Prodigal Son | Luke 15:11-32 |
| 13. Pentecost Story | Acts 2:1-41 |
| 14. The Greatest Commandment | Matthew 22:35-40, Mark 12:28-31 |
| 15. The Ten Lepers | Luke 17:11-19 |

Creed

By the end of 2nd grade, students will have learned:

1. That there is one God in three Persons: God the Father, God the Son (Jesus Christ), and God the Holy Spirit. This is the Holy Trinity. (253)
2. That the Second Person of the Holy Trinity, Jesus Christ, became man while remaining God. (464)
3. That God the Holy Spirit lives in those who are in God's grace. (736)
4. That we need the Holy Spirit's help to do good and to avoid evil. (736)
5. That the death and resurrection of Jesus is the source of the forgiveness of our sins and of our salvation. (654)
6. That God wants everyone to be happy with him forever in heaven. Heaven is where we have everlasting joy and happiness with God, our Blessed Mother Mary, the holy angels, and all the saints. (1023, 1053, 1831) **Note to Catechist: Explain that the saints include all the human beings who are with God in heaven. Some of these are canonized saints, but most of the saints are not canonized. However, they are still saints. (1024, 1721)**
7. That the holy angels are powerful beings who are pure spirits and who give glory to God without ceasing and serve as his messengers. (329-331)
8. That each person has a guardian angel assigned by God to protect him/her. (336)
9. That Satan and the other fallen angels are in hell. We call the fallen angels devils or demons. Satan and the other devils try to tempt us to do evil. God does not want any human being to go to hell. (391–395, 1037) **Note to Catechist: When using the term "hell" in referring to the place where the devil and the fallen angels live, the children need to know it is not bad language.**
10. That Mary is the model for all Christians because she is the Mother of Jesus and because she always did God's will with faith and trust. (494) **Note to Catechist: Whenever teaching about the Saints, the Blessed Mother, or Biblical heroes, point out that they responded to God's call (vocation).**

Expressions of Faith:

- Sharing with family members about God as Father of everyone and creator of all things.
- Illustrating the three persons of the Trinity using drama, art, music, technology, etc.
- Talking about how God invites us into his heavenly kingdom and that the Holy Spirit (God's love) will help us do good and avoid evil.
- Talking about angels as spiritual beings and that each person has a guardian angel.
- Talking and singing about Mary as Jesus' Mother and how she is our Mother, too.

Vocabulary Words:

Apostles' Creed	faith	heaven	salvation
Blessed Mother	grace	hell	

Liturgy and Sacraments

By the end of 2nd grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131, 1997)
Note to Catechist: To shorten this so as to make it easier for young children to memorize, one could simply have the students memorize the following: *A sacrament is a sign, instituted by Christ, that gives grace.*
2. That Jesus instituted (started) all of the sacraments. (1114)
3. That Baptism is the gateway to all other sacraments and is the first of the three Sacraments of Initiation. (1212-1213)
4. That Baptism, Confirmation, and the Eucharist are the Sacraments of Initiation. (1212)
Note to Catechist: The Sacraments of Initiation bring us into full membership in the Church and “lay the foundations of every Christian life.” (1212)
5. The signs, symbols, and sacramentals associated with the Sacraments of Initiation. (1234-1245, 1293-1296, 1333)
6. That when we choose to do wrong, we have sinned against God, whom we should love above all things, and against our neighbor. (1849, 1850)
7. That Jesus gave us the Sacrament of Penance and Reconciliation to forgive our sins and to give us grace to do good and avoid future sins. (1446)
8. That the Sacrament of Penance and Reconciliation grants forgiveness and “wipes out” both mortal and venial sins. (1496)
9. That they must receive the Sacrament of Penance and Reconciliation before receiving First Holy Communion. (CIC 914)
10. That anyone who desires to receive Holy Communion must be in a state of grace. (1415)
11. That Jesus gives us grace, love, and mercy in the Sacrament of Penance and Reconciliation and the Sacrament of the Holy Eucharist. God wants us to receive these sacraments frequently. (1484, 2837)
12. That when we gather at Mass we listen to God’s Word contained in the Bible, celebrate what Jesus has done for us, and receive his gift of the Holy Eucharist, which is his Body and Blood. (1348-1355, 1408)
13. That the Last Supper was the first Mass and that Jesus celebrated the Last Supper with the apostles the night before he died. (1323)
14. That during the Last Supper (celebrated on Holy Thursday), Jesus changed bread and wine into his Body and Blood. (1323)
15. That we gather as a parish family at Mass to celebrate the Passion, Death, Resurrection, and Ascension of Jesus. (1362-72) **Note to Catechist: The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass.**
16. That Jesus, through the priest, makes present his one sacrifice at every Mass. (1382)
17. That the Mass is both a memorial of Jesus’ sacrifice and a sacred banquet in which, if we are in a state of grace, we may receive the Body and Blood of Jesus. In doing so, we become more like him. (1366, 1382)
18. That the Holy Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow Jesus. (1392-1394) **Note to Catechist: Jesus is God, so it is true that as God he is really present everywhere. However, when we refer to the *Real Presence*,**

we are referring to Jesus' substantial, incarnate presence in the Holy Eucharist—Body, Blood, Soul, and Divinity—fully God and fully man. *The Holy Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ, under the appearances of bread and wine.* This formula in italics is a good one to have the second graders memorize.

The vast majority of second-grade students will be, with practice, very capable of memorizing it and repeating it. Do not worry if they do not completely understand it. Two points to be made here: (1) Nobody on this earth fully understands it, or it would cease to be a Mystery! (2) While we cannot fully understand this mystery, we do come to a greater understanding of it over time provided we practice the faith, especially by regular Mass attendance and reception of the sacraments and through on-going catechetical formation.

19. That the time of consecration during the Mass is when the bread and wine become the Body and Blood of Jesus. (1376) **Note to Catechist: This is a second grade definition of transubstantiation.**
20. That the Holy Eucharist is at the center of our Catholic Faith. (1324)
21. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
22. How to participate actively in Mass: when to sit, stand, kneel and bow. (GIRM 42-45)
23. To recognize the parts of the church, especially those items used in the celebration of the Eucharist and other sacraments, e.g., ciborium, chalice, vestments (alb, stole, cincture, dalmatic, chasuble), baptismal font, altar, lectern (ambo), lectionary, tabernacle, et. al.
Note to Catechist: This is most effectively taught while conducting a tour of the church.
24. That the colors for the liturgical seasons are as follows: Advent—Purple; Christmas—White; Ordinary Time—Green; Lent—Purple; Easter—White. Other colors are used for certain days during the year. (Tradition, GIRM 346, See Appendix 7 on Liturgy) **Note to Catechist: Be sure that your prayer space/liturgical space reflect the color of the liturgical season.**

Expressions of Faith:

- Participating at the Mass each Sunday with family; sitting, standing, kneeling, singing, and bowing at the appropriate times.
- Expressing love for family members, forgiving them as necessary, and saying they are sorry when they hurt someone else.
- Preparing for and receiving the Sacrament of Penance and Reconciliation for the first time.
- Preparing for and receiving the Holy Eucharist for the first time.
- Talking about and displaying the various colors of the liturgical seasons.
- Blessing themselves correctly with holy water as they enter and leave the church.
- Displaying awareness that the church is God's house by not running or speaking out of turn.
- Being attentive and reverent in church.

Vocabulary Words:

alb	Communion, Holy	Host	sanctuary
altar	corporal	lector (reader)	sanctuary lamp
ambo	dalmatic	Liturgy of the Eucharist	server, altar
Blood of Christ	Easter Vigil	Liturgy of the Word	sign
Body of Christ	feast	Memorial	solemnity
chalice	font, baptismal	paten	stole
chasuble	Good Friday	purificator	symbol
ciborium	Holy Thursday	Real Presence	tabernacle
cincture			vestments

Christian Morality

By the end of 2nd grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.**
2. That Jesus is our model of love and goodness. (520, 1694, 1698)
3. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
4. That grace is a free gift from God that helps us to be holy. (1999, 2021-2024) **Note to Catechist: Be sure to differentiate between “grace” and the prayer that we sometimes call Grace before Meals.**
 - That we first received the life of God in our souls when we were baptized. (1999, 1266)
5. That original sin was the first sin committed by Adam and Eve and continues to be passed on to all human beings. (397-406)
6. That the greatest gift that Adam and Eve lost as a result of the original sin was the life of God in their souls. (399)
7. That sin is choosing to do wrong and failing to do good; that sin displeases God, hurts us, and hurts others as well. (1849-1850, 1871-1872, Mt 25:31-46)
8. That God does not stop loving us, even if we have sinned, and we too should love sinners. (218-220, 277, 1850)
9. That when we sin and are sorry for our sins, we can be forgiven by asking for God’s forgiveness. With the help of God’s grace and the Sacrament of Penance and Reconciliation, we can begin again to follow Jesus and do what is right. (982, 1468)
10. That no sin is too big for God to forgive. (982, 1446)
11. That while all sin displeases God, there are some sins which are less serious (venial sins) and some that are very serious (mortal sins). (1855)

12. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863)
13. That there are three conditions for a sin to be mortal: (1857)
 - a. The bad thing done must be something serious in itself. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose to do it anyway. (1859) **Note to Catechist: The above information is important to lay a foundation for a proper understanding of sin. It is important for the students to understand sin, but it is not necessary to dwell on this topic.**
14. That when we die, we need to be in the state of grace to go to heaven. (1129, 1864)
15. That God gave Moses the Ten Commandments; these are his laws by which to live. (2056, 2064, Dt 5:6-21)
16. That the Ten Commandments are to be memorized, and the students will be able to recite them. **Note to Catechist: Use the traditional catechetical formula for the Ten Commandments; do not have the students express them in their own words. For example, the 8th Commandment is – “You shall not bear false witness against your neighbor.” (2464)**
17. That Christ taught us the Greatest Commandment—“You shall love the Lord, your God with all your heart, with all your soul, and all your mind.” The second is like it, “you shall love your neighbor as yourself.” (Lv 19:18, Dt 6:5, Mt 22:37-40, 2055)
18. That the Greatest Commandment summarizes the Ten Commandments, and that by keeping this two-fold, single commandment, we are keeping the Ten Commandments. (2055) **Note to Catechist: The Greatest Commandment does not replace the Ten Commandments but raises them to a higher level. Bishop Baraga’s motto “Unum est necessarium” — one thing is necessary — refers to this commandment.**
19. That the Ten Commandments are to be used to examine their conscience. (1776) **Note to Catechist: Your conscience is the “inner voice” that God gives you to know right from wrong. (2072) Be aware that the words “inner voice” might be incorrectly understood by the children to mean some kind of audible voice. Help them to know that the “inner voice” is not something they can hear with their ears, but only with their hearts, i.e., it is “something you know deep inside.”**

Expressions of Faith:

- Talking and singing about Jesus and how he is our model for behavior.
- Explaining that God lives in us, that his grace helps us to be holy.
- Recognizing that doing wrong displeases God and hurts others.
- Asking for forgiveness and forgiving others without being prompted by an adult.
- Asking the Holy Spirit and their patron saint(s) to help them in doing good.
- Reciting the Ten Commandments.
- Discussing and distinguishing between venial sins and more serious (mortal) sins.
- Talking about their “inner voice,” their conscience.

Vocabulary Words:

conscience	examination of conscience	saint	sin
evil			

Prayer

By the end of 2nd grade, students will have learned:

1. That prayer is conversation with God and that we should talk to him every day. (2559)
2. That we can and should pray anywhere. (2691-2696)
3. That a Catholic church or chapel is the most sacred place for prayer because Jesus is present in the tabernacle. (2691, 2696)
4. That God hears our prayers but that they may not be answered in the way we want them to be answered. (2734-2737)
5. That we can ask Mary and the saints to pray for us, especially in times of need or temptation. (2617-19, 2622, 2673-79, 2682, 2683-84, 2692)
6. That the Mass is the greatest prayer, the center of the Church's life. (1343, 1324)
7. To participate in Mass reverently. (Tradition, 1324, 1343)
8. That the Lord's Prayer was given to us by Jesus. (2765)
9. To recite the Act of Contrition.
10. To participate in the Rosary. (2678, 2708, cf. 1674)
11. That an examination of conscience helps them recognize when they have sinned, and to participate in a guided examination of conscience. (1454) **Note to Catechist: As they prepare for the Sacrament of Penance and Reconciliation, be certain that students are told not to disclose their sins or even moral faults in class. The appropriate context for the disclosure of sins is only to the priest in the Sacrament of Penance and Reconciliation.**
12. To thank God for the gifts that he has given us. (2637-38, 2648)

Expressions of Faith:

- Talking to God frequently in prayer.
- Exhibiting gratitude and thankfulness to God and to others for all the things in their life.
- Participating reverently at Mass.
- Praying the prayers of Grace before and after Meals.
- Praying the Rosary with family members.
- Examining their conscience and praying an act of contrition.
- Praying the responses during Mass.

Vocabulary Words:

	[no new vocabulary words here]		
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Prayers to be Learned — by end of Grade Two

Angel of God [K]	Grace before Meals [1]	<i>Act of Contrition</i>
Glory Be [K]	Hail Mary [1]	<i>Fatima Prayer</i>
Sign of the Cross [K]	Our Father [1]	<i>Grace after Meals</i>

Expectations of Parents

Grade Two parents:

1. Attend Sunday Mass and actively participate in Mass responses with your child.
2. Celebrate the Sacrament of Penance and Reconciliation (“go to Confession”); take the whole family.
3. Make it a family priority for your son/daughter to attend faith formation classes.
4. Review and pray with your child the traditional prayers learned in Grade One (the Our Father, Hail Mary, and Grace before Meals) and Grade Two (Act of Contrition, Fatima Prayer, and Grace after Meals).
5. Provide a rosary to your child. If possible, let your child be present when a priest or deacon blesses the rosary. Pray at least one decade of the Rosary with your child each week.
6. Discuss the content of each religion class and your child’s understanding of it. Make it a family learning experience. Provide feedback to the catechist.
7. Celebrate faith-related rituals in your home, i.e., Advent wreath, blessing of the Christmas tree, making Lenten pretzels, etc. Involve your child in the crafts, singing, and related activities.
8. Participate with your child in some parish “meals” — picnics, festivals, potluck dinners.
9. Pray spontaneously as a family at meals and/or bedtime, birthdays, anniversaries, etc.
10. Talk about God as part of your daily family life.
11. Encourage and support your son/daughter in the Confirmation/Eucharist preparation.
12. Read/tell Bible stories to your child.
13. Participate as a family in “whole church” (intergenerational) parish activities when offered.

Grade Three

Scripture

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of the 3rd grade, students will have learned:

1. That we can come to know Jesus better when we read, study, and pray with Scripture. (2705-2708)
2. That God reveals himself through Sacred Scripture (the Bible) and Sacred Tradition.
Note to Catechist: Sacred Tradition is the truths of God handed on from Christ and the apostles that have been passed on by word of mouth as well as in writing. (85-87)
3. That the Bible includes many books. (120) **Note to Catechist: There are 46 books in the Old Testament and 27 in the New Testament, totaling 73. It should be noted that although there are many books, they are bound together as one book and “that one book is Christ.” (134, Jn 1:1)**
4. That the Bible is made up of two parts: the Old Testament (*before Jesus*) and the New Testament (*after the birth of Jesus*) and be able to locate them. (120-129) **Note to Catechist: Point out to the children that, like other books, the Bible has a table of contents which can be used to find the Old and New Testaments and their respective books. However, it should be noted that the numbering of pages is restarted when the New Testament begins.**
5. That the Old Testament is made up of writings about God’s relationship with his chosen people, the Israelites, and that it describes the time of preparation for the coming of Jesus. (62-64, 121-123)
6. That the Psalms are special Old Testament prayers of praise, petition, thanksgiving, and sorrow. (1176, 2585-2589)
7. That the Psalms are often set to music and are sung at Mass. (1156-1158)
8. That the New Testament is made up of writings about Jesus, whose teachings show us how to know and love God. The New Testament also outlines the formation of the early Church. (124-127)
9. That the first four books of the New Testament, the Gospels (the Good News) tell about the life and teaching of Jesus. (125-127)
10. That the four Gospels are Matthew, Mark, Luke, and John. (120)
11. That the Paschal Mystery is revealed to us in the scriptural story of Jesus’ Passion, Death, Resurrection and Ascension. (610-618, 1085, 1103-1106, 1382)
12. That the parables are stories that Jesus used to teach about the Kingdom of God. The students must be able to name and briefly describe at least one parable. (543, 546, 605, 681, 1465, 2613, 2707)

Expressions of Faith:

- Being attentive to the scripture readings at Sunday Mass (or participating in children’s Liturgy of the Word).

- Talking about their favorite Bible stories with friends and family, distinguishing Old Testament stories from New Testament stories.
- Recalling in simple terms stories from the New Testament that show how Jesus forgives us and performs miracles for those who have faith, e.g., the Prodigal Son (Lk 15:11-32), the Ten Lepers (Lk 17:11-19), the healing of the Blind Man (Jn 9), and the Wedding at Cana. (Jn 2:1-11)
- Talking about the Psalms as Old Testament prayers, and praying or singing one.
- Referring to themselves as children of God, and referring to God as Father.
- Having a favorite parable and knowing that Jesus taught people by using parables.

Vocabulary Words:

Ascension	fear of the Lord	parable	Passion (Jesus')
Church	Israel	Paraclete	prophet
church	Kingdom of God	Paschal Mystery	

Scripture Stories – Third Grade:

- | | |
|-----------------------------|---|
| 1. The Golden Rule | Matthew 7:12, Luke 6:31 |
| 2. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 3. Wedding at Cana | John 2:1-11 |
| 4. The Prodigal Son | Luke 15:11-32 |
| 5. Story of Holy Week | Matthew 21:1-11, 26–28:8, Mark 11:1-11, 14–16:20
Luke 19:28-40, 22–24:12,
John 12:12-15, 12:1–13:38, 18:1–20:10 |
| 6. Kingdom of God Parables | Matthew 13, 15 |
| 7. Healing of the Blind Man | Matthew 20:29-34, Mark 10:46-52, Luke 18:35-43 |
| 8. The Greatest Commandment | Matthew 22:35-40, Mark 12:28-31 |
| 9. The Ten Lepers | Luke 17:11-19 |

Creed

By the end of the 3rd grade, students will have learned:

1. That God always loves us and is always faithful to us. (342)
2. That all people are made very good as God made them in his image and likeness. (356-361, 374)
3. The mystery of the Holy Trinity—one God in Three Persons: the Father, the Son, and the Holy Spirit. (253)
4. That the Holy Spirit guides the Catholic Church. (737–741)
5. That the marks of the Church founded by Jesus Christ are: one, holy, catholic, and apostolic. (811)
6. That the events of the Paschal Mystery are the Passion, Death, Resurrection and Ascension of Jesus. (571, 1067)
7. That heaven, hell, and purgatory exist. **Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls**

(those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. (1023-1037)

8. That Mary is the Mother of God and Mother of the Church. (509, 963)

Expressions of Faith:

- Talking about God as creator of all things, including all people.
- Sharing with family members that God is their heavenly Father, that he established rules to live by, and that he loves each person unconditionally.
- Sharing with family members that Mary is our spiritual mother and, because she is Jesus' Mother, she is Mother of the Church.
- Forgiving others for any injury received; trying not to hurt or offend others.
- Talking correctly about heaven, hell, and purgatory.

Vocabulary Words:

Catholic	Mother of God	Mystery	Purgatory
divine	Mother of the Church	Protestant	
marks			

Liturgy and Sacraments

By the end of the 3rd grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131, 1997)
2. That there are seven sacraments and be able to name them. (1113, 1210)
3. That Baptism, Confirmation, and the Eucharist are the Sacraments of Initiation. (1212)
Note to Catechist: The Sacraments of Initiation bring us into full membership in the Church and “lay the foundations of every Christian life.” (1212)
4. That vocation is the call of Christ to all the baptized to follow him. (897, 941)
5. That the Sacraments of Penance and Reconciliation and Anointing of the Sick are the Sacraments of Healing. (1421) **Note to Catechist: These sacraments continue Jesus’ healing and salvific ministry through the power of the Holy Spirit. In these sacraments the Church celebrates its mission of spiritual and physical healing. (1421)**
6. That the Sacraments of Holy Orders and of Matrimony are the Sacraments of Service. (1210-1211) **Note to Catechist: These sacraments are primarily directed toward the salvation of others. The recipients of these sacraments grow in holiness through their service to the People of God. (1534, USCCA 263)**
7. That the reception of the Sacraments of Holy Orders and Matrimony are a response of the faithful to a particular vocation within the Church. (1534)
8. That each sacrament has signs and symbols associated with it, and the students will be able to name them. (1234-1235, 1293-1296, 1333, 1449, 1559, 1597, 1661-1662)
9. That the Holy Eucharist, the center of our Catholic faith, is the greatest gift—Christ himself—that we can receive in this life. (1324-1325)

10. That we gather as a parish family at Mass to celebrate the Passion, Death, Resurrection and Ascension of Jesus (1362-72) **Note to Catechist: The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass.**
11. That during the Mass, through the power of the Holy Spirit and the words and actions of the priest, the bread and wine becomes the Eucharist. (1352-1353, 1412)
12. That the Eucharist is the Body, Blood, Soul and Divinity of Jesus Christ, under the appearance of bread and wine. (1374, 1413)
13. That the Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow him. (1392-1394) **Note to Catechist: Jesus is God, so it is true that he is present everywhere. When we refer to the “Real Presence,” we are referring to the Holy Eucharist as the Body, Blood, Soul, and Divinity of Jesus Christ, under the appearances of bread and wine.**
14. That Jesus, through the priest, makes present his one sacrifice at every Mass. (1382, 1548-1549)
15. That the Mass is both a memorial of Jesus’ sacrifice and a sacred banquet in which we may receive the Body and Blood of Jesus. In doing so, we become more like him. (1348-1355, 1357, 1366, 1382) **Note to Catechist: Review with your students the teaching on reconciliation regarding the faithful needing to be in a state of sanctifying grace prior to receiving Eucharist.**
16. That we should receive the Eucharist often but at least once a year, if possible during the Easter Season. (1388-1389) **Note to Catechist: The Easter Season begins with the Easter Vigil on the night of Holy Saturday and continues until Pentecost.**
17. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
18. **That** Jesus is also present at Mass in the Word and in the assembly. (103-104, 1088, 1Thes 2:13)
19. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
20. That after reaching the age of reason (usually considered to be age 7), Catholics have an obligation to attend Mass every Sunday (weekend) and on every Holy Day of Obligation. Those who choose to miss Mass without a serious reason commit a grave sin. (2181) **Note to Catechist: Unfortunately, some children have no one to take them to Mass. In such a case, the children should know that they themselves are not guilty of committing sin. Sin always implies deliberate action or omission.**
21. That the Church has liturgical seasons. Students should understand the significance of each season and know the colors of the seasons. **Note to Catechist:** See Appendix 7 on Liturgy.
22. That the events of the Paschal Mystery are celebrated during the Easter Triduum which consists of **the Last Supper, Jesus’ suffering, death and burial, and the Resurrection.** (1168-1169)

Expressions of Faith:

- Participating at Mass each Sunday with family; singing, sitting, standing, bowing, and

kneeling at appropriate times.

- Celebrating the anniversary of their baptism with their family.
- Going to the Sacrament of Penance and Reconciliation with their parent(s).
- Explaining and observing the fast before receiving Holy Communion; receiving Holy Communion with understanding and reverence.
- Participating at home in family traditions that celebrate the liturgical seasons.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Being attentive and reverent during Mass.

Vocabulary Words:

age of reason	Easter duty	liturgical year	obligation
assembly	fast	ministry	Triduum

Christian Morality

By the end of the 3rd grade, students will have learned:

1. That God made us to know, love, and serve him, and so to enter heaven. (1721)
Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.
2. That Jesus is our model for how to live as God's holy children. (1694, 1698)
3. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
4. That grace is God's free gift that makes us his holy children. (1996)
5. That sanctifying grace is a sharing in God's divine life and friendship. (1996, 1997, 2000)
6. That actual grace is help from God that enables us to do his will. (2000)
7. That the Ten Commandments are to be memorized, and the students will be able to recite them. **Note to Catechist:** Use the traditional catechetical formula for the Ten Commandments; do not have the students express them in their own words. For example, the 8th Commandment is – "You shall not bear false witness against your neighbor." (2464)
8. That following the Ten Commandments expresses love of God and love of neighbor, and when we break the commandments we sin. (2055, 2067, 2072-2082)
9. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849)
10. That venial sins do not destroy the life of grace in the person, but mortal sins do. (1855, 1861-1863) **Note to Catechist:** "Deliberate and un-repent venial sin disposes us little by little to commit mortal sin." (1863)
11. That venial sins are forgiven by participation in the Holy Mass, the Sacrament of Penance and Reconciliation, receiving Holy Communion, and celebrating the Sacrament of Anointing of the Sick. (1416, 1520) **Note to Catechist:** "Without being strictly

necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church.” (1458)

12. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose to do it anyway. (1859) **Note to Catechist: The above information is important to lay a foundation for a proper understanding of sin. It is important for the students to understand sin, but it is not necessary to dwell on this topic.**
13. That the Sacrament of Penance and Reconciliation is the only ordinary way to recover sanctifying grace after one commits mortal sin. (1440, 1446, 1456, 1861)
14. That God gives each of us a conscience, which is like an inner voice, telling us what is good and what is evil. (1776)
15. That the power of good and God’s grace are stronger than evil. (681, 2850-2854)
16. That virtues are habits by which we do good. (1803, 1833-1834)
17. That there are three supernatural/theological (God-given) virtues, which are:
 - a. Faith: believing all that God reveals, because he can be depended on to tell the truth. (1814)
 - b. Hope: trusting that God will give us all the grace we need to be holy and get to heaven. (1817)
 - c. Charity: loving God above all else and loving our neighbors as ourselves for the love of God. (1822)
18. That when we follow the Ten Commandments, we respect the dignity of each person and lead a happy and holy life with God. (2052)
19. That they should examine their conscience in light of the Ten Commandments, the Greatest Commandment, and the Golden Rule. (2052-2055) **Note to Catechist: These can be found in the following scripture passages: Dt 5, Mt 7:12, Lv 19:18, Mt 22:37-40, and in article 2055 of the Catechism.**
20. That the seasons of Advent and Lent are times to strengthen the habits of prayer, penance, and almsgiving and are good times for celebrating the Sacrament of Penance and Reconciliation. (524, 540, 1438) **Note to Catechist: Common pastoral advice for the frequency with which we should go to Confession is about once per month, though the precept of the Church commands only a minimum of once per year (provided we have not committed serious sin). This precept is the minimum, not the ideal. It should also be taught that if one commits mortal sin, he or she should go to Confession as soon as possible.**

Expressions of Faith:

- Talking and singing about Jesus and how he is our model for behavior.
- Reciting the Ten Commandments.
- Asking the Holy Spirit and their patron saint(s) to help them in doing good.
- Talking about and distinguishing between venial and mortal sin and the need to “go to Confession” soon after any serious sin.
- Explaining that virtues are habits of doing good; expressing an intent and desire to practice faith, hope, and charity.

- Discussing with parents the need for an examination of conscience, making an examination of conscience, praying an act of contrition as part of their bedtime prayers.
- Saying “I’m sorry” when they hurt or offend someone; being quick and sincere in forgiving others who hurt them.

Vocabulary Words:

actual grace	humility	obedience	sanctifying grace
commission, sins of	mortal sins	omission, sins of	venial sins

Prayer

By the end of the 3rd grade, students will have learned:

1. That prayer is raising our minds and hearts to God, and through the Holy Spirit he continuously calls us to speak to him throughout the day. (2558-65, 2648, 2742, Acts 17:27)
2. That all prayer is a gift from God. (2559-2561, Jn 4:10)
3. That we can and should pray anywhere. (2691-2696)
4. That a Catholic church or chapel is the most sacred place for prayer because Jesus is present in the tabernacle. (2691, 2696)
5. That the Mass is our greatest prayer and that we need to participate in the Mass on Sundays and Holy Days of Obligation. (1167, 2043, 2180-82)
6. The different forms of prayer: Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise. (2625-2643, Ps. 62:2-9)
7. How to pray the Rosary and know the twenty mysteries of the Rosary (five Joyful, five Luminous, five Sorrowful, and five Glorious) and how they center on Christ and his mother. (2678, 2708, cf. 1674) **Note to Catechist: See “Mysteries of the Rosary” in Appendix 4 — Text of Prayers.**
8. That an examination of conscience is a prayerful reflection of their thoughts, words, and actions in light of the Word of God and Jesus’ Law of Love, and to participate in a guided examination of conscience. (1454, 2052, 2055) **Note to Catechist: Be certain that students are told not to disclose sins or even faults in class. The only appropriate context for the disclosure of sins is with the priest the Sacrament of Penance and Reconciliation.**
9. To recognize the saints as witnesses of faith whose examples and prayer lives will not only teach us about prayer but invite us to ask for their intercession in prayer. (2683, Heb 12:1)
10. That a novena is a prayer or prayers said over a period of nine days to God or to Mary or to one of the saints for a particular grace, intention, or need. **Note to Catechist: The tradition of praying a novena comes from the Gospel of St. Luke where, after the Ascension, the Lord tells the apostles and Mary to return to Jerusalem to “devote themselves to prayer” until the coming of the Spirit (Pentecost). Point out to the students that breaking a chain mail/email novena is not a sin.**
11. That Christians forgive those who hurt them, bear wrongs patiently, and pray for both the living and the dead. (2842-45)
12. To pray for the protection of all human life from conception to natural death. (2258-62)

13. That the liturgical year and its great feasts provide a basic rhythm for their prayers. (1168-73)
14. To recite the Apostles' Creed, Hail Holy Queen, Act of Contrition, Our Father, Hail Mary, Glory Be and Grace before Meals.

Expressions of Faith:

- Participating reverently at Mass.
- Praying the Rosary with family members.
- Examining their conscience as a prayerful reflection on their thoughts, words, and actions, and praying an act of contrition.
- Praying the different forms of prayer: Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise.
- Praying the Grace before and after Meals.
- Praying morning and bedtime prayers.
- Participating in a novena with family members.
- Talking to God frequently in personal prayer.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.
- Recognizing that changes in the colors in the church correspond with changes in the liturgical seasons.

Vocabulary Words:

novena	praise	sorrow	thanksgiving
petition			

Prayers to be Learned — by end of Grade Three

Angel of God [K]	Act of Contrition [2]	<i>Apostle's Creed</i>
Glory Be [K]	Fatima Prayer [2]	<i>Hail Holy Queen</i>
Sign of the Cross [K]	Grace after Meals [2]	<i>Novena</i>
Grace before Meals [1]		
Hail Mary [1]		
Our Father [1]		

Expectations of Parents

Grade Three parents:

1. Attend Sunday Mass and actively participate in Mass responses with your child.
2. Celebrate the Sacrament of Penance and Reconciliation ("go to Confession"); take the whole family.
3. Make it a family priority for your son/daughter to attend faith formation classes.
4. Help your child experience and observe the work of parish lay ministers and community volunteers.

5. Involve your child/family in some form of shared parish/community service.
6. Celebrate holy days, holidays, birthdays, anniversaries of sacraments, etc. in your home with special decorations, family traditions, and rituals that express your Christian beliefs.
7. Read/tell Bible stories and listen to your child share these stories in his/her own words. Make sure your child has a Catholic Bible of his/her own. (New American Bible or Revised Standard Version – Catholic Edition are approved translations.)
8. Provide a rosary to your child. If the rosary is not blessed, let your child be present if possible when a priest or deacon blesses the rosary. Pray at least one decade of the Rosary with your child each week. (Pray the Rosary on a different day of the week each week so your child will begin to associate the mysteries of the Rosary with their proper day: Joyful Mysteries—Monday and Saturday, Sorrowful Mysteries—Tuesday and Friday, Luminous Mysteries—Thursday, and Glorious Mysteries—Sunday and Wednesday.)
9. Create special prayer times.
10. Bless your child—saying a short prayer while tracing the Sign of the Cross on his/her head.
11. Praying a family novena with your child (a novena at your child's level).
12. Discuss the content of each religion class and your child's understanding of it. Make it a family learning experience. Provide feedback to the catechist.
13. Participate as a family in "whole church" (intergenerational) parish activities when offered.

Grade Four

Scripture

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of the 4th grade, students will have learned:

1. That the words “Bible” and “Sacred Scripture” are used interchangeably.
2. That the Bible is God’s Word. (81, 101, 102, 135)
3. That all Scripture is inspired by God. (105-107) **Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God’s truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. (DV 11)**
4. That the Bible is made up of two parts: the Old Testament (before Jesus) and the New Testament (after the birth of Jesus). (120-129)
5. That there are 73 books in the Bible – 46 Old Testament and 27 New Testament. (120)
6. That the Bible is a collection of sacred books, which are organized into chapters and verses, and be able to locate scripture passages in the Bible. (120) **Note to Catechist: Encourage children to use the table of contents in the Bible to help locate the various books of Sacred Scripture.**
7. That the 46 books of the Old Testament are categorized as follows: Pentateuch (*5 books*), Historical (16 books), Wisdom (7 books), and Prophets (*18 books*). **Note to Catechist: See Appendix 1a — Scripture Books of the Bible for a listing of books by category.**
8. That the 27 books of the New Testament are categorized as follows: the Gospels (4 books), the Acts of the Apostles, the Epistles (21 books) and the Book of Revelation. **Note to Catechist: See Appendix 1a — Scripture Books of the Bible for a listing of books by category.**
9. That the Ten Commandments represent God’s covenant with the Israelites and their promise to keep God’s laws. (205-207, 210-211, 2056-2063)
10. That in the Old Testament the prophets prepare God’s Chosen People, the Israelites, for the Savior/Messiah. (62-64, 121-123)
11. That in the Gospels we learn from Jesus how to live our lives. (124-127, 133-134, 141)
12. That Jesus was born in Bethlehem, grew up in Nazareth, and died in Jerusalem. (Mt 2:1, Lk 2:7, Mt 2:23, Lk 2:40, Mt 21:1-16, Jn 12:12) **Note to Catechist: As an activity, have students locate these three cities on a map, or copy a map of Israel and place these three cities on the map.**

Expressions of Faith:

- Being attentive to the entire Liturgy of the Word at Sunday Mass (or participating in children's Liturgy of the Word).
- Referring to themselves as children of God, and referring to God as Father.
- Showing others where particular books are located in the Bible, e.g., Genesis, Psalms, the Gospels, etc.
- Showing family members where Bethlehem, Nazareth, and Jerusalem are located on the maps in a Bible.
- Pointing out the verses in the Bible in which God gives Moses the Ten Commandments and Jesus explains to the people the two greatest commandments.

Vocabulary Words:

Acts of the Apostles	image of God	Pentateuch	sacred
Bethlehem	Jerusalem	Peter	Sacred Scripture
Epistle	Nazareth	Revelation	wisdom
Evangelist			

Scripture Stories – Fourth Grade:

- | | |
|--------------------------------|---|
| 1. The Fall | Genesis 3 |
| 2. Temptation of Jesus | Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13 |
| 3. The Beatitudes | Matthew 5:1-12, Luke 6:20-26 |
| 4. Jesus' Greatest Commandment | Matthew 22:35-40, Mark 12:28-31 |
| 5. Peter the Rock | Matthew 16:13-19 |
| 6. The Road to Emmaus | Luke 24:13-35 |

Creed

By the end of the 4th grade, students will have learned:

1. That God, who is all good, is the one and only creator and, therefore, all creation is good. (290–292, 299)
2. That there is one God. In the one God are three Divine Persons: the Father, the Son, and the Holy Spirit. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
3. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
4. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and to help us always choose good and avoid evil. (245, 263, 2847)
5. That human beings are a unity of body and soul and that we are made in the image of God. Because we are made in God's image, we have the ability to reason (to think, judge, and understand), to make choices, and to love. (362-368) **Note to Catechist: It is important that you don't give the student the impression that we are a soul trapped**

in a body. This is clearly explained in the catechism citations listed above. Please read.

6. That the two main powers of the soul are: intellect, by which we think, judge, and understand and will, by which we freely choose good or evil. (1705–1706)
7. That temptation is a struggle for everyone, but God’s grace is always present to help us choose good. (654)
8. That evil entered the world through the sin of our first parents, Adam and Eve. We call this original sin. (407-409)
9. That Mary was conceived without original sin. This is called the Immaculate Conception. From the first moment of her conception in her mother’s womb, Mary was free from sin and full of grace. (490-492)
10. That Mary never sinned throughout her life. She is the Church’s perfect example of faith, hope, and love of God and love of neighbor. (493- 494)
11. That the Assumption celebrates Mary being taken up by God to heaven, body and soul, when the course of her earthly life was completed. (966, 974) **Note to Catechist: The Church doesn’t officially teach whether or not Mary died.**
12. That the Church was instituted (begun) by Jesus Christ, and he appointed St. Peter to be its visible head. The Bishop of Rome (the pope) is the successor of St. Peter. (763-766, 815-816) **Note to Catechist: When visiting St. Peter Cathedral in Marquette, notice the mural at the back of the sanctuary, which depicts Jesus handing Peter the keys to the Kingdom and establishing the Church. The Latin saying is the Scripture passage Mt 16:16-20. This can be found on the St. Peter website under the “Tour” section. <<http://www.stpetercathedral.org/TH/tour/tour.htm>>**
13. That we are members of the universal Church, of the diocese, and of our own parish. Students should know the name of the pope, the diocesan bishop, the pastor of their parish, and the first bishop of our diocese, Bishop Frederic Baraga. (See Appendix 3 on the bishops of our diocese.) **Note to Catechist: Being sensitive to your parish realities, you may also want the children to know the names of associate pastors, deacons, pastoral coordinators, pastoral associates, and retired priests serving your parish.**
14. That the Communion of Saints is made up of all of the baptized persons on earth, all of the saints in heaven, and all of those in purgatory. (954-959)
15. That all the tenets of our faith are found in the Apostles’ Creed. (194, 196)

Expressions of Faith:

- Talking about God as creator of all things, including all people.
- Recognizing Jesus as fully man and fully God.
- Talking about the Holy Spirit as the Third Person of the Trinity, who is our Advocate and will help us even if we sin.
- Sharing with family members their understanding that the Church is all of the Christian faithful (not the building) known as the Body of Christ, with Jesus as the head.
- Describing faith as something they believe to be true even though they can not see it or prove it.
- Talking about Mary and the saints.

Vocabulary Words:

bishop	deacon	pope	Vatican
cardinal	Immaculate Conception	reason	will
Creed	intellect	religious	

Liturgy and Sacraments

By the end of the 4th grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131, 1997)
2. That there are seven sacraments and be able to name them. (1113, 1210)
3. That the Sacraments of Initiation: Baptism, Confirmation, and the Eucharist, bring us into full membership in the Church. (1212) **Note to Catechist: The Sacraments of Initiation “lay the foundations of every Christian life.” (1212)**
4. That vocation is the call of Christ to all the baptized to follow him. (897, 941)
5. That the Sacraments of Healing—Penance and Reconciliation and the Anointing of the Sick—continue Jesus’ healing ministry through the power of the Holy Spirit. (1421)
Note to Catechist: In these sacraments, the Church celebrates its mission of spiritual and physical healing.
6. That the Sacraments of Service—Holy Orders and Matrimony—are primarily directed toward the salvation of others. (1533-1535) **Note to Catechist: The recipients of these sacraments grow in holiness through their service to the People of God. (1534, USCCA 263)**
7. That the reception of the Sacraments of Holy Orders and Matrimony are a response of the faithful to a particular vocation within the Church. (1534)
8. That each sacrament has signs and symbols associated with it and be able to name each of them. (1234-1235, 1293-1296, 1333, 1449, 1559, 1597, 1661-1662)
9. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
10. That the Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow Jesus. (1378-1379)
11. That Jesus, through the priest, makes present his one sacrifice at every Mass. (1382)
12. That the Mass is also a sacred banquet at which, if we are in a state of grace (i.e., free of mortal sin), we may receive the Body and Blood of Jesus. In doing so, we become more like him. (1382)
13. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1415)
14. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (1387, CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
15. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
16. That the parts of the Introductory Rites are the Processional song, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, and the Collect. (GIRM 46) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may**

vary from this; for example, a funeral Mass does not have a Penitential Act. On Sunday Masses during Lent, the *Gloria* is omitted.

17. That the parts of the Liturgy of the Word are the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayers of the Faithful). (GIRM 55) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, Masses on most weekdays do not include a Second Reading or the Profession of Faith.**
18. That the parts of the Liturgy of the Eucharist are Preparation of the Altar and Gifts, Prayer over the Offerings, Eucharistic Prayer, and the Communion Rite (which includes the Lord’s Prayer and the Sign of Peace). (GIRM 72)
19. That the parts of the Concluding Rites are Greeting, Blessing, and Dismissal. (GIRM 90)
20. That the Church has liturgical seasons, be able to name them in order, understand the significance of each season, and know the colors of the seasons. (Appendix 7) **Note to Catechist: Advent begins the liturgical year.**

Expressions of Faith:

- Participating at the Mass each Sunday and Holy Day of Obligation with family, singing and responding when appropriate.
- Showing reverence for the Real Presence of Jesus in the Eucharist.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Expressing sorrow for their sins (failures to do God’s will) and praying for forgiveness.
- Participating with family in devotions at church.

Vocabulary Words:

Agnus Dei	disposition, proper	gifts	Lord's Prayer
Assumption of Mary	fast, Eucharistic	homily	Original Sin

Christian Morality

By the end of the 4th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721) **Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.**
2. That God makes all human beings very good, in his image and likeness, and we must respect human life in all stages and forms. (356-361, 2270)
3. That Jesus is our model for how to live the Christian life as God’s holy children. (1694, 1698)

4. That virtues are good spiritual habits. (1803)
5. That the cardinal virtues are fortitude, justice, prudence, and temperance. The theological virtues are faith, hope and charity. (1806-1809, 1814-1829, 1834-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
6. That our conscience is an “inner voice”, aided by grace, which helps us to choose what is right. (1776, 1785-1786)
7. That actual grace is from God, and helps us respond to him in particular instances. (2000)
8. That sanctifying grace is our participation in the life of God. (2023-2024)
9. That we must die in a state of sanctifying grace to enter into heaven, and that the best way to make sure that we die in a state of sanctifying grace is to live consistently in sanctifying grace. **Note to Catechist: It is important to stress to students that attendance at Mass on Sundays and Holy Days of Obligation and frequent celebration of the Sacrament of Penance and Reconciliation are crucial to Life in Christ, i.e., living in a state of sanctifying grace. When teaching, it is important to remember that people are not responsible for that which is impossible. So, for example, if a child has no reasonable means by which to get to Mass — for instance, their parents refuse to take them or to let them go — that child is not responsible for missing Mass, though the parents would be.**
10. That sin is any intentional thought, word, deed, or omission that breaks God’s law. (1849-1850)
11. That venial sins do not destroy the life of grace in the person, but mortal sins do. (1855, 1861-1863) **Note to Catechist: “Deliberate and un-repented venial sin disposes us little by little to commit mortal sin.” (1863)**
12. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
13. That the occasions of sin are any person, place, or thing that we know might lead us to sin. Occasions of sin are different for every person. (1853)
14. That prayer helps us in times of temptation. (2846-2849)
15. That the Sacrament of Penance and Reconciliation was given to us by Jesus. In it we ask for and receive forgiveness of our sins from God through the priest. (1444, 1461) **Note to Catechist: Common pastoral advice for the frequency with which we should go to Confession is about once per month, though the precept of the Church commands only a minimum of once per year (provided we have not committed serious sin). This precept is the minimum, not the ideal. It should also be taught that if one commits mortal sin, he or she should go to Confession as soon as possible.**
16. That the Beatitudes are at the heart of Jesus’ preaching. (1716, 1717)
17. That the Ten Commandments are to be memorized, and the students will be able to recite them in order. **Note to Catechist: Use the traditional catechetical formula for the Ten Commandments; do not have the students express them in their own words. For example, the 8th Commandment is – “You shall not bear false witness against your neighbor.” (2464)**
18. That the works of mercy are loving actions that help our neighbors in their spiritual and bodily needs. (2447)

19. That the seven spiritual works of mercy are: (2447)

- a. Admonish sinners.
- b. Instruct the ignorant.
- c. Counsel the doubtful.
- d. Comfort the afflicted.
- e. Bear wrongs patiently.
- f. Forgive offenses.
- g. Pray for the living and the dead.

20. That the seven corporal works of mercy are: (2447)

- a. Feed the hungry.
- b. Give drink to the thirsty.
- c. Clothe the naked.
- d. Shelter the homeless.
- e. Visit the sick.
- f. Visit the imprisoned.
- g. Bury the dead.

Expressions of Faith:

- Practicing the cardinal virtues of fortitude, justice, prudence, and temperance with family and peers.
- Acknowledging that we serve God by serving others.
- Talking about and living by the Ten Commandments and the Beatitudes, with Jesus as their model.
- Talking with parents about how to best form their conscience, how to recognize and avoid/overcome temptations. Listening more and more to their “inner voice.”
- Regularly participating in the Sacrament of Penance and Reconciliation with other family members.

- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, and Internet sites.
- Following the Golden Rule in their lives.
- Voluntarily helping neighbors and other family members.

Vocabulary Words:

Cardinal Virtues	mercy	occasion of sin	Virtue
consequences	morality	social justice/teachings	virtue, theological
disposes	morals	temptation	

Prayer

By the end of the 4th grade, students will have learned:

1. To define prayer and identify the basic forms of prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving, Praise), and give examples of each. (2558-65, 2626-49)

Note to Catechist: Examples of each of the prayer types: Blessing and Adoration—

Prayer before meals; Petition—Our Father; Intercession—Angel of God, Hail Mary; Thanksgiving—Prayer after Meals, Praise—Glory Be.

2. To give examples of communal and private prayer.
3. That the Mass is our greatest prayer and that we need to participate in the Mass on Sundays and Holy Days of Obligation. (1167, 2043, 2180-82)
4. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
5. The Apostles' Creed and the Nicene Creed. (184-185)
6. The Act of Contrition and will understand that we say it to express to God our sorrow for sin. (2631)
7. How to participate in different kinds of prayers and devotions, for example: prayers to saints, litanies, Stations of the Cross, etc. (2688) **Note to Catechist: A litany is a form of prayer in which a standard response is given to numerous variable invocations, e.g., Prayers of the Faithful (General Intercessions), Kyrie, Agnus Dei, Litany of the Saints. Examples of litanies are included in Appendix 4 — Text of Prayers. Information about the Stations of the Cross is provided in Appendix 5 — Stations of the Cross.**
8. How to incorporate prayer into daily life in imitation of Jesus. (2607-16, 2757)
9. How to pray the Rosary. They will know the twenty mysteries of the Rosary (five Joyful, five Luminous, five Sorrowful, and five Glorious) and how they center on Christ and his mother. (2678, 2708, cf. 1674)
10. The Acts of Faith, Hope, and Love.
11. To pray as a class for the protection of all human life from conception to natural death. (2258-62)

Expressions of Faith:

- Participating reverently at Mass.
- Praying the Rosary with family members.
- Praying Grace before and after Meals.
- Praying morning and bedtime prayers.
- Praying the Acts of Faith, Hope, and Love.
- Participating in various devotions, e.g., Stations of the Cross and novenas; praying to their patron saints and guardian angel.
- Examining their conscience as a prayerful reflection on their thoughts, words, and actions, and praying an act of contrition.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.
- Praying for the needs of others, especially family members.

Vocabulary Words:

Adoration	devotion(s)	intercession	
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Prayers to be Learned — by end of Grade Four

Angel of God [K]	Act of Contrition [2]	<i>Act of Faith</i>
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Glory Be [K]	Fatima Prayer [2]	<i>Act of Hope</i>
Sign of the Cross [K]	Grace after Meals [2]	<i>Act of Love</i>
Grace before Meals [1]	Apostle's Creed [3]	<i>Litany</i>
Hail Mary [1]	Hail Holy Queen [3]	<i>Nicene Creed</i>
Our Father [1]	Novena [3]	

Expectations of Parents

Grade Four parents:

1. Attend Sunday Mass and actively participate in Mass responses with your child.
2. Celebrate the Sacrament of Penance and Reconciliation (“go to Confession”) regularly; take the whole family.
3. Make it a family priority for your son/daughter to attend faith formation classes.
4. Include praying and reading the Bible and talking about Bible stories in daily family life.
5. Help your child learn and understand the Ten Commandments and the Beatitudes.
6. Involve your child in planning and carrying out a Christian service project.
7. Ask your child to occasionally lead the family in prayer.
8. Celebrate other forms of Church prayer with your child: for example, Advent, Lent, and Stations of the Cross.
9. Pray a family Rosary (all five decades) with your child each week. (Pray the Rosary on different days of the week so your child will associate the four sets of mysteries of the Rosary with their proper day: Joyful Mysteries—Monday and Saturday, Sorrowful Mysteries—Tuesday and Friday, Luminous Mysteries—Thursday, and Glorious Mysteries—Sunday and Wednesday.)
10. Pray a family novena for an intention chosen by your child.
11. Discuss the content of each religion class and your child’s understanding of it. Make it a family learning experience. Provide feedback to the catechist.
12. Encourage your son/daughter to take a more active role in the parish’s life and ministry, in keeping with the age and abilities of your child.
13. Participate as a family in “whole church” (intergenerational) parish activities when offered.

Grade Five

Scripture

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of the 5th grade, students will have learned:

1. That all Scripture is inspired by God. (105-107)
2. That the Bible teaches us who God is and who we are in relation to him. (205-227, 268-271)
3. That the Bible is made up of two parts: the Old Testament (before *Jesus*) and the New Testament (after *the birth of Jesus*). (120-129)
4. That the 46 books of the Old Testament are categorized as follows: Pentateuch (5 books), Historical (16 books), Wisdom (7 books), and Prophets (18 books).
5. That the Pentateuch refers to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). In the Jewish tradition, the Pentateuch is also known as the Law or the Torah. (702)
6. That in Scripture, Jesus instituted and entrusted to the Church all the sacraments. (1114, 1122-1123, 1131)
7. That the Sacraments of Initiation (Baptism, Confirmation, and Holy Eucharist), the Sacraments of Healing (Penance and Reconciliation, Anointing of the Sick), and the Sacraments of Service (Holy Orders, Matrimony) have scriptural foundations. The students are to be familiar with all seven sacraments. (1212, 1420-1421, 1533-1535)

Note to Catechist: See Appendix 1b — Scriptural Foundations for the Sacraments for these scriptural references.

Expressions of Faith:

- Being attentive to the entire Liturgy of the Word at Sunday Mass.
- Being able to find a scripture passage in the Bible by book, chapter, and verse.
- Referring to themselves as children of God, and referring to God as Father.
- Talking about how Jesus established his Church and that Peter was the first pope.
- Connecting the Sunday scripture readings to their personal experiences.
- Showing others where Egypt, Sinai, and the Promised Land are located on the maps in a Bible.

Vocabulary Words:

Deuteronomy	Genesis	Leviticus	Penance
Exodus	Law, the	Numbers	Torah

Scripture Stories – Fifth Grade:

1. The Baptism of Jesus Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22, John 1:31-34
2. The Call of the Apostles Matthew 4:18-22, Mark 1:16-20, Luke 5:1-11

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| 3. Peter the Rock | Matthew 16:13-19 |
| 4. The Last Supper | Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20 |
| 5. Pentecost Story | Acts 2:1-41 |

Creed

By the end of the 5th grade, students will have learned:

1. That there is one God and in him three divine Persons: God the Father, God the Son, and God the Holy Spirit. Each of the three Persons is fully God. (249, 253)
2. That the mystery of the three Persons in the one God is called the Holy Trinity, which is the root of the Church's living faith. (249, 253)
3. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
4. That Jesus is the Messiah long awaited by the Israelites as the Redeemer of God's people. (436-439)
5. That Jesus, true God and true man, was conceived in the womb of the Virgin Mary by the power of the Holy Spirit. (484-486)
6. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and help us always to choose what is good and avoid what is evil. (245, 733-736)
7. That we respect and care for our bodies because they are temples of the Holy Spirit. (1004, 2519)
8. That on Pentecost the Holy Spirit descended upon the Virgin Mary, the Apostles, and the other disciples gathered in the Upper Room. On this day (Pentecost), the Church began its saving mission in the world, which is why Pentecost Sunday is often called the "birthday of the Church." (726, 731, 1076, cf. Acts 2:1-4)
9. That Mary is venerated under many titles. (1370) **Note to Catechist: Under the title of the Immaculate Conception, she is honored as patroness of the United States of America. Under the title of Our Lady of Guadalupe, she is honored as patroness of the Americas and as patroness of unborn babies.**
10. That God created us to know, to love, and to serve him, and so to come to paradise. (1721)
11. That by knowing, loving, and serving God we answer his call and fulfill our vocation according to our own state in life. (358, 1700)
12. That we believe in the Communion of Saints. (946-948, 953, 960, 962) **Note to Catechist: The people who have died and are in heaven, in purgatory awaiting heaven, and the baptized on earth make up the Communion of Saints.**
13. That Jesus instituted the Church and appointed St. Peter to be its visible head. The Bishop of Rome (the pope) is the successor of St. Peter. (815-816) **Note to Catechist: When visiting St. Peter Cathedral in Marquette, notice the mural at the back of the sanctuary which depicts Jesus handing Peter the keys to the Kingdom and establishing the Church. The Latin phrase is from the scripture passage Mt 16:16-20. This can be found on the St. Peter website under the "Tour" section. <<http://www.stpetercathedral.org/TH/tour/tour.htm>>**
14. That the bishops are successors of the apostles. Every Catholic diocese is led by a bishop

who is in communion (union) with the pope. (877)

15. That we are members of the universal Church, of the diocese, and of our own parish. Students should know the name of the pope, the diocesan bishop, the pastor of their parish, and the first bishop of our diocese, Bishop Frederic Baraga. (See Appendix 3—Bishops of the Diocese of Marquette.) **Note to Catechist: Being sensitive to your parish realities, you may also want the children to know the names of associate pastors, deacons, pastoral coordinators, pastoral associates, and retired priests serving your parish.**

Expressions of Faith:

- Sharing with family their understanding of one God as Father, Son, and Holy Spirit.
- Recognizing their unity with saints by praying properly to Mary and their favorite saints as intercessors.
- Showing respect for their bodies and the bodies of others by not fighting and not taking drugs or alcohol.
- Reciting from memory the Apostles' Creed.

Vocabulary Words:

apostolic succession	paradise	Redeemer	venerate
Communion of Saints	patron saint	Temple	Virgin Mary
diocese			

Liturgy and Sacraments

By the end of the 5th grade, students will have learned:

1. The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass. (1067)
2. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which he shares his divine life with us. This divine life is called grace. (1131)
3. That the Church celebrates the presence and actions of Christ in the Seven Sacraments. (1114-1116)
4. That the names of the Seven Sacraments are: Baptism, Confirmation, Holy Eucharist, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders (1113, 1210)
5. That the Sacraments of Initiation—Baptism, Confirmation, and the Eucharist—bring us into full membership in the Church and “lay the foundations of every Christian life.” (1212)
6. That vocation is the call of Christ to all the baptized to follow him. (897, 941)
7. That the Sacraments of Healing—Penance and Reconciliation and the Anointing of the Sick—continue Jesus’ healing and saving ministry through the power of the Holy Spirit and the Church. (1421)
8. That the Sacraments of Service—Holy Orders and Matrimony—are primarily directed toward the salvation of others and the recipients of these sacraments grow in holiness through their service to the People of God. (1534, USCCA 263)

9. That the reception of the Sacraments of Holy Orders and Matrimony are a response of the faithful to a particular vocation within the Church. (1534)
10. That the effects of Baptism are cleansing from Original Sin and all personal sin; becoming a son or daughter of God; becoming a member of the Church; becoming a temple of the Holy Spirit; and receiving the gifts of the Holy Spirit. (1241, 1263-1266)
11. That the effects of Confirmation are an increase of the gifts of the Holy Spirit and a deepening of the graces received at Baptism. The Sacrament of Confirmation also gives the person a special strength to witness to Christ in the world, both in word and in deed. (1303-1305)
12. That the effects of the Holy Eucharist are uniting us more deeply with Christ and his Church; nourishing us spiritually; removing venial sin; strengthening us against mortal sin; and transforming and strengthening us to love and serve one another. (1391-1398)
13. That the effects of Penance and Reconciliation are the forgiveness of sins, reconciliation with God and the Church; strengthening of the resolve to do good and to avoid sin in the future; and the restoration of the penitent (the person) to sanctifying grace. (980, 1468-1469)
14. That the effects of Anointing of the Sick are strengthening, consolation, and courage in the face of illness and the frailty of old age; union with Christ's suffering on the cross; spiritual healing; physical healing if it is conducive to the sick person's salvation; wiping away of sins if the person is unable to confess them; and preparation for those near death. (1520-1523)
15. That the effects of Holy Orders are that the men who receive this sacrament are configured to Christ (made like unto Christ) so that they may serve as Christ's instruments for his Church. (1581)
16. That in the Sacrament of Holy Orders there are three degrees of ordination: episcopate (bishop), presbyterate (priest), and diaconate (deacon). (1536, 1554) **Note to Catechist: "Pope" and "cardinal" are not degrees of ordination but are titles given to selected bishops. Similarly, "monsignor" is not a degree of ordination but a title given to selected priests.**
17. That the effects of Matrimony are the creation of a covenantal bond between a man and a woman sealed by God himself that is irrevocable, perpetual, and exclusive; strengthening of a couple's love and unity; and receiving the grace to help each other attain holiness. (1638-1641)
18. That the Sacraments of Service—Holy Orders and Matrimony—are sacramental vocations (states of life) to which people commit themselves permanently to build up the Church. (1583, 1640)
19. That some of the baptized are called follow Christ by being ordained and some are called to follow Christ as lay persons. (1591) **Note to Catechist: See Appendix 9 on Vocations.**
20. That God calls some of the baptized to a life consecrated to God and the mission of the Church by professing vows of poverty, chastity, and obedience. This is called religious life. (934) **Note to Catechist: Religious life includes sisters, nuns, priests, brothers, and monks. See Appendix 9 on Vocations.**
21. That Baptism, Confirmation, and Holy Orders may be received only once because, through them, the Holy Spirit confers an indelible spiritual mark on the soul. (1272, 1304, 1582)

22. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
23. That the Mass is a sacrifice because it re-presents (makes present) Christ's saving and sacrificial death on the cross. (1365-1366)
24. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
25. That Jesus instituted the Eucharist on Holy Thursday, "the night when he was betrayed" (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
26. That during the celebration of the Mass, bread and wine are changed into the Body and Blood of Christ by the power of the Holy Spirit and the proclamation of Jesus' words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: "This is my body which will be given up for you...This is the cup of my blood..." (1412)**
27. That by the consecration, the substance of bread and wine is changed into the substance of Christ's Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students' understanding.**
28. That at Mass the assembly is called to actively participate by saying or singing aloud prayers, hymns, psalms, responses; by standing, sitting, kneeling, and performing gestures in union with other members of the assembly; and by making a genuine inner self-offering along with Christ to the Father. (1141, 1273)
29. That all who are properly prepared can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
30. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
31. That we are to fast from food and drink, excluding water and medicine, for at least one hour prior to the reception of Holy Communion. (1387, CIC 919)
32. That the Paschal Triduum, which is celebrated from Holy Thursday evening through Evening Prayer on Easter Sunday, is the most sacred time of the liturgical year. (1168, 1169)
33. That the liturgical year and its seasons commemorate the saving action of God. Students will have learned the significance of the Liturgical seasons of Advent, Christmas, Lent, Easter, and Ordinary Time. (1163, See Appendix 7)

Expressions of Faith:

- Participating in the Mass (praying, singing, responding) each Sunday and Holy Day of Obligation and receiving Holy Communion with reverence.
- Participating in sacramental celebrations.
- Exhibiting the proper disposition needed to receive Holy Communion.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Participating with family in devotions at church.

Vocabulary Words:

absolution	Consecration	Initiation, Sacraments of	Service, Sacraments of
Anointing of the Sick	Eucharist	Matrimony	transubstantiation
Baptism	Healing, Sacraments of	Ordinary Time	
Confirmation	Holy Orders	Penance and Reconciliation	

Christian Morality

By the end of the 5th grade, students will have learned:

1. That God made us to know, love, and serve him, and so to enter heaven. (1721)
Note to Catechist: Heaven is everlasting joy, happiness, and glory with God. Hell is everlasting suffering, the primary pain of which is separation from God. Purgatory is a state after death in which holy souls (those who have died in a state of grace but are not yet perfectly purified) are made free from the effects of sin so as to enter heaven. It is important that the students understand that, since all of those who are in purgatory died in the state of sanctifying grace, they will all be in heaven one day. Minimize the idea of heaven as a place and indicate that it is a spiritual state of being in the presence of God.
2. That we are made in God's image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1831, 1834)
3. That sanctifying grace is how we share in God's life, and it is what makes us holy. (2023-2024)
4. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849-1850)
5. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863) **Note to Catechist: "Deliberate and un-repentent venial sin disposes us little by little to commit mortal sin." (1863)**
6. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
7. That the occasions of sin are any person, place, or thing that might easily lead us to sin. Occasions of sin are different for every person. (1853)
8. That we must die in a state of sanctifying grace to enter into heaven and that the best way to make sure that we die in a state of sanctifying grace is to live consistently in sanctifying grace. (1030, 1033, 1821)
9. That once one has received sanctifying grace in Baptism, the only way for it to be lost is

- by mortal sin. (1266, 1274, 1861)
10. That when a person receives absolution in the Sacrament of Penance and Reconciliation, he recovers sanctifying grace if he/she had lost it through mortal sin. (1484, 1497)
 11. That the Sacrament of Penance and Reconciliation is the only ordinary way that a baptized person recovers sanctifying grace that has been lost by committing mortal sin. (1440, 1497, 1861)
 12. That in the Sacrament of Penance and Reconciliation we receive God's mercy. (1422, 1424)
 13. That sin has personal and social consequences, and when we sin we weaken our friendship with God and with the Church. (947, 953, 1869)
 14. That they need to examine their conscience in light of the Ten Commandments, the Greatest Commandment, and the Golden Rule. (2052-2055, 2068)
 15. That faith, hope, and charity are theological virtues given to human beings by God at Baptism, to help them throughout their entire lives. (1812-29, 1840-44) That the cardinal virtues are fortitude, justice, prudence, and temperance. (1804-11, 1833-39) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
 16. That going to Mass each Sunday and Holy Day of Obligation, and frequently receiving the Holy Eucharist, helps us to lead morally good lives. (1389, 1393-1395, 1983, 2180-2183)
 17. That they must respect their bodies because they are temples of the Holy Spirit. (364, 1265, 1695, 2519) **Note to Catechist: "Formation in Christian Chastity," as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**

Expressions of Faith:

- Talking freely about heaven and hell, good and evil, and how Jesus is a part of their lives.
- Recognizing and avoiding occasions of sin; choosing friends carefully and making good choices in what they wear.
- Discussing the fact that sin has social consequences as well as personal consequences; that it hurts God deeply if they lead others to sin.
- Doing acts of kindness for others, showing respect for others, and displaying good manners at all times.
- Regularly participating in the Sacrament of Penance and Reconciliation with the whole family.
- Exhibiting the cardinal and theological virtues in actions with others.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, and Internet sites.

Vocabulary Words:

chastity	peace	well-formed conscience	
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Prayer

By the end of the 5th grade, students will have learned:

1. That the Mass is our greatest prayer and that we need to participate in the Mass on Sundays and on all Holy Days of Obligation. (1167, 2043, 2180-2182)
2. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
3. The basic forms of prayer (Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise), and define and give examples of each. (2625-2643) **Note to Catechist:**
Examples of each of the prayer types: Blessing and Adoration—Prayer before meals; Petition—Our Father; Intercession—Angel of God, Hail Mary; Thanksgiving—Prayer after Meals, Praise—Glory Be.
4. To list several definitions for prayer. (2558-2565) Some examples are:
 - a. Prayer is how we relate to God. (2558)
 - b. Prayer is talking and listening to God with our mind *and* heart. (2559, 2563)
 - c. Prayer is a covenant relationship between God and man in Christ. (2564)
 - d. Prayer includes words, body language, gestures, and attitude. (2562)
5. That Jesus is our model for prayer. Jesus in all he did and how he lived was primarily a person of prayer and compassion. (2598-2615, Mt 26:36)
6. To participate in guided meditative prayer based on Gospel stories, e.g., prayer based on the Parable of the Good Samaritan. (Lk 10:29-37)
7. To identify obstacles to prayer and discuss strategies to overcome them. (2705-2708, 2725-2745)
8. How sacramentals help to enhance one's spiritual life. (1667-1679) **Note to Catechist:**
Be sure that the students have an understanding of how sacramentals (holy water, blessed palms, candles, ashes, rosary, medals, scapulars, crucifixes, images, statues, etc.) can enhance their spiritual life, but only if they have prayerful responses when they see that sacramental. For example, in the custom of lighting candles, one should pray for the intention for which a candle is lit, not just light the candle and depart.
9. To reflect each day on God's blessings and give thanks for his loving care. (2637-2638, 2659-2660)
10. To make a brief nightly examination of conscience followed by the Act of Contrition before going to bed each night. (1435, 1454, and Glossary of CCC)
11. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, Divine Mercy Chaplet, Rosary, The Angelus, Prayer of the Holy Spirit, the Prayer of St. Francis, etc. (1674)
12. To pray for the protection of all human life from conception to natural death. (2258-62, 2634-36, Mt 5:21-22)

Expressions of Faith:

- Participating reverently at Mass.
- Participating in guided meditative prayer based on Gospel stories.
- Talking about and avoiding obstacles to prayer.
- Praying the Acts of Faith, Hope, and Love.
- Giving thanks for blessings in their lives.

- Praying the Grace before and after Meals.
- Praying morning and bedtime prayers.
- Participating in family novenas and various forms of prayer.
- Making a regular examination of conscience and praying an act of contrition.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.
- Praying the Rosary with family members.

Vocabulary Words:

chaplet			
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Prayers to be Learned — by end of Grade Five

Angel of God [K]	Fatima Prayer [2]	Act of Love [4]
Glory Be [K]	Grace after Meals [2]	Litany [4]
Sign of the Cross [K]	Apostle's Creed [3]	Nicene Creed [4]
Grace before Meals [1]	Hail Holy Queen [3]	<i>Angelus</i>
Hail Mary [1]	Novena [3]	<i>Mysteries of the Rosary</i>
Our Father [1]	Act of Faith [4]	
Act of Contrition [2]	Act of Hope [4]	

Expectations of Parents

Grade Five parents:

1. Attend Sunday Mass and all Holy Days; actively participate with your child in these and other liturgical celebrations of the Church year, especially All Souls Day, the Easter Triduum, and the Corpus Christi Procession if possible.
2. Celebrate the Sacrament of Penance and Reconciliation ("go to Confession") regularly; take the whole family.
3. Make it a family priority for your son/daughter to attend faith formation classes.
4. Help your child memorize and understand the Nicene Creed.
5. Help your child identify ways he/she can use personal talents and gifts to help the needy.
6. Use/display sacramentals in the home, e.g., crucifix, religious statues, medals, blessed candles, palms, and a holy water font.
7. Pray a family Rosary (all five decades) with your child at least once a week. (Pray the Rosary on different days of the week so your child will associate the four sets of mysteries of the Rosary with their proper day: Joyful Mysteries—Monday and Saturday, Sorrowful Mysteries—Tuesday and Friday, Luminous Mysteries—Thursday, and Glorious Mysteries—Sunday and Wednesday.)
8. Encourage your son/daughter to take a more active role in the parish's life and ministry, in keeping with the age and abilities of your child.
9. Discuss the content of each religion class and your child's understanding of it. Make it a family learning experience. Provide feedback to the catechist.

10. Discuss issues of justice and peace with your child and do things that alleviate suffering and poverty.
11. Help your son/daughter to appreciate and understand his/her sexuality in light of Church teachings.
12. Include praying and reading from the Bible in daily family life.
13. Participate as a family in “whole church” (intergenerational) parish activities when offered.

Grade Six

Scripture

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of the 6th grade, students will have learned:

1. That the Bible is the Word of God because it is inspired by him. That is, God guided the human authors of Scripture to write those truths he wanted to teach. (102, 105-107, 135)
Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God's truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. (DV 11)
2. That we learn in Sacred Scripture who God is and who we are in relation to him, i.e., he is our Father, we are his sons and daughters, and we are made in his image and likeness. (205-227, 268-271, 2 Cor 6.18)
3. That Sacred Scripture teaches without error God's saving truth. (101-102, 107)
4. That Sacred Scripture must be read and interpreted with its divine authorship in mind. (111-117, DV 12, 3)
5. That the 46 books of the Old Testament are categorized as follows: Pentateuch (5 books), Historical (16 books), Wisdom (7 books), and Prophets (18 books). In the Jewish tradition, the Pentateuch is also known as the Law or the Torah. (702)
6. That God's loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve, cf. Gn 3:15, in the Old Testament. Throughout the rest of the Old Testament, God prepared the human race for a Savior. God's saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (430-431, 436, 1103-1107)
7. That the two creation stories in Genesis are not intended to teach scientific fact, but they do teach the truth that God is the source and the creator of everything. (282-289, See Appendix 1e — What Catholics Believe about Creation)
8. That Abraham was called by God to bring all of humanity together, and God made a covenant with him. (59, 72) **Note to Catechist:** Abraham means the "father of a multitude of nations." He is the forefather in faith of Christians, Jews, and Muslim people.
9. That as a Jewish boy Jesus read, studied, and prayed the Old Testament. Knowing this helps us to understand Jesus and his promises (531-534)
10. That our Christian roots are found in Judaism. (128-129, 1094-1096)
11. That a sacred covenant is a solemn agreement God makes with us and to which he is always faithful. (346)
12. That there are six sacred covenants that God made with mankind (56-58, 72, 357, and 992):
 - 1—Adam and Eve (Gn 1:26-2:3; 3:15),

- 2—Noah (Gn 9:8-17),
- 3—Abraham (Gn 12:1-3; 15:7-21; 17; 22:15-18),
- 4—Moses (Ex 24:3-8),
- 5—David (2 Sam 7: 8-29), and
- 6—The New Covenant in Christ. (Mt 16:17-19; 26:26-29; Heb 8:6-13)
- 13. That we enter into the New Covenant through Baptism. (1219, 1223, 2564-2565, 2810)
- 14. That the major Old Testament prophets are Isaiah, Jeremiah, Elijah, and Ezekiel. (64, 201, 522)
- 15. That in the Old Testament the Messiah is promised. This promise of the Messiah is fulfilled in the person of Jesus Christ. (Is 9:5), (Ez 34:23), (Mi 5:1), (Zec 9:9) (410, 702, 711-716)
- 16. That the Jewish people celebrate Passover, which was the beginning of the Exodus. (130, 1093, 1334, 1363, Ex 12:29-51)
- 17. That Jesus celebrated the Passover with his disciples at the Last Supper and gave it new meaning. Jesus himself is the new Passover (Paschal) Lamb whose sacrifice saved the world, through which we are set free from sin and death. (1096, 1225, 1340, 1362-1366, 1449, 1680-1683)

Expressions of Faith:

- Describing Liturgy of the Word readings to family and friends, e.g., distinguishing Old and New Testament readings and the nature of the Psalms.
- Navigating easily through the Bible — for personal prayer, reading, and meditation.
- Discussing favorite Bible stories with family and friends, distinguishing between Old Testament stories, the gospels, and the epistles.
- Describing the Passover and indicating how it is related to the Institution of the Eucharist.
- Pointing out on a map the location of the Jordan River, Bethlehem, Nazareth, the Sea of Galilee, Judah, the Red Sea, and the Dead Sea.

Vocabulary Words:

Aaron	Isaiah	salvation history	Tradition
Elijah	Jeremiah	Savior	Word of God
Ezekiel	Muslim		zealot

Scripture Stories – Sixth Grade:

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|--------------------------------|--|
| 1. Creation | Genesis 1 and 2 |
| 2. Passover | Exodus 12 |
| 3. The Ten Commandments | Exodus 20:1-17, Deuteronomy 5:6-21 |
| 4. Finding Jesus in the Temple | Luke 3:41-52 |
| 5. Story of Abraham | Genesis 12–18, 21–22:19 |
| 6. Story of Moses | Exodus 1–24 |
| 7. Story of Joseph | Genesis 37–50 |
| 8. Story of David | 1 Samuel 16, 17:32-51, 2 Samuel 2:1-7, 5:1-5 |

Creed

By the end of the 6th grade, students will have learned:

1. That there is one God. In the one God are three Divine Persons: God the Father, God the Son, and God the Holy Spirit. Each Divine Person is fully God. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
2. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
3. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son, to dwell within us and help us always choose good and avoid evil. (245, 733-736)
4. That the mystery of the Holy Trinity is the central mystery of our faith. It is the mystery of God himself. The Trinity is the source of all that is good and is the source of all other mysteries of faith. (249)
5. That God sent his Son Jesus as our Savior because of his great love for us. (458)
6. That faith is a gift from God, strengthened through the presence of the Holy Spirit in our souls. (153)
7. That we must strive to overcome evil throughout our lives. (407-409)
8. That Jesus is God in the flesh. We call this mystery of God in the flesh the Incarnation. (464)
9. That God has been faithful to us throughout history, even when we have been unfaithful. (2567)
10. That the Nicene Creed and the Apostles' Creed are summary statements of our central beliefs as Christians. (185-197) **Note to Catechist: The Apostles' Creed is a faithful summary of the apostles' faith. (194) The Nicene Creed stems from the first two ecumenical councils at Nicea in the years 325 & 381 A.D. It is common to all the great Churches of the East and West. (195)**
11. That our Christian heritage has its roots in the Old Testament. (128-130)
12. That Mary is the Mother of God and Mother of the Church. (509, 963)
13. That the great figures of the Old Testament are models of holiness and fidelity, e.g., Noah, Abraham, Sarah, Ruth, Moses, Esther, and David. (147) **Note to Catechist: Whenever teaching about the Saints, the Blessed Mother, or Biblical heroes, point out that they responded to God's call (vocation).**

Expressions of Faith:

- Sharing with family their understanding of one God as Father, Son, and Holy Spirit.
- Confirming to family and peers that every human being, from the moment of conception, is created by God.
- Accepting Jesus as Savior, sent by the Father because of God's great love for us.
- Talking about faith as a free gift from God, and talking about having a free will to accept or reject God's great gift.
- Showing respect for their bodies and the bodies of others by not fighting, not taking drugs or alcohol, proper nutrition and exercise, promoting the idea that they are a temple of the Holy Spirit.
- Reciting the Nicene Creed aloud at Mass with the assembly.

Vocabulary Words:

Incarnation	Marquette	Nicene Creed	rectory
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Liturgy and Sacraments

By the end of the 6th grade, students will have learned:

1. That a sacrament is an outward sign instituted by Christ and entrusted to the Church, by which grace and divine life are given to us. (1131)
2. That the names of the Seven Sacraments are: Baptism, Confirmation, Eucharist, Penance and Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony. (1113, 1210)
3. That Baptism, Confirmation, and the Eucharist are the Sacraments of Initiation; that Penance and Reconciliation and the Anointing of the Sick are the Sacraments of Healing; and that Holy Orders and Matrimony are the Sacraments of Service. (1212, 1421, 1534)
4. That the parts of the Mass include: the Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90) **Note to Catechist: The catechist should reiterate (“re-teach”) the subsections of the parts of the Mass. See the learning objectives for Grade 4.**
5. That listening attentively to the words of Scripture and its explanation at Mass, as well as receiving the Holy Eucharist reverently helps us to become more Christ-like. (1101, 1394-1395)
6. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
7. The Paschal Mystery is the Passion, Death, Resurrection and Ascension of Jesus Christ, true God and true man. The Paschal Mystery is re-presented at every Mass. That is, we are present at the one, saving Paschal Mystery every time we are at Mass. (1067)
8. That the Mass is a sacrifice because it re-presents (makes present) Christ’s saving and sacrificial death on the cross. (1365-1366)
9. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
10. That Jesus instituted the Eucharist on Holy Thursday, “the night when he was betrayed” (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
11. That during the celebration of the Mass, the bread and wine are changed into the Body and Blood of Christ by the power of the Holy Spirit and the proclamation of Jesus’ words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: “This is my body which will be given up for you...This is the cup of my blood...” (1412)**
12. That by the consecration, the substance of bread and wine is changed into the substance of Christ’s Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students’ understanding.**
13. That all the members of the Church, those here on earth *and* those in heaven, are united to the offering of Christ in the Mass. (1370)

14. That the Eucharistic sacrifice is also offered for those in purgatory, that they may enter into the glory of heaven. (1371)
15. That at Mass the assembly is called to participate actively and reverently in the celebration of the Mass through proper gestures, verbal responses, and songs. (1141, 1273, 1348)
16. That all who are properly prepared can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
17. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
18. That we are to fast from food and drink, excluding water and/or medicine, for at least one hour prior to the reception of Holy Communion. (CIC 919)
19. That sacramentals are sacred signs, objects, actions, or blessings that help people grow in faith and holiness. The students will be able to name several sacramentals. (1668, 1677)
Note to Catechist: Some examples of sacramentals are rosary beads, holy water, blessed palms, and a crucifix.
20. That there is a difference between sacraments and sacramentals and be able to define each. (1131, 1667)
21. That the sacramental life of the Church was prefigured in the Old Testament. The liturgy of the Church has retained and adopted many elements of worship found in the Old Covenant and Jewish faith. (1093) **Note to Catechist: Examples are readings from the Old Testament, including the singing or praying of the Psalms, and recalling the events of salvation history.**
22. That the season of Advent helps us to recall important persons and events in Scripture before the birth of Christ. Students should know some of the symbols and people associated with Advent, e.g., Jesse tree, Advent wreath, John the Baptist, etc. (524)
23. That at the blessing of baptismal water during the Easter Vigil, the Church remembers the great events of salvation history that pointed to Baptism: Water—Source of Life, Noah—Salvation, Red Sea—Liberation and Crossing the Jordan—New Life. (1217-1222)
24. That the Eucharist is prefigured in the annual Jewish remembering of Passover. (1331-1335)
25. That the ordained ministry of priesthood in the Church today is prefigured in the Old Covenant's priesthood of Aaron and the service of the Levites. (1541)
26. That Jesus is the fulfillment of the priesthood of the Old Covenant. Jesus is the mediator between God and humanity. (1544)
27. That the story of creation in Sacred Scripture declares that man and woman were created for each other. (1605)
28. That Easter is the most important Christian feast. Students should know some of the symbols associated with it, e.g., the crucifix, Jesus as the Paschal Lamb, the Paschal candle, and the Easter lily. (1169)
29. That it is a serious obligation for Catholics to attend Mass every Sunday (or Saturday vigil) and Holy Day of Obligation. (2180)
30. The names of the Holy Days of Obligation and the dates they are celebrated. (CIC 1246)
Note to Catechist: The bishops of various countries are permitted by Rome to

establish rules about the observance of Holy Days of Obligation in their particular countries. In the United States, the following is the norm:

- (a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
- (b) Solemnity of Mary, Mother of God (January 1), Ascension Thursday (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;
- (c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)

Expressions of Faith:

- Participating in Mass (praying, singing, responding) each Sunday and Holy Day of Obligation and receiving Holy Communion with reverence.
- Regularly participating in the Sacrament of Penance and Reconciliation with the whole family.
- Exhibiting a genuine understanding and belief in the Real Presence.
- Using sacramentals correctly.
- Serving in a liturgical ministry at Mass, e.g., altar server, gift bearer, etc.
- Participating with family in devotions at church.

Vocabulary Words:

confession	Jesse tree	Paschal Lamb	sacramental(s)
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Christian Morality

By the end of the 6th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721)
2. That we are made in God's image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1834, 1934)
3. That sanctifying grace is how we share in God's life, and it is what makes us holy. We must be in a state of grace when we die to go to heaven. The only way for a person to go to hell is by dying in un-repentant mortal sin. (1033, 2023-2024)
4. That the Old Testament experiences of faithfulness, sin, conversion, and reconciliation are the roots of the Christian moral life today. (1962)
5. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849-50) **Note to Catechist: Emphasis must be given to what is implied by "intentional." Temptation itself is not a sin. Jesus, himself, was tempted. It is only when we allow the temptation to direct our thoughts, words, and actions that we sin. Furthermore, to be guilty of a sin of omission one must intentionally avoid doing something they should have done, e.g., witnessing a friend stealing something and not reporting it. (1868)**
6. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855,

1861-1863) **Note to Catechist:** “Deliberate and unrepented venial sin disposes us little by little to commit mortal sin.” (1863)

7. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
8. That the occasions of sin are any person, place, or thing that may easily lead us to sin. (1853)
9. That many aspects of popular culture, including certain magazines, video games, television shows, music, and certain websites, etc. are contrary to the teachings of Christ and that it is sinful to purposely involve oneself with them. (909, 2496, 2512)
10. That conversion is turning away from sin and toward life in Christ. (1439, 1490)
11. That ultimately God and his goodness always prevail over sin and evil. (1432, 1853)
12. That we should call upon the Holy Spirit to help us do what is right, especially in difficult times. (1433)
13. That by our words, actions, and thoughts we must respect life and the basic human rights of all people for the fulfillment of God’s Kingdom. (677, 1931, 2270)
14. That habits of selfishness and moral weakness lead to sin. Students should learn that the remedy is to grow in virtue. (1849, 1876)
15. The meaning of the theological virtues (faith, hope, and charity) and of the cardinal virtues (prudence, justice, temperance, and fortitude). (1804-44) **Note to Catechist:** A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.
16. That we are to be chaste and pure in thoughts, words, and actions, both with ourselves and with others. (2341, 2344-2345, 2348, 2518) **Note to Catechist:** “Formation in Christian Chastity,” as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.

Expressions of Faith:

- Recognizing and avoiding occasions of sin, choosing friends carefully, and making good choices in what they wear.
- Doing acts of kindness for others, showing respect for others, and displaying good manners at all times.
- Regularly participating in the Sacrament of Penance and Reconciliation with the whole family.
- Exhibiting the cardinal and theological virtues in actions with others.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, and Internet sites.

Vocabulary Words:

conversion			
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Prayer

By the end of the 6th grade, students will have learned:

1. That the Mass is our greatest prayer and that we need to participate in the Mass on

- Sundays and on all Holy Days of Obligation. (1167, 2043, 2180-2182)
2. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
 3. The importance of perseverance in prayer to overcome obstacles. (2725-2745)
 4. To recognize the saints as witnesses of faith whose examples and prayer lives will not only teach us about prayer but invite us to ask for their intercession in prayer. (2683, Heb 12:1)
 5. That the Psalms, rooted in Judaism, were prayed by Christ and are used today as personal and communal prayer. (2585-2589, 2596)
 6. That there are twenty Mysteries of the Rosary. (five Joyful, five Luminous, five Sorrowful, and five Glorious and how they center on Christ and his mother. (2678, 2708, cf 1674)
 7. A deeper appreciation of the Rosary and other Marian devotions. (1674, 2678, 2708, Glossary of CCC)
 8. How to participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, Rosary, etc. (1674)
 9. To pray for the protection of all human life from conception to natural death. (2258-2262)
 10. That in his covenant with every living creature, God always calls us to prayer. We find its origin in the Old Testament, beginning with Abraham. (2569)
 11. That through their prayers to God, the prophets received both their strength and light for their mission. (2584, Gn 18:16-33, Jer 1:4-10)

Expressions of Faith:

- Participating reverently at Mass.
- Telling the stories of various saints; invoking different saints for particular purposes in their lives; understanding that saints can be intercessors for us.
- Praying the Rosary with family members.
- Praying the prayers of Grace before and after Meals.
- Praying morning and bedtime prayers.
- Praying for the protection of all human life from conception to natural death.
- Talking about and avoiding obstacles to prayer.
- Talking about blessings received.
- Making a daily examination of conscience and praying an act of contrition.
- Talking about their relationship with God.
- Praying informally within a group.

Vocabulary Words:

Mysteries of the Rosary			
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Prayers to be Learned — by end of Grade Six

Angel of God [K]	Fatima Prayer [2]	Act of Love [4]
Glory Be [K]	Grace after Meals [2]	Litany [4]

Sign of the Cross [K]	Apostle's Creed [3]	Nicene Creed [4]
Grace before Meals [1]	Hail Holy Queen [3]	Angelus [5]
Hail Mary [1]	Novena [3]	Mysteries of the Rosary [5]
Our Father [1]	Act of Faith [4]	
Act of Contrition [2]	Act of Hope [4]	

Expectations of Parents

Grade Six parents:

1. Attend Sunday Mass and all Holy Days; actively participate with your child in these and other liturgical celebrations of the Church year.
2. Celebrate the Sacrament of Penance and Reconciliation ("go to Confession") regularly; take the whole family.
3. Pray with your child daily: morning, evening, and prayer before meals. Encourage your child's private prayer.
4. Make it a family priority for your son/daughter to attend faith formation classes.
5. Pray a family Rosary.
6. Discuss with your child what is good and what is evil, how to choose good, and the need to confess our sins when we fail.
7. Read and discuss Scripture with your child, especially the upcoming Sunday's readings.
8. Encourage your son/daughter to take a more active role in the parish's life and ministry, in keeping with the age and abilities of your child.
9. Discuss the content of each religion class and your child's understanding of it. Make it a family learning experience. Provide feedback to the catechist.
10. Participate with your child in community service projects, or facilitate your child's participation with his/her peers.
11. Participate as a family in "whole church" (intergenerational) parish activities when offered.
12. Help your son/daughter to appreciate and understand his/her sexuality in light of Church teachings.
13. Encourage listening to Catholic music as part of your child's involvement in the media of the world.
14. Encourage your child to use Catholic websites, including the diocesan website: www.dioceseofmarquette.org.

Grade Seven

Scripture

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of the 7th grade, students will have learned:

1. That the Bible is the word of God because it is inspired by him. That is, God guided the authors of Scripture to write in their own words those truths which he wanted to teach. (102, 105-107, 135) **Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God's truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. Dei Verbum 11.**
2. That prayerful and attentive scripture reading, especially of the New Testament, has the power to transform us and to assist us in the struggle to live faithful Christian lives. (107, 115-117, 131-133)
3. That we learn in Sacred Scripture who God is and who we are in relation to him, i.e., he is our Father, we are his sons and daughters, and we are made in his image and likeness. (205-227, 268-271, 2 Cor 6:18)
4. That Sacred Scripture teaches without error God's saving truth. (101-102, 107)
5. That God's loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve in the Old Testament. Throughout the rest of the Old Testament, God prepared the human race for a Savior. God's saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (280, 430-431, 436, 1080, 1103-1107)
6. That the Gospels are four true accounts of the life and teaching of Jesus. (125-127)
7. That the four Gospels are the heart of all the Scriptures because Christ Jesus is their center. (125)
8. That Matthew, Mark, Luke and John are the four Evangelists.
9. That the Gospels of Sts. Matthew, Mark, and Luke are similar and are therefore called Synoptic Gospels, while the Gospel of St. John has a different, more reflective style and contains some additional stories.
10. That the Gospels are written to different audiences at different times in history. Each Gospel offers a different portrait of Jesus. All are true. (126) **Note to Catechist: Mark is thought to be the first Gospel written (ca. 65) for the Roman Christians. Matthew was written for the Jewish Christians. (ca. 80-85) Luke's Gospel (ca. 85) was most likely written for the Gentiles, and John's gospel (ca. 90-100) was written within a unique community known as the Johannine Christians.**
11. That the truth in all the Gospels is the same: Jesus is the Messiah, Son of God, who revealed the Father's love for us, saved us, and opened heaven to us. (124, 125, 514, 515) **Note to Catechist: Catechists should often refer to Jesus as God the Son. All baptized boys and men are sons of God the Father by adoption. All baptized girls**

and women are daughters of God the Father by adoption. Jesus is the only begotten Son of the Father. He is “God from God, Light from Light, true God from true God, begotten, not made.” Referring to Jesus as God the Son helps those being catechized to better understand that Jesus is not one of God’s creatures nor the greatest human person (heresy of Arianism), but that he is true God and true man, the 2nd Person of the Holy Trinity, Incarnate! Although Jesus is not a creature, since all creation was made through him, he is the apex and pattern of creation.

12. That Jesus’ whole life and ministry took place in the area of Palestine, also called the Holy Land. Students must be able to identify important sites mentioned in the Gospels, e.g., Nazareth, Capernaum, Galilee, Jerusalem, etc. (487-507, 525-530, 616-617, 624)
13. That the basic elements of salvation history as revealed in Scripture are:
 - a. The Father’s love is manifested in the good of creation. (279, 287, 289, 295, 302-305)
 - b. We have been separated from God’s plan for us because of sin. (385-389, 402-409)
 - c. Jesus is the bridge back to the Father. Jesus makes atonement (“at-one”-ment) for us with the Father. (410-412, 422-424)
 - d. Following in the way of Jesus and participating in the sacraments are the primary means by which we reach heaven. (430-435, 456-460)
14. That the Bible is the word of God because it is inspired by him. That is, God guided the authors of Scripture to write in their own words those truths which he wanted to teach. (102, 105-107, 135) **Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God’s truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. *Dei Verbum 11.***
15. That prayerful and attentive scripture reading, especially of the New Testament, has the power to transform us and to assist us in the struggle to live faithful Christian lives. (107, 115-117, 131-133)
16. That we learn in Sacred Scripture who God is and who we are in relation to him, i.e., he is our Father, we are his sons and daughters, and we are made in his image and likeness. (205-227, 268-271, 2 Cor 6:18)
17. That Sacred Scripture teaches without error God’s saving truth. (101-102, 107)
18. That God’s loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve in the Old Testament. Throughout the rest of the Old Testament, God prepared the human race for a Savior. God’s saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (280, 430-431, 436, 1080, 1103-1107)
19. That the Gospels are four true accounts of the life and teaching of Jesus. (125-127)
20. That the four Gospels are the heart of all the Scriptures because Christ Jesus is their center. (125)
21. That Matthew, Mark, Luke and John are the four Evangelists.
22. That the Gospels of Sts. Matthew, Mark, and Luke are similar and are therefore called Synoptic Gospels, while the Gospel of St. John has a different, more reflective style and contains some additional stories.

23. That the Gospels are written to different audiences at different times in history. Each Gospel offers a different portrait of Jesus. All are true. (126) **Note to Catechist: Mark is thought to be the first Gospel written (ca. 65) for the Roman Christians. Matthew was written for the Jewish Christians. (ca. 80-85) Luke's Gospel (ca. 85) was most likely written for the Gentiles, and John's gospel (ca. 90-100) was written within a unique community known as the Johannine Christians.**
24. That the truth in all the Gospels is the same: Jesus is the Messiah, Son of God, who revealed the Father's love for us, saved us, and opened heaven to us. (124, 125, 514, 515) **Note to Catechist: Catechists should often refer to Jesus as God the Son. All baptized boys and men are sons of God the Father by adoption. All baptized girls and women are daughters of God the Father by adoption. Jesus is the only begotten Son of the Father. He is "God from God, Light from Light, true God from true God, begotten, not made." Referring to Jesus as God the Son helps those being catechized to better understand that Jesus is not one of God's creatures nor the greatest human person (heresy of Arianism), but that he is true God and true man, the 2nd Person of the Holy Trinity, Incarnate! Although Jesus is not a creature, since all creation was made through him, he is the apex and pattern of creation.**
25. That Jesus' whole life and ministry took place in the area of Palestine, also called the Holy Land. Students must be able to identify important sites mentioned in the Gospels, e.g., Nazareth, Capernaum, Galilee, Jerusalem, etc. (487-507, 525-530, 616-617, 624)
26. That the basic elements of salvation history as revealed in Scripture are:
- The Father's love is manifested in the good of creation. (279, 287, 289, 295, 302-305)
 - We have been separated from God's plan for us because of sin. (385-389, 402-409)
 - Jesus is the bridge back to the Father. Jesus makes atonement ("at-one"-ment) for us with the Father. (410-412, 422-424)
 - Following in the way of Jesus and participating in the sacraments are the primary means by which we reach heaven. (430-435, 456-460)

Expressions of Faith:

- Having an approved Catholic Bible of their own and reading from it regularly, especially the scripture readings for the upcoming Sunday.
- Regarding themselves as disciples (followers of Jesus) and talking about how they imitate Christ, while pointing out specific passages in the Gospels that have helped them understand that calling.
- Discussing favorite Bible stories and parables with friends and family, distinguishing between Old Testament stories, the Gospels, and the epistles.
- Being able to point out on a map the general path of the Exodus and to describe the crossing of the Jordan River to enter the Promised Land.

Vocabulary Words:

atonement	Palestine	redemption	Synoptic Gospels
evangelization	Promised Land		

Scripture Stories – Seventh Grade:

- | | |
|------------------------|--|
| 1. Raising of Lazarus | John 11:1-44 |
| 2. The Transfiguration | Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36 |
| 3. Peter the Rock | Matthew 16:13-19 |

Creed

By the end of the 7th grade, students will have learned:

1. That there is one God. In the one God are three Divine Persons: God the Father, God the Son, and God the Holy Spirit. Each of these three Divine Persons is fully God. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
2. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
3. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and to help us always choose good and avoid evil. (245, 733-736)
4. That the mystery of the Holy Trinity is the central mystery of our faith. It is the mystery of God himself. The Trinity is the source of all good, and it is the source of all other mysteries of faith. (249)
5. That the Divine Persons of the Holy Trinity are distinct but not separate. (253, 254)
6. That each of the three Persons of the Trinity is equal, and that each of them always was, is now, and always will be eternal God. (255)
7. That the Incarnation is the mystery of God the Son in the flesh. This is Jesus who always was, is now, and always will be eternal God and who, from the moment of his conception, became man and always will be man. (464) **Note to Catechist: Prior to the Incarnation, God the Son was solely God, not man. From the moment of the Incarnation (which occurred at the Annunciation) and into eternity, Jesus is true God and true man. (464, 469)**
8. That there are four reasons for the Incarnation. The Word became flesh:
 - a. In order to save us from sin and death by reconciling us to God the Father, thereby opening heaven to us. (457)
 - b. In order that we might know God's love for us. (458)
 - c. In order that we would have a model of holiness. (459)
 - d. In order to make us partakers in the Divine nature. (460)
9. That the events of the Paschal Mystery are the Passion, Death, Resurrection, and Ascension of Jesus. (571, 1067)
10. That through our Baptism we are called and sent forth to continue Jesus' work in the world. (1267-1270)
11. That Jesus made Peter his vicar (chief representative) on earth. Peter is the head of the apostles and unifier of the Church. (552, 882)
12. That each pope is a successor of Peter, the head of the apostles. Every bishop is a successor to the apostles. The pope is the head and unifier of the bishops and the Church. (882, 1461)
13. That faith can be defined both as a virtue, which is a gift from God, and as a personal response to God. (153, 166)

14. That faith is the God-given (theological) virtue that empowers us to believe in God and in all that he teaches. He has revealed these truths, and he can neither deceive nor be deceived. (1814) **Note to Catechist: By the virtue of faith, we believe the truths of faith because God has revealed it, not because we understand it.**
15. That at death we will be judged by the Lord according to our deeds and our adherence to the gospel. This is called the particular judgment. (1021-1022)
16. That all those who die in God's grace and friendship go to heaven, either immediately after death or after a time of cleansing in purgatory. (1031)
17. That those who die in un-repented mortal sin go to hell. (1861)
18. That Mary, the mother of Jesus who is God, was a virgin and remained a virgin throughout her entire life, so that with her whole being she was the "Handmaid of the Lord." (510)
19. That the saints who died for the faith are called martyrs (witnesses), and that they are in heaven with God and all the blessed. (2473, 2506)
20. That the Church is the People of God and the Mystical Body of Christ. Christ is the Head, and we, the baptized, are the members of his Mystical Body, the Church. (779, 781-782)
21. That all the baptized have a particular vocation which support the mission of the Mystical Body of Christ, to spread the Kingdom of Christ over all the earth. (863, 873) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness. (1533, 2813) See Appendix 9 on Vocations.**
22. That the particular vocations of the baptized include ordained ministry, married life, consecrated life, and single life. (871-873) **Note to Catechist: See Appendix 9 on Vocations.**

Expressions of Faith:

- Sharing with family their understanding of the triune God: Father, Son, and Holy Spirit.
- Talking about Jesus' Incarnation (becoming present in a human body) and why he did so.
- Discussing the Paschal Mystery: the Passion, Death, Resurrection, and Ascension of Jesus.
- Showing respect for their bodies and the bodies of others by not fighting and not taking drugs or alcohol, proper nutrition and exercise, promoting the idea that they are a temple of the Holy Spirit.
- Reciting the Nicene Creed at Mass.

Vocabulary Words:

holiness	holy	martyr	vicar
			particular judgment

Liturgy and Sacraments

By the end of the 7th grade, students will have learned:

1. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
2. That at Mass the assembly is called to participate actively and reverently in the

celebration of the Mass through proper gestures, responses, and songs. (1141, 1273, 1348)

3. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
4. That the parts of the Introductory Rites are the Processional song, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, and the Collect. (GIRM 46) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, a funeral Mass does not have a Penitential Act. On Sunday Masses during Lent, the *Gloria* is omitted.**
5. That the parts of the Liturgy of the Word are the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayer of the Faithful). (1346, 1348-1349, GIRM 55) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, Masses on most weekdays do not include a Second Reading or the Profession of Faith.**
6. That the Lectionary is the official book of Scripture readings, with Sunday Mass readings arranged in a three-year cycle and weekday Mass readings arranged in a two-year cycle. The Lectionary is used at Mass during the Liturgy of the Word. (1154)
7. That the parts of the Liturgy of the Eucharist are Preparation of the Altar and Gifts, Prayer over the Offerings, Eucharistic Prayer, and the Communion Rite (which includes the Lord’s Prayer and the Sign of Peace). (1346, 1350-1355, GIRM 72)
8. That, within the Liturgy of the Eucharist, we offer thanks and praise to the Father through, with, and in Jesus, by the power of the Holy Spirit. (1358)
9. That the parts of the Concluding Rites of the Mass are the Greeting, Blessing, and Dismissal. (GIRM 90)
10. That the Mass is a sacrifice because, through the priest celebrating the Mass, it represents (makes present sacramentally) Christ’s saving and sacrificial death on the cross by which he redeemed us from our sins. (1365-1366)
11. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
12. That Jesus instituted the Eucharist on Holy Thursday, “the night when he was betrayed” (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
13. That during the celebration of the Mass, the bread and wine are changed into the Body and Blood of Christ, which is offered in an unbloody manner by the power of the Holy Spirit and the proclamation of Jesus’ words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: “This is my body which will be given up for you...This is the cup of my blood...” (1412)**
14. That by the consecration, the substance of bread and wine is changed into the substance of Christ’s Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students’ understanding.**
15. That all who are properly prepared and free of mortal sin can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in

the world. (1074, 1384-1385)

16. That all the members of the Church, those here on earth *and* those in heaven, are united to the offering of Christ in the Mass. (1370)
17. That the Eucharistic sacrifice is also offered for those in purgatory that they may enter into the glory of heaven. (1371)
18. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
19. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
20. That the sacraments are sacred mysteries and that Jesus continues to care for us through the sacraments. (1076) **Note to Catechist: When we use the word “mystery” in the theological sense, i.e., sacred mysteries, we do not mean by “mystery” something that one cannot know anything about. Rather, we mean something one cannot know everything about. Thus, when we speak of the sacred mysteries, there is a great deal that we can know about them. It is just that we can never completely “plumb the depths” of these mysteries.**
21. That Baptism, Confirmation, and Eucharist are the three Sacraments of Initiation; that Penance and Reconciliation and the Anointing of the Sick are the Sacraments of Healing; and that Holy Orders and Matrimony are the Sacraments of Service. (1212, 1421, 1534)
22. That the liturgical year and its seasons commemorate the saving action of God, and they will learn the significance of the liturgical seasons of Advent, Christmas, Lent, Easter and Ordinary Time. (1163, See Appendix 7 on Liturgy)
23. That the liturgical (Church) year begins with the First Sunday of Advent and ends with the Solemnity of Christ the King. (See Appendix 7 on Liturgy)
24. The names of the Holy Days of Obligation and the dates they are celebrated. (CIC 1246) **Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular countries. In the United States, the following is the norm:**
 - (a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
 - (b) Solemnity of Mary, Mother of God (January 1), Ascension Thursday (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;
 - (c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)
25. That the Mass of Christian Burial (funeral liturgy) celebrates the triumph of Christ over sin and death. The funeral rites of the Church include the funeral vigil, the funeral Mass, and the interment. They serve a twofold purpose: to pray for the soul of the deceased and to bring comfort to the living. (1680-1686)
26. That human life is changed at death but not ended, and that our bodies will rise again. (1016)

Expressions of Faith:

- Participating in Mass (praying, singing, responding) each Sunday and each Holy Day of Obligation and receiving Holy Communion with reverence.
- Accepting and performing various liturgical roles when asked.
- Regularly participating in the Sacrament of Penance and Reconciliation with family members.
- Making the liturgical seasons a real part their lives, e.g., following an appropriate penitential practice during Lent, using an Advent wreath during Advent.
- Participating with the family in Catholic devotions, e.g., Eucharistic Adoration, Stations of the Cross, etc.
- Using sacramentals correctly.

Vocabulary Words:

funeral Mass	Lectionary	Roma Missal	sacrifice
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Christian Morality

By the end of the 7th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721)
2. That we are made in God's image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1834, 1934)
3. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849-1850) **Note to Catechist: Emphasis must be given to what is implied by "intentional." Temptation itself is not a sin. Jesus was tempted. It is only when we allow the temptation to direct our thoughts, words, and actions that we sin. Furthermore, to be guilty of a sin of omission one must intentionally avoid doing something they should have done, e.g., witnessing a friend stealing something and not reporting it. (1868)**
4. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863) **Note to Catechist: "Deliberate and un-repentent venial sin disposes us little by little to commit mortal sin." (1863)**
5. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
6. That the occasions of sin are any person, place, or thing that might easily lead us to sin. (1853)
7. That sanctifying grace is how we share in God's life and it is what makes us holy. We must be in a state of grace when we die to go to heaven. The only way for a person to go to hell is by dying in un-repentent mortal sin. (1033, 2023, 2024)
8. That we should respect others and ourselves because we are made in the image and likeness of God. (1738, 1934)

9. That good moral decision-making, which is based on God's law and the teachings of the Church, is brought about by forming our conscience with the assistance of God's grace. (1776, 1785)
10. The meaning of the theological virtues (faith, hope, and charity) and of the cardinal virtues (prudence, justice, temperance, and fortitude). (1804-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
11. That Christ's invitation to "... take up your cross and follow me" (*Mt 16:24*) demands keeping the commandments, living the beatitudes, and offering up our sufferings in union with Jesus' sufferings. (2015)
12. That the Church has the authority, given to her by Jesus, to provide moral teaching and direction through the Magisterium. The Magisterium is the pope and the bishops in communion with him. (2034, 2050)
13. That prayer, God's grace, and self-discipline help us to overcome temptation. (2340)
14. That sexuality is a gift and that its expression is reserved for a husband and wife in marriage for the purposes of having children and strengthening the bond of marital love between them. (2360-2363) **Note to Catechist: "Formation in Christian Chastity," as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**

Expressions of Faith:

- Talking with family members about their understanding of sin.
- Recognizing and avoiding "occasions of sin;" choosing friends carefully, and making good choices in what they wear.
- Talking about their conscience and the importance of its being formed in accordance with Catholic Church teachings.
- Talking about and putting into practice the cardinal and theological virtues; recognizing these virtues in others.
- Making a habit of daily examination of conscience and praying an act of contrition.
- Taking responsibility for doing good and avoiding evil — choosing good television programs, movies, books, music, computer games, and Internet sites.

Vocabulary Words:

gossip	repent	scandal	slander
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Prayer

By the end of the 7th grade, students will have learned:

1. That weekly participation in Sunday Mass is the foundation of Catholic life, prayer, and spirituality. (2174-2183)
2. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
3. How to participate in Eucharistic devotions, such as Eucharistic Adoration, Benediction,

- or a visit to the Blessed Sacrament. (1378-1379)
4. That Jesus is our model for prayer. Jesus in all he did and how he lived was primarily a person of prayer and compassion. (2598-2615, Mt 26:36)
 5. That trust in God is the basis for prayers of petition, and that God gives all we need and not necessarily what we want. (2629-2631)
 6. That the Beatitudes and the Ten Commandments are the foundations for our examination of conscience and will understand them as the pattern of the Christian way of life. (1716, Glossary of CCC)
 7. That the Rosary is a brief summary of the Gospel, expressing devotion to Jesus through Mary. Students will know the twenty mysteries of the Rosary and the days on which each set of mysteries are prayed. (1674, 2678, 2708, Glossary of CCC)
 8. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, the Divine Mercy Chaplet, the Rosary, etc. (1674)
 9. To pray for the protection of all human life from conception to natural death. (2258-2262)
 10. That the prayer of the whole Church is the Liturgy of the Hours (the Divine Office) and that all the faithful are encouraged to pray these prayers. (1174-1178)

Expressions of Faith:

- Participating reverently at Mass.
- Praying the prayers of Grace before and after Meals.
- Praying morning and bedtime prayers.
- Participating in Catholic devotions, including Eucharistic Adoration and Benediction.
- Showing how the liturgical seasons affect their prayers.
- Participating in Lenten practices of prayer, fasting, and almsgiving — explaining the spiritual benefits of each.
- Making a regular examination of conscience; praying an act of contrition.
- Showing a faith and trust that God will guide them.
- Praying the Rosary on their own or with family members; meditating on the proper mysteries according to the day of the week.
- Praying Morning or Evening Prayer from the Liturgy of the Hours with others.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.

Vocabulary Words:

Benediction	Eucharistic Adoration	Liturgy of the Hours	Office
Divine Office			

Prayers to be Learned — by end of Grade Seven

Angel of God [K]	Grace after Meals [2]	Nicene Creed [4]
Glory Be [K]	Apostle's Creed [3]	Angelus [5]

Sign of the Cross [K]	Hail Holy Queen [3]	Mysteries of the Rosary [5]
Grace before Meals [1]	Novena [3]	<i>Divine Mercy Chaplet</i>
Hail Mary [1]	Act of Faith [4]	<i>Divine Praises</i>
Our Father [1]	Act of Hope [4]	<i>Eternal Rest</i>
Act of Contrition [2]	Act of Love [4]	
Fatima Prayer [2]	Litany [4]	

Expectations of Parents

Grade Seven parents:

1. Participate in the celebration of the Eucharist with your son/daughter each Saturday evening or Sunday and every Holy Day of Obligation.
2. Celebrate the Sacrament of Penance and Reconciliation (“go to Confession”) regularly; take the whole family.
3. Make it a family priority for your son/daughter to attend faith formation classes.
4. Encourage your son/daughter to take a more active role in the parish’s life and ministry, in keeping with the age and abilities of your child.
5. Include prayer as a part of your daily ritual/routine and at special gatherings and celebrations. Pray a family Rosary.
6. Read and discuss Scripture with your child, especially the readings for the upcoming Sunday.
7. Discuss the content of each religion class and your child’s understanding of it. Make it a family learning experience. Provide feedback to the catechist.
8. Identify and participate with your son/daughter in opportunities for Christian service in your local community.
9. Participate as a family in “whole church” (intergenerational) parish activities when offered.
10. Help your son/daughter to appreciate and understand his/her sexuality in light of Church teachings.
11. Encourage listening to Catholic music as part of child’s involvement in the media of the world.
12. Encourage your child to use Catholic websites, including the diocesan website: www.dioceseofmarquette.org.

Grade Eight

Scripture

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of the 8th grade, students will have learned:

1. That the Bible is the Word of God because it is inspired. That is, God guided the authors of Scripture to write in their own words those truths which he wanted to teach. (102, 105-107, 135) **Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God's truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. (DV 11)**
2. That Sacred Scripture teaches without error God's saving truth. (101-102, 107)
3. That Sacred Scripture teaches us who God is and who we are in relation to him. (205-227, 268-271, 2 Cor 6:18)
4. That God's loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve in the Old Testament. Throughout the rest of the Old Testament God prepared the human race for a Savior. God's saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (280, 430-431, 436, 1080, 1103-1107)
5. That Acts of the Apostles describes the foundation of the Catholic Church and the struggles of the first Christians. (2623-2624, Acts 1-9)
6. That the letters of St. Paul and the other apostles apply Christ's message and teachings to the lives and circumstances of early Catholic Christian communities from Asia Minor (modern day Turkey) to Rome. The teaching of St. Paul, by extension, speaks to us today.
7. That the Beatitudes (Mt 5:3-12 and Lk 6:20-23) are the set of directives for all Christians, building on the Ten Commandments. They show us how to be holy and how to gain eternal life. (1700, 1720-1722, 1724, 1934)
8. That the corporal and spiritual works of mercy are important examples of love and service to others as found throughout Scripture. (2447) **Note to Catechist: See Appendix 1c — Scriptural Foundations for Works of Mercy for references on the spiritual and corporal works of mercy.**
9. That on Pentecost the Holy Spirit descended upon the disciples in the Upper Room, and the Catholic Church became manifest (evident, visible, obvious) to the world on that day. (732, 767, 1076, 1287, 2623, Acts 2:1-41) **Note to Catechist: Matthias was chosen as Judas' successor prior to Pentecost and is understood to have received the Holy Spirit on Pentecost as well. (Acts 1:15-26)**
10. That the last book of the Bible—the Book of Revelation, also called the Apocalypse—is a poetic and symbolic book that describes situations in the time of the early Church and at the “consummation of the age.” It encourages Christians to embrace the cross, to

persevere in truth and charity, and to look with faith and hope to the Second Coming of Christ. (673, 677)

Expressions of Faith:

- Having an approved Catholic Bible of their own and reading from it regularly, especially the scripture readings for the upcoming Sunday.
- Explaining that through God's covenants with mankind we have a true kinship with him (i.e., we are his adopted children).
- Discussing favorite Bible readings with family and friends, distinguishing between Old Testament stories, the Gospels, and the Epistles.
- Talking about the presence of the Holy Spirit in their lives and being careful to develop virtues based on the Gifts and the Fruits of the Holy Spirit.
- Recognizing and talking about the Book of Revelation not as a mysterious prediction of future events but as a word of encouragement for the earliest Christians.
- Pointing out on a map the areas traveled by Saint Paul, the locations of the early churches (e.g., Ephesus and Corinth) and the location of Rome.

Vocabulary Words:

apocalypse	corporal works of mercy	Judas	Pentecost
Beatitudes	fruits of the Holy Spirit	Matthias	Sinai
charity	gifts of the Holy Spirit	Paul	spiritual works of mercy

Scripture Stories – Eighth Grade:

- ## 1. Raising of Lazarus John 11:1-44

Creed

By the end of the 8th grade, students will have learned:

1. That there is one God. In the one God are three divine Persons: God the Father, God the Son, and God the Holy Spirit. Each of the three Persons is fully God. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
2. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
3. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and help us always choose good and avoid evil. (245, 733–736)
4. That the mystery of the Holy Trinity is the central mystery of our faith. It is the mystery of God himself. The Trinity is the source of all that is good and of all of the other mysteries of faith. (249)
5. That the three persons of the Holy Trinity are distinct yet equal. (253–255)
6. That the Incarnation is the mystery of God the Son in the flesh. This is Jesus who always was, is now, and always will be eternal God, and who, from the moment of his conception, became man and always will be man. (464)
7. That the Ascension is the entry of Jesus' humanity into divine glory in God's heavenly

- domain, forty days after his resurrection. (659-665; 989)
8. That Catholic beliefs and practices are rooted in Sacred Scripture and Sacred Tradition. (80-82)
 9. That we can know the truth of Sacred Scripture and Sacred Tradition by following the guidance of the Magisterium—the pope and the bishops in communion (union) with him. The Magisterium ensures the authentic interpretation of Scripture and Tradition. (85-87)
 10. That the power of the Holy Spirit is exemplified in the life, work, and witness of the saints. (688) **Note to Catechist: Whenever teaching about the Saints, the Blessed Mother or Biblical heroes, point out that they responded to God’s call (vocation).**
 11. That we offer prayers and Masses for those who have died, to benefit them on their journey to the Lord. We may also offer prayers and Masses for the living. (958, 1032)
 12. That God desires that all human beings go to heaven and that he gives all human beings sufficient grace to go to heaven. However, God grants free will, and he does not force anyone to go to heaven. (1721)
 13. That the hope and goal of all human beings should be heaven. It is eternal life, happiness, and love with the triune God, the Blessed Virgin Mary, the angels, and all who are in heaven. It is the fulfillment of all of the deepest human longings. It is never-ending happiness. (1023-1029, 1045)
 14. That hell is a reality and that those who die in un-repented mortal sin go to hell. The principal punishment of hell is the pain of loss, which is eternal separation from God, in whom is all happiness. In addition, the Church teaches that those who are in hell also experience a sense of pain. (1033-1037) **Note to Catechist: God grants free will, so it is we who choose to separate ourselves from God, and God grants our choice.**
 15. That the Church is made up of clergy and laity, and from each of these two states there are some who choose to live a consecrated life. (873) **Note to Catechist: See Appendix 9 on Vocations.**
 16. That we should follow the Blessed Mother’s example in giving our unconditional assent (“Yes”) to God with the same courage and faith that Mary modeled for us. (494) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness and that like Mary we too need to respond unconditionally with courage and faith. (1533, 2813)**
 17. That the Assumption of the Blessed Virgin Mary refers to her being taken up by God, body and soul, into heaven at the end of her earthly life. Her Assumption is a foreshadowing of the resurrection and glorification of all those who die in God’s grace and friendship. (966) **Note to Catechist: The Church teaches definitively that the glorified bodies of Jesus and Mary are in heaven. Whether the body of Elijah the prophet or the bodies of the saints mentioned in the Gospel of Matthew are in heaven is not clear. (See Mt 27:52 — “the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.”)**

Expressions of Faith:

- Sharing with family members their understanding of a triune God: Father, Son, and Holy Spirit.

- Living out their Catholic beliefs in their daily activities: praying regularly, professing to friends their belief in Jesus, resisting temptations, and encouraging others to develop their faith.
- Reading about and praying to saints appropriately.
- Accepting the example of Mary and of the saints as models for daily living.
- Showing respect for their bodies and the bodies of others by not fighting and not taking drugs or alcohol, proper nutrition and exercise, promoting the idea that they are a temple of the Holy Spirit.
- Acknowledging that hell is real, that Satan tries to lure us there.
- Reciting the Nicene Creed from memory at Mass.

Vocabulary Words:

Clergy	glorified body	Magisterium	witnessing
consecrated life	laity	vocation	Free will

Liturgy and Sacraments

By the end of the 8th grade, students will have learned:

1. That Jesus instituted the Eucharist, which is the Body, Blood, Soul, and Divinity of Christ and is the source and summit of Catholic life, worship, and unity. (1324-1325, 1374, 1413)
2. That the Holy Eucharist is the source of living the Christian life and that it commits us to the poor. (864, 1324, 1397)
3. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
4. That the Introductory Rites of the Mass are the Processional song, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, the Collect. (GIRM 46) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify each of the parts the Introductory Rites.**
5. That the Liturgy of the Word is made up of the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayer of the Faithful). (1346, 1348-49, GIRM 55) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify each of the parts the Liturgy of the Word.**
6. That the Lectionary is the official book of scripture readings, with Sunday readings arranged in a three-year cycle. The Lectionary is used at Mass during the Liturgy of the Word. (1154)
7. That the Liturgy of the Eucharist is made up of the Preparation of the Altar and Gifts, Prayer over the Offerings, Eucharistic Prayer, and the Communion Rite (which includes the Lord's Prayer and the Sign of Peace). (1346, 1350-1355, GIRM 72) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify the parts of the Liturgy of the Eucharist.**
8. That within the Liturgy of the Eucharist we offer thanks and praise to the Father through,

- with, and in Jesus, by the power of the Holy Spirit. (1358)
9. That the Concluding Rites of the Mass are the Greeting, Blessing, and Dismissal. (GIRM 90) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name each of the parts of the Concluding Rites.**
 10. That the Mass is a sacrifice because, through the priest celebrating the Mass, it represents (makes present sacramentally) Christ's saving and sacrificial death on the cross by which he redeemed us from our sins. (1365-1366)
 11. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
 12. That Jesus instituted the Eucharist on Holy Thursday, "the night when he was betrayed" (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
 13. That during the celebration of the Mass, the bread and wine are changed into the Body and Blood of Christ which is offered in an unbloody manner by the power of the Holy Spirit and the proclamation of Jesus' words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: "This is my body which will be given up for you...This is the cup of my blood..." (1412)**
 14. That by the consecration, the substance of bread and wine is changed into the substance of Christ's Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students' understanding.**
 15. That all who are properly prepared can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
 16. That all the members of the Church, those here on earth and those in heaven, are united to the offering of Christ in the Mass. (1370)
 17. That the Eucharistic sacrifice is also offered for those in purgatory that they may enter into the glory of heaven. (1371)
 18. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
 19. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
 20. That Sunday is the Lord's Day, set aside for worship, family, and relaxation, and that Catholics have a binding obligation to attend Mass every Sunday. Knowingly and deliberately choosing to miss Mass on Sunday without a serious reason is a grave sin. (2181, 2185)
 21. That Catholics have an obligation to attend Mass on certain prescribed days called Holy Days of Obligation. Students will memorize the names of the Holy Days and the dates/times on which they occur. (2180) **Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular countries. In the United States, the following is the norm:**

- (a) Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;
- (b) Solemnity of Mary, Mother of God (January 1), Ascension Thursday (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;
- (c) In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)
22. That throughout history, Catholics have expressed their faith through song, drama, art, architecture, literature, and prayer. (2513)
 23. That the sacraments strengthen our faith, hope, and charity (love) in order for us to participate in the mission of the Church. (1123, 1134) **Note to Catechist: It is in the Church, in communion with all the baptized that the Christian fulfills their vocation. (863, 2030)**
 24. That all the baptized have a particular vocation which support the mission of the Church, to spread the Kingdom of Christ over all the earth. (863, 873) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness. See Appendix 9 on Vocations.**
 25. That the particular vocations of the baptized include ordained ministry, married life, consecrated life, and the single life. (871-873) **Note to Catechist: See Appendix 9 on Vocations.**
 26. That Baptism, Confirmation, and the Eucharist are the three Sacraments of Initiation; that Penance and Reconciliation and the Anointing of the Sick are the Sacraments of Healing; and that Holy Orders and Matrimony are the Sacraments of Service. (1212, 1421, 1534)
 27. That the Rite of Christian Initiation of Adults (RCIA) is the formation process for those who wish to become members of the Roman Catholic Church. (1232) **Note to Catechist: In the United States, this process is mandatory for all those over the age of reason, including children who did not receive the sacraments at the usual time.**
 28. That the Sacrament of Confirmation strengthens/completes/perfects the graces imparted by Baptism and imparts the fullness of the Spirit through the gifts of the Holy Spirit. (1285, 1303) **Note to Catechist: The gifts of the Holy Spirit are received at Baptism but become increased (fully manifested) with Confirmation.**

Expressions of Faith:

- Participating in Mass (praying, singing, responding) on Sundays and Holy Days of Obligation and receiving Holy Communion with reverence; offering themselves to God through the Mass.
- Accepting and performing various liturgical roles when asked.
- Participating regularly in the Sacrament of Penance and Reconciliation with understanding.

- Recognizing the Real Presence of Christ in the Eucharist, exhibiting proper reverence for Christ in the tabernacle.
- Discussing with family and friends the Church's teachings on faith and morals.
- Participating with the family in Catholic devotions, e.g., Eucharistic Adoration, Stations of the Cross, etc.
- Using sacramentals correctly.

Vocabulary Words:

RCIA			
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Christian Morality

By the end of the 8th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721)
2. That we are made in God's image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1834, 1934)
3. That sin is any intentional thought, word, deed, or omission that breaks God's law. (1849-1850) **Note to Catechist: Emphasis must be given to what is implied by "intentional." Temptation itself is not a sin. Jesus was tempted. It is only when we allow the temptation to direct our thoughts, words, and actions that we sin. Furthermore, to be guilty of a sin of omission one must intentionally avoid doing something they should have done, e.g., witnessing a friend stealing something and not reporting it. (1868)**
4. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863)
5. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
6. That the occasions of sin are any person, place, or thing that might easily lead us to sin. (1853)
7. That sanctifying grace is how we share in God's life and it is what makes us holy. We must be in a state of grace when we die to go to heaven. The only way for a person to go to hell is by dying in un-repented mortal sin. (1033, 2023-2024)
8. The meaning of the theological virtues (faith, hope, and charity) and of the cardinal virtues (prudence, justice, temperance, and fortitude). (1804-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
9. The importance and the need for frequent celebration of the sacrament of Penance and Reconciliation. (1458)
10. That everyone is called to holiness by living a moral life inspired by grace, practicing a life of virtue, and imitating Christ in daily life. Students must be able to give examples from the lives of the saints. (2013)
11. That the Gifts of the Holy Spirit strengthen us to live a moral life. (1831)

12. That frequent reception of the Holy Eucharist is the primary source of grace needed to faithfully live out the Christian life. (1392)
13. That there is objective moral law binding on all human beings which enables us to discern what is good and what is evil. (1954-60, 1978, 1979) **Note to Catechist: An example of what is objective moral evil would be murder is always wrong. An objective moral good would be seeking justice that promotes human dignity.**
14. That through the Sacrament of Confirmation, we receive special sacramental grace to give witness to Christ in our daily lives. (1303)
15. That the Magisterium (the pope and the bishops in union with him) is the teaching office of the Church. It hands on definitive and authoritative interpretation of the truths God has revealed through Scripture and Tradition. (2034, 2050)
16. That we have an obligation to promote respect for all human life from conception to natural death. (2258, 2266, 2270-2283) **Note to Catechist: This would be where the abortion issue, end of life issues, capital punishment, conception, and contraception issues can be discussed. Remember that the taking of innocent human life is objectively more grievous than the taking of a guilty convicted criminal's life.**
17. That we have a special obligation to help the poor to the extent that we are capable of doing so. (2449)
18. That we have a responsibility to practice the corporal and spiritual works of mercy. (2447, Mt 25:31-46)
19. That modesty, self-control, and chastity are important fruits of the Holy Spirit. (1832) **Note to Catechist: "Formation in Christian Chastity," as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**
20. That the Catholic Church has a long tradition of social teaching articulated in the seven principals of Catholic Social Teaching (2419-2425) **Note to Catechist: The seven principles of Catholic Social Teachings are (1) Sanctity of Life and Dignity of the Human Person; (2) Call to Family and Community Participation; (3) Rights and Responsibilities; (4) Preferential Option for the Poor and Vulnerable; (5) Dignity of Work and Rights of Workers; (6) Solidarity; and (7) Care for God's Creation.**
21. That following the precepts of the Church help us to participate in the life of the parish and to grow in holiness. (2041) **Note to Catechist: The precepts of the Church are: (1) attend Mass on Sundays and on holy days of obligation and rest from servile labor; (2) confess your sins at least once a year; (3) receive the sacrament of the Eucharist at least once during the Easter season; (4) observe the days of fasting and abstinence established by the Church; and (5) help to provide for the needs of the Church. (2041-2043)**
22. That sexual desires are good and are given by God to be properly expressed in marriage. In the Sacrament of Marriage, the husband and wife are called to make a total gift of themselves to each other through the marital act. (2360-2363) **Note to Catechist: If the teacher or catechist is asked by a student what the marital act is, they should simply state that it is the act by which a husband and wife give themselves totally to one another, body and soul, and that this act is so good and powerful that God sometimes chooses to create a new human being through it. The marital act is reserved for marriage and must always be open to life and love. (1643)**
23. That sexual acts outside of the sacrament of marriage are grave, i.e., very serious sins. (2351-59) **Note to Catechist: Sexual acts outside of marriage are motivated by lust**

and use humans as objects. Christ is nowhere present in sexual acts outside of marriage. Care must be taken in explaining this, as some students' parents may be living atypical marriages or may not be married. Students with serious or deeply emotional questions in this regard should be referred to the pastor for consultation.

Expressions of Faith:

- Making good, moral decisions based on the Beatitudes, Ten Commandments, and Church teachings.
- Incorporating the virtues (faith, hope, charity, prudence, justice, fortitude, and temperance) into their lives.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, Internet sites, and dressing modestly.
- Participating in the Sacrament of Penance and Reconciliation with understanding.
- Making service and caring for others a regular part of their lives.
- Showing proper respect and conduct for their sexuality.
- Making a habit of daily examination of conscience and praying an act of contrition.

Vocabulary Words:

Precepts of the Church			
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Prayer

By the end of the 8th grade, students will have learned:

1. The importance of weekly participation in Sunday Mass as the foundation of Catholic life, prayer, and spirituality. (2174-2183)
2. That there are three major expressions of prayer: vocal, meditative, and contemplative. (2700-2719)
3. The names of the gifts of the Holy Spirit and how prayer helps us better use the gifts of the Holy Spirit given in Baptism and increased in Confirmation. (1830-1831, Glossary of CCC)
4. That prayer inspired men and women of faith in the Scriptures. **Note to Catechist: See these citations in the Catechism for specific examples. (2568-2649)**
5. To pray for an open and generous response to God's call in their lives. (2745)
6. That faith which flows from prayer must be lived through good works. (162, Jas 2:17)
7. That the Rosary is a brief summary of the Gospel, expressing devotion to Jesus through Mary. Students will know the twenty mysteries of the Rosary and the days on which each set of mysteries is prayed. (1674, 2678, 2708, Glossary of CCC)
8. That the mysteries of the Rosary are mediations on the life and person of Christ in "the school of Mary" (2708, RVM) **Note to Catechist: Help the students recognize the connections between the mysteries and scripture passages.**
9. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, Divine Mercy Chaplet, Rosary, etc. (2669)
10. That the prayer of the whole Church is the Liturgy of the Hours (the Divine Office) and that all the faithful are encouraged to pray these prayers. (1174-1178)
11. That *lectio divina* is a way to pray the Scriptures and is rooted in liturgy. (1177)

12. To pray for the protection of all human life from conception to natural death. (2258-2262)

Expressions of Faith:

- Praying daily — morning, evening, and prayers before and after meals.
- Offering spontaneous prayers at appropriate times (intercession, thanksgiving, praise, etc.).
- Developing a devotion to Mary and to the saints in their prayer lives.
- Praying the Rosary on their own or with family members; meditating on the proper mysteries according to the day of the week.
- Listening to God in their hearts in silence.
- Teaching and encouraging others to pray.
- Leading public prayer whenever an opportunity arises.

Vocabulary Words:

contemplation	<i>lectio divina</i>	meditation	
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Prayers to be Learned — by end of Grade Eight

Angel of God [K]	Grace after Meals [2]	Angelus [5]
Glory Be [K]	Apostle's Creed [3]	Mysteries of the Rosary [5]
Sign of the Cross [K]	Hail Holy Queen [3]	Divine Mercy Chaplet [7]
Grace before Meals [1]	Novena [3]	Divine Praises [7]
Hail Mary [1]	Act of Faith [4]	Eternal Rest [7]
Our Father [1]	Act of Hope [4]	<i>Memorare</i>
Act of Contrition [2]	Act of Love [4]	<i>Magnificat</i>
Fatima Prayer [2]	Litany [4]	<i>Regina Caeli</i>
	Nicene Creed [4]	<i>Prayer to the Holy Spirit</i>

Expectations of Parents

Grade Eight parents:

1. Participate in the celebration of the Eucharist with your son/daughter each Saturday evening or Sunday and every Holy Day of Obligation.
2. Celebrate the Sacrament of Penance and Reconciliation ("go to Confession") regularly; take the whole family.
3. Make it a family priority for your son/daughter to attend faith formation classes.
4. Include prayer as a part of your daily ritual/routine and at special gatherings and celebrations. Pray a family Rosary regularly.
5. Invite your son/daughter to lead prayer at special gatherings/meals/celebrations.
6. Help your son/daughter to appreciate and understand his/her sexuality in light of Church teachings.
7. Read and discuss scripture with your child, especially the readings for the upcoming Sunday.

8. Participate as a family in “whole church” (intergenerational) parish activities when offered.
9. Discuss the content of each religion class and your child’s understanding of it. Make it a family learning experience. Provide feedback to the catechist.
10. Discuss your own personal faith experiences with your child, e.g., how you encountered Christ in your life today; what actual grace did you receive?
11. Encourage your child to use Catholic websites, including the diocesan website:
www.dioceseofmarquette.org.

Appendix 1a — Books of the Bible

Old Testament Books

Pentateuch	Wisdom Books
The Book of Genesis	The Book of Job
The Book of Exodus	The Book of Psalms
The Book of Leviticus	The Book of Proverbs
The Book of Numbers	The Book of Ecclesiastes
The Book of Deuteronomy	The Song of Songs
	The Book of Wisdom
	The Book of Sirach (Ecclesiasticus)
Historical Books	Prophetic Books
The Book of Joshua	The Book of Isaiah
The Book of Judges	The Book of Jeremiah
The Book of Ruth	The Book of Lamentations
The First Book of Samuel	The Book of Baruch
The Second Book of Samuel	The Book of Ezekiel
The First Book of Kings	The Book of Daniel
The Second Book of Kings	The Book of Hosea
The First Book of Chronicles	The Book of Joel
The Second Book of Chronicles	The Book of Amos
The Book of Ezra	The Book of Obadiah
The Book of Nehemiah	The Book of Jonah
The Book of Tobit	The Book of Micah
The Book of Judith	The Book of Nahum
The Book of Esther	The Book of Habakkuk
The First Book of Maccabees	The Book of Zephaniah
The Second Book of Maccabees	The Book of Haggai
	The Book of Zechariah
	The Book of Malachi

New Testament Books

Gospels	Epistles
The Gospel according to Matthew	The Letter to the Romans
The Gospel according to Mark	The First Letter to the Corinthians
The Gospel according to Luke	The Second Letter to the Corinthians
The Gospel according to John	The Letter to the Galatians
	The Letter to the Ephesians
	The Letter to the Philippians
Acts (<i>beginning of the Christian Church</i>)	The Letter to the Colossians
The Acts of the Apostles	The First Letter to the Thessalonians
	The Second Letter to the Thessalonians
	The First Letter to Timothy
	The Second Letter To Timothy
	The Letter to Titus
	The Letter to Philemon
	The Letter to the Hebrews
	The Catholic Letters
	The Letter of James
	The First Letter of Peter
	The Second Letter of Peter
	The First Letter of John
	The Second Letter of John
	The Third Letter of John
	The Letter of Jude
	Revelation
	The Book of Revelation

Appendix 1b — Scriptural Foundations for the Sacraments

This appendix is provided to support catechists in teaching the sacraments. In particular, this appendix provides the needed reference material for the fifth grade scripture objective #7.

Sacrament	Scripture References
Baptism	Matthew 3:1-12; 13-17; Matthew 28:19-20; Mark 1:7-11; Luke 3:16, Luke 3: 21-22; John 1:24-34, John 3:5; Acts 2:37-41 <i>There are many references throughout scripture that mention baptism of particular people and churches.</i>
Confirmation	John 20:22; Acts 2: 1-12, Acts 8:14-17, Acts 19:3-6
Eucharist	Matthew 26:26-28; Mark 14:22-24, Luke 22:14-20; John 2:1-12, John 6: 22-59, 1Cor 11:23ff
Penance and Reconciliation	Matthew 16:16-19; Luke 24:47; John 20:22-23 <i>There are many references throughout scripture that provide examples of forgiveness.</i>
Anointing of the Sick	Mark 6:7, 12-13; James 5:13-15 <i>There are many references throughout scripture that provide examples of healing.</i>
Marriage	Mark 10:6-9; Matthew 19:4-8
Holy Orders	Matthew 16:18 ff, Matthew 28:19-20; Mark 3:14-19; Luke 6:12-16; Acts 6:1-7; Acts 13:1-3.

Appendix 1c — Scriptural Foundations for Works of Mercy

“The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities.” (2447) In the spiritual works of mercy, we tend to the soul or spirit of our neighbor. In the corporal works of mercy, we minister to people’s bodily needs.

The seven spiritual works of mercy are:

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish sinners.
4. Comfort the afflicted.
5. Forgive offenses.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

The seven corporal works of mercy are:

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.
6. Visit the imprisoned.
7. Bury the dead.

The most specific scriptural references for the corporal works of mercy are Matthew 25:31-46 and Tobit 1:17-18 and 4:5-11.

Regarding spiritual works of mercy, “their bases are the teaching of Christ and the practice of the Church since apostolic times.” (John A. Hardon, S.J., *Pocket Catholic Dictionary*, Image Books by Doubleday, 1985, p. 418.

The intent of this appendix is to provide needed reference material for eighth grade scripture objective #8.

Appendix 1d — Scripture Stories for Catechist Use

This appendix lists more than three dozen scripture stories which catechists will find helpful in teaching the curriculum. This list is only a starting point; it is not presumed to include all of the scripture stories that could be used.

The scripture stories listed here are the same ones suggested on a grade-by-grade basis in Parts 2 and 3 of this curriculum document. By collecting into one appendix all of the stories that are recommended, catechists can easily see in which grades the story is likely to be used. Hopefully, this will enable the catechists to better coordinate their teaching efforts among grades.

“Ignorance of Scripture is ignorance of Christ Jesus” (St. Jerome)

<u>Stories</u>	<u>Reference</u>	<u>Grade</u>
Creation	Genesis 1 and 2	K, 1, 6
Noah and the Flood	Genesis 6:8,14–9:17	K, 1
The Golden Rule	Matthew 7:12, Luke 6:31	K, 1, 3
The Annunciation	Luke 1:26-38	K, 1
The Nativity	Luke 2:1-20, Matthew 1:18-25	K, 1
Jesus Blesses the Children	Mark 10:13-16, Matthew 19:13-15, Luke 18:15-17	K, 1
The Easter Story	Matthew 26–28:8, Mark 14–16:20, Luke 22–24:12, John 12:12-15, 13:1-38, 18:1–20:10	K, 2
Crossing of the Red Sea	Exodus 14:10-31	2
Jonah and the Whale	Jonah 1 and 2	2
The Good Samaritan	Luke 10:29-37	1
The Last Supper	Matthew 26:17-30, Mark 14:12-26, Luke 22:7-20	1, 2, 5
The Baptism of Jesus	Matthew 3:13-17, Mark 1:9-11 Luke 3:21-22, John 1:31-34	1, 2, 5
Passover	Exodus 12	2, 6
The Ten Commandments	Exodus 20:1-17, Deuteronomy 5:6-21	1, 2, 3, 6
The Fall	Genesis 3	1, 2, 4
Psalm 32		2

Jesus Feeding the Multitudes	Matthew 14:13-21, Mark 6:32-44 Luke 9:10-17, John 6:1-13	2
Wedding at Cana	John 2:1-11	2, 3
The Prodigal Son	Luke 15:11-32	2, 3
Pentecost Story	Acts 2:1-41	2, 5
Story of Holy Week	Matthew 21:1-11, 26-28:8 Mark 11:1-11, 14-16:20 Luke 19:28-40, 22-24:12 John 12:12-15, 12:1-13:38, 18:1-20:10	3
Parables of the Kingdom of God	Matthew 13, 25	3
Healing of the Blind Man	Matthew 20:29-34, Mark 10:46-52 Luke 18:35-43	3
Healing of the Crippled Woman	Luke 13:10-13	1
The Road to Emmaus	Luke 24:13-35	4
Temptation of Jesus	Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13	4
Jesus' Greatest Commandment	Matthew 22:35-40, Mark 12:28-31	2, 3, 4
The Beatitudes	Matthew 5:1-12, Luke 6:20-26	4
Peter the Rock	Matthew 16:13-19	4, 5, 7
The Call of the Apostles	Matthew 4:18-22, Mark 1:16-20 Luke 5:1-11	5
Finding Jesus in the Temple	Luke 3:41-52	6
Story of Abraham	Genesis 12-18, 21-22:19	6
Story of Moses	Exodus 1-24	6
Story of Joseph	Genesis 37-50	6
Story of David	1 Samuel 16, 17:32-51 2 Samuel 2:1-7, 5:1-5	6
Raising of Lazarus	John 11:1-44	7, 8
The Transfiguration	Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36	7
The Ten Lepers	Luke 17:11-19	2, 3

Appendix 1e — What Catholics Believe about Creation

In Genesis chapters 1 and 2, we have two stories about God's creation of the world and everything that exists. These accounts are not scientific explanations of God's exact methods of creation but rather are ancient stories to explain our existence and our origin from God.

Many people wonder what it is exactly that they must believe about creation. For example, are we to believe that God created the heavens and the earth in exactly six days (six consecutive 24-hour periods)?

Here are the nine things the Church teaches that we must believe about creation (Genesis 1-11):

1. We are required to believe the creation of all things by God at the beginning of time.
2. We are required to believe the special creation of man.
3. We are required to believe the formation of the first woman from man.
4. We are required to believe the unity of the human race. [Common parents]
5. We are required to believe the original happiness of our first parents.
6. We are required to believe the divine command placed upon man to prove his obedience.
7. We are required to believe his transgression of that command at the instigation of the devil by the serpent.
8. We are required to believe the fall of our first parents from the state of innocence.
9. We are required to believe the promise of a future redeemer.

These are the teachings of the Magisterium (through the Pontifical Biblical Commission) in 1909.

“Did Adam and Eve Really Exist? In a word, ‘Yes.’ Other biblical writers believed it (see Tb 8:6, Acts 17:26, Rom 5:12), and in 1909 the Pontifical Biblical Commission confirmed it, saying that among other things, one of the things that must be believed to be true about the Genesis account of creation is the oneness of the human race. All mankind shares the same first parents. Pope Pius XII’s encyclical *Humani Generis* states it firmly:

... the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents. Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which, through generation, is passed on to all and is in everyone as his own. (cf. Rom 5:12-19; Council of Trent, Session V, canon 1-4)” (HG 37)

Appendix 2 — Popes

There is no official list of popes, however the *Annuario Pontificio*, published by the Vatican, contains a list that is generally considered to be the most authoritative. That list is the one given here, and it identifies our current pope, Benedict XVI, as the 265th Bishop of Rome.

- | | |
|--|---|
| 1. St. Peter (- 67) | 43. St. Celestine I (422-32) |
| 2. St. Linus (67-76) | 44. St. Sixtus III (432-40) |
| 3. St. Anacletus (Cletus) (76-88) | 45. St. Leo I (the Great) (440-61) |
| 4. St. Clement I (88-97) | 46. St. Hilarius (461-68) |
| 5. St. Evaristus (97-105) | 47. St. Simplicius (468-83) |
| 6. St. Alexander I (105-115) | 48. St. Felix III (II) (483-92) |
| 7. St. Sixtus I (115-125) -- also called
Xystus I | 49. St. Gelasius I (492-96) |
| 8. St. Telesphorus (125-136) | 50. Anastasius II (496-98) |
| 9. St. Hyginus (136-140) | 51. St. Symmachus (498-514) |
| 10. St. Pius I (140-155) | 52. St. Hormisdas (514-23) |
| 11. St. Anicetus (155-166) | 53. St. John I (523-26) |
| 12. St. Soter (166-175) | 54. St. Felix IV (III) (526-30) |
| 13. St. Eleutherus (175-189) | 55. Boniface II (530-32) |
| 14. St. Victor I (189-199) | 56. John II (533-35) |
| 15. St. Zephyrinus (199-217) | 57. St. Agapetus I (535-36) |
| 16. St. Callistus I (217-22) | 58. St. Silverius (536-37) |
| 17. St. Urban I (222-30) | 59. Vigilius (537-55) |
| 18. St. Pontian (230-35) | 60. Pelagius I (556-61) |
| 19. St. Anterus (235-36) | 61. John III (561-74) |
| 20. St. Fabian (236-50) | 62. Benedict I (575-79) |
| 21. St. Cornelius (251-53) | 63. Pelagius II (579-90) |
| 22. St. Lucius I (253-54) | 64. St. Gregory I (the Great) (590-604) |
| 23. St. Stephen I (254-257) | 65. Sabinian (604-606) |
| 24. St. Sixtus II (257-258) | 66. Boniface III (607) |
| 25. St. Dionysius (260-268) | 67. St. Boniface IV (608-15) |
| 26. St. Felix I (269-274) | 68. St. Adeodatus I (615-18) |
| 27. St. Eutychian (275-283) | 69. Boniface V (619-25) |
| 28. St. Caius (283-296) | 70. Honorius I (625-38) |
| 29. St. Marcellinus (296-304) | 71. Severinus (640) |
| 30. St. Marcellus I (308-309) | 72. John IV (640-42) |
| 31. St. Eusebius (309 or 310) | 73. Theodore I (642-49) |
| 32. St. Miltiades (311-14) | 74. St. Martin I (649-55) |
| 33. St. Sylvester I (314-35) | 75. St. Eugene I (655-57) |
| 34. St. Marcus (336) | 76. St. Vitalian (657-72) |
| 35. St. Julius I (337-52) | 77. Adeodatus (II) (672-76) |
| 36. Liberius (352-66) | 78. Donus (676-78) |
| 37. St. Damasus I (366-83) | 79. St. Agatho (678-81) |
| 38. St. Siricius (384-99) | 80. St. Leo II (682-83) |
| 39. St. Anastasius I (399-401) | 81. St. Benedict II (684-85) |
| 40. St. Innocent I (401-17) | 82. John V (685-86) |
| 41. St. Zosimus (417-18) | 83. Conon (686-87) |
| 42. St. Boniface I (418-22) | 84. St. Sergius I (687-701) |
| | 85. John VI (701-05) |

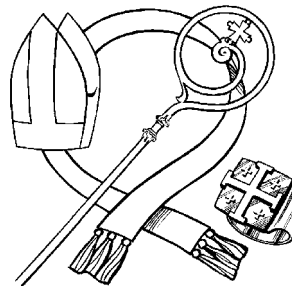
86. John VII (705-07)
87. Sisinnius (708)
88. Constantine (708-15)
89. St. Gregory II (715-31)
90. St. Gregory III (731-41)
91. St. Zachary (741-52)
Stephen II (752) -- Died before being consecrated. Most lists omit him and number his successor as "Stephen II" rather than "III."
92. Stephen II (752-57)
93. St. Paul I (757-67)
94. Stephen III (767-72)
95. Adrian I (772-95)
96. St. Leo III (795-816)
97. Stephen IV (816-17)
98. St. Paschal I (817-24)
99. Eugene II (824-27)
100. Valentine (827)
101. Gregory IV (827-44)
102. Sergius II (844-47)
103. St. Leo IV (847-55)
104. Benedict III (855-58)
105. St. Nicholas I (the Great) (858-67)
106. Adrian II (867-72)
107. John VIII (872-82)
108. Marinus I (882-84)
109. St. Adrian III (884-85)
110. Stephen V (885-91)
111. Formosus (891-96)
112. Boniface VI (896)
113. Stephen VI (896-97)
114. Romanus (897)
115. Theodore II (897)
116. John IX (898-900)
117. Benedict IV (900-03)
118. Leo V (903)
119. Sergius III (904-11)
120. Anastasius III (911-13)
121. Lando (913-14)
122. John X (914-28)
123. Leo VI (928)
124. Stephen VII (929-31)
125. John XI (931-35)
126. Leo VII (936-39)
127. Stephen VIII (939-42)
128. Marinus II (942-46)
129. Agapetus II (946-55)
130. John XII (955-64)
131. Benedict V (964)
132. Leo VIII (964-65)
133. John XIII (965-72)
134. Benedict VI (973-74)
135. Benedict VII (974-83)
136. John XIV (983-84)
137. John XV (985-96)
138. Gregory V (996-99)
139. Sylvester II (999-1003)
140. John XVII (1003)
141. John XVIII (1003-09)
142. Sergius IV (1009-12)
143. Benedict VIII (1012-24)
144. John XIX (1024-32)
145. Benedict IX (1032-44) Benedict IX appears on this list three separate times, because he was twice removed and restored (see below)
146. Sylvester III (1045) -- Considered by some to be an antipope, was deposed
147. Benedict IX (1045), deposed
148. Gregory VI (1045-46), deposed
149. Clement II (1046-47)
150. Benedict IX (1047-48), deposed again, excommunicated
151. Damasus II (1048)
152. St. Leo IX (1049-54)
153. Victor II (1055-57)
154. Stephen IX (1057-58)
155. Nicholas II (1058-61)
156. Alexander II (1061-73)
157. St. Gregory VII (1073-85)
158. Blessed Victor III (1086-87)
159. Blessed Urban II (1088-99), started First Crusade
160. Paschal II (1099-1118)
161. Gelasius II (1118-19)
162. Callistus II (1119-24)
163. Honorius II (1124-30)
164. Innocent II (1130-43)
165. Celestine II (1143-44)
166. Lucius II (1144-45)
167. Blessed Eugene III (1145-53)
168. Anastasius IV (1153-54)
169. Adrian IV (1154-59)
170. Alexander III (1159-81)
171. Lucius III (1181-85)
172. Urban III (1185-87)
173. Gregory VIII (1187)
174. Clement III (1187-91)
175. Celestine III (1191-98)

176. Innocent III (1198-1216)
177. Honorius III (1216-27)
178. Gregory IX (1227-41)
179. Celestine IV (1241)
180. Innocent IV (1243-54)
181. Alexander IV (1254-61)
182. Urban IV (1261-64)
183. Clement IV (1265-68)
184. Blessed Gregory X (1271-76)
185. Blessed Innocent V (1276)
186. Adrian V (1276)
187. John XXI (1276-77)
188. Nicholas III (1277-80)
189. Martin IV (1281-85)
190. Honorius IV (1285-87)
191. Nicholas IV (1288-92)
192. St. Celestine V (1294)
193. Boniface VIII (1294-1303)
194. Blessed Benedict XI (1303-04)
195. Clement V (1305-14)
196. John XXII (1316-34)
197. Benedict XII (1334-42)
198. Clement VI (1342-52)
199. Innocent VI (1352-62)
200. Blessed Urban V (1362-70)
201. Gregory XI (1370-78)
202. Urban VI (1378-89)
203. Boniface IX (1389-1404)
204. Innocent VII (1404-06)
205. Gregory XII (1406-15)
206. Martin V (1417-31)
207. Eugene IV (1431-47)
208. Nicholas V (1447-55)
209. Callistus III (1455-58)
210. Pius II (1458-64)
211. Paul II (1464-71)
212. Sixtus IV (1471-84)
213. Innocent VIII (1484-92)
214. Alexander VI (1492-1503)
215. Pius III (1503)
216. Julius II (1503-13)
217. Leo X (1513-21)
218. Adrian VI (1522-23)
219. Clement VII (1523-34)
220. Paul III (1534-49)
221. Julius III (1550-55)
222. Marcellus II (1555)
223. Paul IV (1555-59)
224. Pius IV (1559-65)
225. St. Pius V (1566-72)
226. Gregory XIII (1572-85)
227. Sixtus V (1585-90)
228. Urban VII (1590)
229. Gregory XIV (1590-91)
230. Innocent IX (1591)
231. Clement VIII (1592-1605)
232. Leo XI (1605)
233. Paul V (1605-21)
234. Gregory XV (1621-23)
235. Urban VIII (1623-44)
236. Innocent X (1644-55)
237. Alexander VII (1655-67)
238. Clement IX (1667-69)
239. Clement X (1670-76)
240. Blessed Innocent XI (1676-89)
241. Alexander VIII (1689-91)
242. Innocent XII (1691-1700)
243. Clement XI (1700-21)
244. Innocent XIII (1721-24)
245. Benedict XIII (1724-30)
246. Clement XII (1730-40)
247. Benedict XIV (1740-58)
248. Clement XIII (1758-69)
249. Clement XIV (1769-74)
250. Pius VI (1775-99)
251. Pius VII (1800-23)
252. Leo XII (1823-29)
253. Pius VIII (1829-30)
254. Gregory XVI (1831-46)
255. Blessed Pius IX (1846-78)
256. Leo XIII (1878-1903)
257. St. Pius X (1903-14)
258. Benedict XV (1914-22)
259. Pius XI (1922-39)
260. Pius XII (1939-58)
261. Blessed John XXIII (1958-63)
262. Paul VI (1963-78)
263. John Paul I (1978)
264. John Paul II (1978-2005)
265. Benedict XVI (2005-2013)
266. Francis (2013-

Appendix 3 — Bishops of the Diocese of Marquette

1. The Most Reverend Fredric Baraga, 1853-1868

Born June 29, 1797—Slovenia
Ordained September 21, 1823—Ljubljana, Slovenia
Consecrated November 1, 1853—Cincinnati
Died January 19, 1868—Marquette
Interred in crypt at St. Peter Cathedral, Marquette



2. The Most Reverend Ignatius Mrak, 1869-1879

Born October 10, 1810—Poelland in Slovenia
Ordained July 1, 1836—Ljubljana, Slovenia
Consecrated February 7, 1869—Cincinnati
Died January 2, 1901—Marquette
Interred in Crypt at St. Peter Cathedral, Marquette
Ignatius Mrak, inspired by the letters of Fr. Baraga, came to the United States in 1845 to be a missionary among the native people.

3. The Most Reverend John Vertin, 1879-1899

Born July 17, 1844—Doblice Parice in Slovenia
Ordained August 31, 1866—Marquette
Consecrated September 14, 1879—Negaunee
Died February 26, 1899—Marquette
Interred in crypt at St. Peter Cathedral, Marquette
John Vertin was the last priest whom Bishop Baraga ordained and the only one he ordained in Marquette.

4. The Most Reverend Fredrick Eis, 1899-1922

Born January 20, 1843—Arbach, Germany
Ordained October 30, 1870—Marquette
Consecrated August 12, 1899—Marquette
Resigned June 27, 1922
Died May 5, 1926—Marquette
Interred in crypt at St. Peter Cathedral, Marquette
Fredrick Eis was the last seminarian accepted by Bishop Baraga.

5. The Most Reverend Henry Paul John Nussbaum, C.P., 1922-1935

Born September 7, 1870—Philadelphia, Pennsylvania
Ordained May 20, 1894—Buenos Aires, Argentina
Consecrated May 20, 1913—Union City, New Jersey
Installed in Marquette—November 14, 1922
Died June 24, 1935

6. The Most Reverend Joseph Casimir Plagens, 1935-1940

Born January 29, 1880—Czeszewo, Poland
Ordained July 5, 1903—Detroit, Michigan
Consecrated September 30, 1924—Detroit, Michigan

Installed in Marquette—November 16, 1935

Transferred to Grand Rapids, Michigan—December 6, 1940

Died March 31, 1943—Grand Rapids, Michigan

Bishop Plagens supervised the construction of the present Cathedral. The large east and west windows commemorating the Kingship of Christ and the Queenship of Mary were his special project. He also designed the cathedra.

7. The Most Reverend Francis Joseph Magner, 1940-1947

Born March 18, 1887—Wilmington, Illinois

Ordained May 17, 1913 in Rome

Consecrated February 24, 1941—Chicago, Illinois

Died June 13, 1947

Interred in crypt at St. Peter Cathedral, Marquette

8. The Most Reverend Thomas Lawrence Noa, 1947-1968

Born December 18, 1892—Iron Mountain, Michigan

Ordained December 23, 1916—Rome

Consecrated March 16, 1946—Grand Rapids, Michigan

Installed in Marquette—August 20, 1947

Retired March 25, 1968

Died March 13, 1977—Marquette

Interred in crypt at St. Peter Cathedral, Marquette

Bishop Noa officially began Bishop Baraga's cause for canonization in 1952.

9. The Most Reverend Charles Salatka, 1968-1977

Born February 26, 1918—Grand Rapids, Michigan

Ordained February 24, 1945—Grand Rapids, Michigan

Consecrated March 6, 1962—Grand Rapids, Michigan

Installed in Marquette—March 25, 1968

Transferred to Oklahoma City, Oklahoma—December 15, 1977

Died March 17, 2003

10. The Most Reverend Mark F. Schmitt, 1978-1992

Born February 14, 1923 in Algoma, Wisconsin

Ordained May 22, 1948 in Green Bay, Wisconsin

Consecrated June 24, 1970—Green Bay, Wisconsin

Installed in Marquette—May 8, 1978

Retired November 11, 1992

Bishop Schmitt was honored as Baraga "Man of the Year" in 1999.

11. The Most Reverend James H. Garland, 1992-2005

Born December 13, 1931—Wilmington, Ohio

Ordained August 15, 1959—Cincinnati, Ohio

Consecrated July 25, 1984—Cincinnati, Ohio

Installed in Marquette—November 11, 1992

Retired—December 13, 2005

Bishop Garland resides in Marquette and continues to serve the diocese in his retirement.

12. The Most Reverend Alexander K. Sample, 2006-2013

Born November 7, 1960—Kalispell, Montana

Ordained June 1, 1990—Marquette

Consecrated January 25, 2006—Marquette

Transferred to Portland in Oregon—January 29, 2013

13. The Most Reverend John F. Doerfler, 2014-

Born November 2, 1964-Appleton Wisconsin

Ordained July 13, 1991

Consecrated February 11, 2014—Marquette

Appendix 4 — Text of Prayers

Sign of the Cross

In the name of the Father
and of the Son
and of the Holy Spirit. Amen.

Glory Be

Glory be to the Father
and to the Son
and to the Holy Spirit,
as it was in the beginning is now,
and ever shall be,
world without end. Amen.

Angel of God (Guardian Angel Prayer)

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.

Our Father

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

Hail Mary

Hail, Mary, full of grace,
the Lord is with thee.
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

Grace before Meals

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

Grace after Meals

We give thee thanks, for all thy benefits,
Almighty God, who live and reign forever.
And may the souls of the faithful departed,
Through the mercy of God, rest in peace.
Amen.

Act of Contrition (Rite of Penance)

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

Act of Contrition (Traditional)

O my God, I am heartily sorry for having
offended Thee, and I detest all my sins
because of thy just punishments, but most
of all because they offend Thee, my God,
who art all good and deserving of all my
love. I firmly resolve with the help of thy
grace to sin no more and to avoid the near
occasion of sin. Amen.

Fatima Prayer

O my Jesus, forgive us our sins, save us from the fires of hell. Lead all souls to heaven, especially those who have most need of thy mercy. Amen.

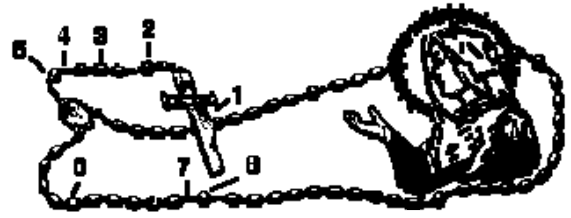
The Apostles' Creed.

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

Hail Holy Queen

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

Rosary



Begin with the Sign of the Cross.

1. Pray the *Apostles' Creed*.
2. Pray the *Our Father*.
3. Pray three *Hail Marys*.
4. Pray the *Glory Be*.
5. Announce the first mystery; then pray the *Our Father*.
6. Pray ten *Hail Marys* while meditating on the Mystery.
7. Pray the *Glory Be*.

After each decade, the *Fatima Prayer* may be prayed. Announce the second mystery; then pray the *Our Father*. Repeat 6 and 7. Continue with the third, fourth and fifth mysteries in the same manner. At the end of the rosary recite the *Hail Holy Queen*, adding:

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

End with the Sign of the Cross.

Mysteries of the Rosary

The Joyful Mysteries

(Prayed on Monday and Saturday)

1. The Annunciation
2. The Visitation
3. The Nativity
4. The Presentation
5. The Finding in Temple

The Luminous Mysteries

(Prayed on Thursday)

1. The Baptism of Jesus
2. The Wedding Feast of Cana
3. The Proclamation of the Kingdom, with the call to Conversion
4. The Transfiguration
5. The Institution of the Eucharist

The Sorrowful Mysteries

(Prayed on Tuesday and Friday)

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

The Glorious Mysteries

(Prayed on Wednesday and Sunday)

1. The Resurrection
2. The Ascension
3. The Decent of the Holy Spirit
4. The Assumption
5. The Coronation of Mary Queen of Heaven and Earth

Act of Faith

O my God, I firmly believe that you are one God in three divine Persons, Father, Son, and Holy Spirit.

I believe that your divine Son became man and died for our sins and that he will come to judge the living and the dead.

I believe these and all the truths which the Holy Catholic Church teaches because you revealed them who are eternal truth and wisdom, who can neither deceive nor be deceived.

In this faith I intend to live and die. Amen.

Act of Hope

O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind, and merciful. In this hope I intend to live and die. Amen.

Act of Love (Charity)

O Lord God, I love you above all things and I love my neighbor for your sake because you are the highest, infinite and perfect good, worthy of all my love. In this love I intend to live and die. Amen.

The Nicene Creed

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord, Jesus Christ, the only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father;

Through him all things were made.

For us men and for our salvation, he came down from heaven,

(All bow) and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate,

he suffered death and was buried, and rose again on the third day

in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son,

Who with the Father and the Son is adored and glorified,

Who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic Church.

I confess one Baptism for the forgiveness of sins and

I look forward to the resurrection of the dead and the life of the world to come.

Amen.

The Angelus

V. The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Spirit.
Hail Mary, ...
V. Behold the handmaid of the Lord.
R. Be it done unto me according to thy word.
Hail Mary, ...
V. And the Word was made flesh.
R. And dwelt among us.
Hail Mary, ...
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.
Let us pray: Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ, thy Son, was made known by the message of an angel, may by his Passion and Cross be brought to the glory of his Resurrection. Through the same Christ, our Lord. Amen.

Divine Mercy Chaplet

(said on rosary beads)

Begin with the Sign of the Cross.

On the first three Hail Mary beads, pray
an Our Father, Hail Mary, and the Apostles' Creed

On the Our Father beads, pray:

Eternal Father, I offer you the Body and Blood, Soul and Divinity of your Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.

On the Hail Mary beads, pray:

For the sake of his sorrowful Passion, have mercy on us and on the whole world.

In conclusion, recite three times:

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

End with the Sign of the Cross.

Prayer of Eternal Rest

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

The Divine Praises

Blessed be God.
Blessed be his holy Name.
Blessed be Jesus Christ,
true God and true Man.
Blessed be the name of Jesus.
Blessed be his most Sacred Heart.
Blessed be his most Precious Blood.
Blessed be Jesus
in the most holy Sacrament of the altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God,
Mary most holy.
Blessed be her holy
and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary,
Virgin and Mother.
Blessed be Saint Joseph,
her most chaste spouse.
Blessed be God in his angels
and in his saints.

Regina Coeli

Queen of heaven, rejoice, alleluia.
The Son whom you merited to bear,
 alleluia,
Has Risen as he said, alleluia.
Rejoice and be glad, O Virgin Mary,
 alleluia!
For the Lord has truly risen, alleluia.

Let us pray:

O God, who through the resurrection of
your Son, our Lord Jesus Christ, did
vouchsafe to give joy to the world;
grant, we beseech you, that through his
Mother, the Virgin Mary, we may obtain
the joys of everlasting life.
Through the same Christ our Lord. Amen.



Prayer to the Holy Spirit

V. Come, Holy Spirit, fill the hearts of
 your faithful
R. And kindle in them the fire of your
 love.
V. Send forth thy Spirit and they shall be
 created.
R. And you shall renew the face of the
 earth.

Let us pray:

O God, by the light of the Holy Spirit
 you have taught the hearts of your
 faithful.
In the same Spirit, help us to know what
 is truly right and to always to rejoice
 in your consolation.
We ask this through Christ, Our Lord.
Amen.

The Magnificat

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

The Memorare

Remember, O most gracious Virgin Mary,
that never was it known that anyone who
fled to thy protection, implored thy help, or
sought thy intercession, was left unaided.
Inspired by this confidence, I fly unto thee,
O Virgins of virgins, my Mother. To thee
do I come, before thee I stand, sinful and
sorrowful. O Mother of the Word
Incarnate, despise not my petitions, but in
thy mercy hear and answer me. Amen.

Novena to the Sacred Heart of Jesus

O Lord Jesus Christ, to your Most Sacred Heart I confide this intention_____.
Please look upon me then do what your love inspires. Let your Sacred Heart decide. I trust you. I place myself at your mercy. Lord Jesus, you will not fail me.

Sacred Heart of Jesus, I trust in you.
Sacred Heart of Jesus, I believe in your love for me. Sacred Heart of Jesus, your kingdom come. Sacred Heart of Jesus, I have asked you for many favors, but I earnestly implore this one. Take it and place it in your Heart. When the Eternal Father looks upon it, he will see it within your Precious Wounds. It will no longer be my prayer, but yours, Jesus. *Sacred Heart of Jesus, I place all my trust in you. Amen.*

Novena to One's Patron Saint

Glorious Saint _____, my patron, you served God in humility and confidence on earth. Now you enjoy the beatific vision in heaven. You persevered till death and gained the crown of eternal life.

Remember now the dangers confusion and anguish that surround me and intercede for me in my needs and troubles, especially_____. Hear my prayer and place it before Jesus through the intercession of his Blessed Mother. Amen.

Litany of Humility

O Jesus! Meek and humble of heart,
hear me.
From the desire of being esteemed,
deliver me dear Jesus.
From the desire of being loved, ...
From the desire of being honored, ...
From the desire of being praised, ...
From the desire of being preferred over others, ...
From the desire of being consulted, ...
From the desire of being approved, ...
From the fear of being humiliated, ...
From the fear of being despised, ...
From the fear of suffering rebukes, ...
From the fear of being forgotten, ...
From the fear of being ridiculed, ...
From the fear of being wronged, ...
From the fear of being suspected, ...

That others may be loved more than I,
Jesus grant me the grace to desire it.
That others may be esteemed more than I,
Jesus grant me the grace to desire it.
That in the opinion of the world, others may increase and that I may decrease,
Jesus grant me the grace to desire it.
That others may be chosen and I set aside,
Jesus grant me the grace to desire it.
That others may be praised and I unnoticed,
Jesus grant me the grace to desire it.
That others may be preferred to me in everything,
Jesus grant me the grace to desire it.
That others become holier than I, provided that I may become as holy as I should,
Jesus grant me the grace to desire it.

Amen.

Litany of the Blessed Virgin Mary

Lord, have mercy, *Christ, have mercy.*

Lord, have mercy; Christ hear us,

Christ, graciously hear us.

God, the Father of heaven,

have mercy on us.

God the Son, the Redeemer of the world,

have mercy on us.

God the Holy Spirit, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary, *pray for us.*

Holy Mother of God, ...

Holy Virgin of virgins, ...

Mother of Christ, ...

Mother of the Church, ...

Mother of divine grace, ...

Mother most pure, ...

Mother most chaste, ...

Mother inviolate, ...

Mother undefiled, ...

Mother most amiable, ...

Mother most admirable, ...

Mother of good counsel, ...

Mother of our Creator, ...

Mother of our Savior, ...

Virgin most prudent, ...

Virgin most venerable, ...

Virgin most renowned, ...

Virgin most powerful, ...

Virgin most merciful, ...

Virgin most faithful, ...

Mirror of justice, ...

Seat of wisdom, ...

Cause of our joy, ...

Spiritual vessel, ...

Vessel of honor, ...

Singular vessel of devotion, ...

Mystical rose, ...

Tower of David, ...

Tower of ivory, ...

House of gold, ...

Ark of the covenant, ...

Gate of heaven, ...

Morning star, ...

Health of the sick, ...

Refuge of sinners, ...

Comforter of the afflicted, ...

Help of Christians, ...

Queen of angels, ...

Queen of patriarchs, ...

Queen of prophets, ...

Queen of apostles, ...

Queen of martyrs, ...

Queen of confessors, ...

Queen of virgins, ...

Queen of saints, ...

Queen conceived without original sin, ...

Queen assumed into heaven, ...

Queen of the most holy Rosary, ...

Queen of families, ...

Queen of peace, ...

Lamb of God, You take away the sins of
the world; *spare us, O Lord.*

Lamb of God, You take away the sins of
the world; *graciously hear us, O Lord.*

Lamb of God, You take away the sins of
the world; *have mercy on us.*

Pray for us, O Holy Mother of God.

*That we may be made worthy of the
promises of Christ.*

*Grant, we beg you, O Lord God, that we
your servants may enjoy lasting health of
mind and body, and by the glorious
intercession of the Blessed Mary, ever
Virgin, be delivered from present sorrow
and enter into the joy of eternal happiness.
Through Christ our Lord. Amen.*

Appendix 5 — Stations of the Cross

Praying the Stations of the Cross (or “Way of the Cross”) is a popular devotion among Catholics. Praying the stations may be done at any time of the liturgical year, but it is most fitting during Lent, when we focus on the reality of what Jesus did for us and prepare to celebrate his resurrection at Easter. The stations involve a series of prayers and meditations on the suffering and death of Jesus.

The person praying the Stations of the Cross moves, figuratively, through fourteen scenes that depict events in Jesus’ Passion on the Friday of his crucifixion. These fourteen scenes are generally depicted on the walls of Catholic churches in the form of artwork, which may be paintings or various forms of sculpture or simply fourteen crosses. They are often numbered with Roman numerals. You will also encounter Stations of the Cross out-of-doors at retreat centers and sometimes along the driveway or pathway into a shrine.

The minimum, essential thing to properly practice this devotion (when you “do the Stations”), is to (1) name and contemplate the scene at each station, and (2) pray a brief, heartfelt prayer. It is also common but not critical to sing one verse of *Stabat Mater Dolorosa* (“At the Cross Her Station Keeping”) while moving from one station to the next.

The traditional fourteen stations are:

- | | |
|-------------------------------------|---|
| 1. Jesus is condemned to death | 8. Jesus speaks to the women of Jerusalem |
| 2. Jesus takes up his Cross | 9. Jesus falls the third time |
| 3. Jesus falls the first time | 10. Jesus is stripped of his garments |
| 4. Jesus meets his Mother | 11. Jesus is nailed to the Cross |
| 5. Simon of Cyrene helps Jesus | 12. Jesus dies on the Cross |
| 6. Veronica wipes the face of Jesus | 13. Jesus is removed from the Cross |
| 7. Jesus falls the second time | 14. Jesus is placed in the tomb |

In current times, a fifteenth station is sometimes added to contemplate Jesus’ resurrection as the source of our salvation.

There are many booklets of different prayers available to assist praying each station, with prayers and themes appropriate for a variety of age groups. The stations can be prayed at home or in church. Most Catholics who pray the Stations of the Cross do so as part of a group during Lent when their parish offers this devotion. A person is also welcome to come into the church when no one is there, walk from station to station as appropriate during the devotion, and pray aloud or silently. The spiritual impact of doing so is outstanding—if the mind and heart truly enter the scene that is depicted.

The Stations is a way to travel a spiritual pilgrimage to the Holy Land, and imagine walking the path along which Jesus actually carried his cross. Tradition asserts that the Blessed Virgin used to visit daily the scenes of Christ’s Passion. St. Jerome speaks of the crowds of pilgrims from all countries that used to visit the holy places in his day, around the year 400.

In the 15th and 16th centuries, the Stations of the Cross began to be depicted in artwork on the walls of churches in Europe for those who could not make a pilgrimage to the Holy Land, and the number of stations for devotion and meditation varied. In some churches more than thirty stations were involved. The particular fourteen stations generally used today have been consistent in Roman Catholic tradition since 1731. Nine of the stations are gospel scenes, and five are from Christian tradition.

Regarding piety and popular devotions, the *Catechism of the Catholic Church* says: “The religious sense of the Christian people has always found expression in various forms of piety surrounding the Church’s sacramental life, such as the Stations of the Cross, the rosary, wearing medals, etc.” (1674)

Vatican Council II, in its *Constitution on Sacred Liturgy* says: “Popular devotions of the Christian people, [that] conform to the laws and norms of the Church, are to be highly recommended Such devotions should ... harmonize with the liturgical seasons. They should be in accord with the sacred liturgy, be in some way derived from it, and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them.” (13)

Appendix 6 — Covenant of Partnership

(To be renewed annually)

Baptism establishes a child in an intimate personal relationship with Jesus. The child becomes one of his disciples and a member of the community of disciples, the Church. At Baptism, parents, the parish community, and the parish's catechists assume together the awesome responsibility to nurture and support the child's growth in this relationship.

Children's Names:

For this reason, we, the undersigned parents/guardians and catechist enter into this covenant of partnership, pledging ourselves:

As Parents/Guardians

- To model the faith we seek to share with the children God has entrusted to us.
- To participate weekly in the parish's Eucharist (the Sunday and Holy Day Masses) with our children.
- To provide opportunities in the home for our children to experience family prayer, the celebration of religious and family traditions, and works of care and service to others.
- To insure that our children regularly attend faith formation classes and other catechetical activities scheduled for them by the parish.
- To participate in parent sessions as required by the parish.
- To be knowledgeable of and make good faith efforts to fulfill the "Expectations of Parents" for my children's grade levels as delineated in the diocesan faith formation curriculum document.
- To cooperate with our children's catechist(s) and maintain open communication with them.

As Catechists

- To model the faith we seek to share with the children entrusted to us.
- To treat each child entrusted to us with reverence and Christian concern.
- To prepare ourselves diligently through study and prayer for each session we teach.
- To communicate in a timely way with parents regarding their child's progress, responsibilities, needs, and accomplishments.
- To seek feedback from parents and be responsive to the needs, concerns, and suggestions they give us.

As Leaders of the Parish Community

- To regard the catechetical ministry as one of the parish's central responsibilities.
- To provide an adequate budget and facilities that will insure a top quality program of catechesis for each child.
- To model the faith we seek to share with the children entrusted to us.
- To help each child feel welcomed and valued as a member of the parish community.
- To plan and celebrate parish liturgy with sensitivity to the needs of all age groups, including children and youth.
- To provide opportunities and activities with sensitivity to the family and its needs.
- To encourage and support the building of a "friendly and caring" parish community.

We enter this covenant freely and with a firm determination to fulfill our responsibilities.

Parent/Guardian: _____ Date _____

Catechist: _____ Date _____

Parish Rep: _____ Date _____

Appendix 7 — Liturgy

Liturgical education is one of the six tasks of catechesis articulated in the *General Directory for Catechesis*. (85) *The National Directory for Catechesis* clearly outlines the relationship between catechesis and liturgy. “Catechesis both precedes the Liturgy and springs from it.... Liturgy itself is inherently catechetical.” (33) As such, it is important to provide for our children a firm grounding in the rich liturgical heritage of the Catholic Church. In an effort to assist catechists some liturgical basics are listed below.

SEVEN SACRAMENTS

Sacraments of Initiation

1. Baptism
2. Confirmation
3. Eucharist

Sacraments of Healing

4. Penance and Reconciliation
5. Anointing of the Sick

Sacraments of Service

6. Holy Orders
7. Matrimony

HOLY DAYS OF OBLIGATION

1. Immaculate Conception (Dec. 8)
2. The Nativity of the Lord (Christmas) (Dec. 25)
3. Mary, Mother of God (Jan. 1)
4. The Ascension of the Lord (7th Sunday of Easter in our diocese)
5. The Assumption of the Blessed Virgin Mary (Aug. 15)
6. All Saints Day (Nov. 1)

LITURGICAL BOOKS

- | | |
|------------------------|----------------------|
| 1. Lectionary | 3. Roman Missal |
| 2. Book of the Gospels | 4. Book of Blessings |

The church has several other liturgical books that are used in specific instances, e.g. Order of Christian Funerals, Rite of Baptism, Rite of Marriage, etc.

SACRED FURNISHINGS, VESSELS, AND VESTMENTS

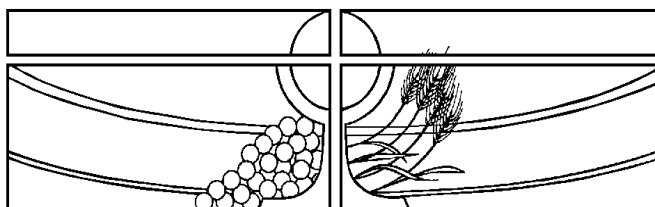
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|-----------------------|--------------------------|
| 1. Alb | 15. Dalmatic |
| 2. Altar | 16. Flagon |
| 3. Altar Cloth | 17. Holy Oils |
| 4. Ambo | 18. Miter |
| 5. Ambry | 19. Monstrance |
| 6. Baptismal Font | 20. Paten |
| 7. Cathedra | 21. Presider's Chair |
| 8. Chasuble | 22. Purificator |
| 9. Chalice | 23. Reconciliation Rooms |
| 10. Ciborium | 24. Sanctuary Lamp |
| 11. Cincture | 25. Stole |
| 12. Corporal | 26. Tabernacle |
| 13. Crosier (Crozier) | |
| 14. Crucifix | |

LITURGICAL YEAR AND COLORS

Season	Time	Color
Advent	Four weeks preceding Christmas	Violet Rose on 3 rd Sunday
Christmas	Christmas Eve through the Baptism of Jesus	White
Ordinary Time	Monday after the Baptism of Jesus to Ash Wednesday	Green
Lent	Ash Wednesday to the Mass of the Lord's Supper (evening of Holy Thursday)	Violet Red on Palm Sunday Rose on 4 th Sunday
Triduum	Mass of the Lord's Supper through Evening Prayer of Easter Sunday	White Red on Good Friday
Easter	Easter Sunday through Pentecost	White Red on Pentecost
Ordinary Time	Monday after Pentecost to first Sunday of Advent	Green

PARTS OF THE MASS

1. Introductory Rites
 - a. Entrance
 - b. Sign of the Cross/Greeting
 - c. Penitential Act
 - d. Gloria
 - e. Collect
2. Liturgy of the Word
 - a. First Reading
 - b. Responsorial Psalm
 - c. Second Reading
 - d. Gospel Acclamation
 - e. Gospel
 - f. Homily
 - g. Profession of Faith—Nicene Creed
 - h. Universal Prayers (Prayer of the Faithful)
3. Liturgy of the Eucharist
 - a. Preparation of the Altar and Gifts
 - b. Prayers over the Offerings
 - c. Eucharistic Prayer
 - d. Communion Rite
 - i. Lord's Prayer
 - ii. Sign of Peace
 - iii. Breaking of the Bread
 - iv. Communion
 - v. Silence/Song of Praise
 - e. Prayer after Communion
4. Concluding Rites
 - a. Greeting
 - b. Blessing
 - c. Dismissal



Appendix 8 — Formulas of Catholic Doctrine

The Two Great Commandments of Love (CCC 2196)

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

The Golden Rule (Mt. 7:12) (CCC 1970)

Do to others as you would have them do to you.

The Theological Virtues (CCC 1841)

1. Faith
2. Hope
3. Charity

The Cardinal Virtues (CCC 1805)

1. Prudence
2. Justice
3. Fortitude
4. Temperance

The Gifts of the Holy Spirit (CCC 1831)

1. Wisdom
2. Understanding
3. Counsel
4. Fortitude
5. Knowledge
6. Piety
7. Fear of the Lord

The Fruits of the Spirit (CCC 1832)

1. Charity
2. Joy
3. Peace
4. Patience
5. Kindness
6. Goodness
7. Generosity
8. Gentleness
9. Faithfulness
10. Modesty
11. Self-control
12. Chastity

Ten Commandments (CCC Part 3, Section 2)

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

The Beatitudes (CCC 1716; Mt. 5:3-12)

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure of heart for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward will be great in heaven.

The Precepts of the Church
(CCC 2042-2043)

1. You shall attend Mass on Sundays and holy days of obligation and remain free from work or activity that could impede the sanctification of such days.
2. You shall confess your sins at least once a year.
3. You shall receive the sacrament of the Eucharist at least during the Easter season.
4. You shall observe the days of fasting and abstinence established by the Church.
5. You shall help to provide for the needs of the Church.

Marks of the Catholic Church
(CCC 811)

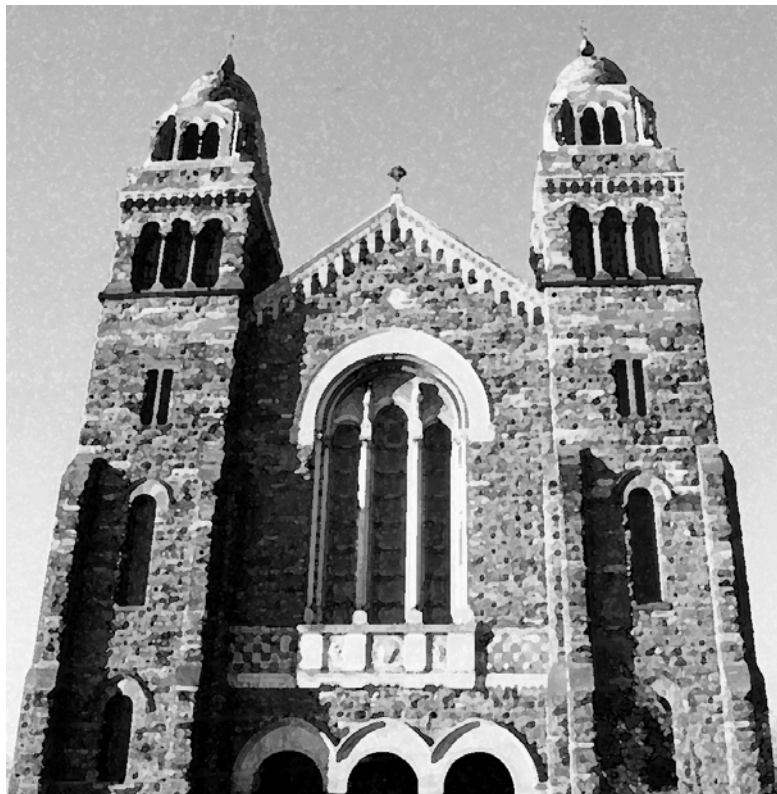
1. One
2. Holy
3. Catholic
4. Apostolic

The Capital Sins (CC 1866)

1. Pride
2. Covetousness
3. Lust
4. Anger
5. Gluttony
6. Envy
7. Sloth

The Four Last Things
(CCC 1020, 1025, 1033, 1040)

1. Death
2. Judgment
3. Hell
4. Heaven



Appendix 9 — Vocations - Our Call to Holiness

Vocation is the call of Christ to all the baptized to follow him by embracing a life of holiness and participating in the mission of the Church to build the kingdom of God. Each person responds to this call specifically: as a priest or deacon, as a vowed religious, to married life, or to single life. “Each leads to a manner of life and specific tasks that are essential to building up the Body of Christ and the reign of God.” (OSV, Catholic Encyclopedia 1319)

SPECIFIC VOCATIONAL CALLINGS

- **PRIEST**—A man ordained through the sacrament of Holy Orders. Priests “are called to holiness of life and an attitude of humility that conforms them to Christ whose priesthood they share.” (*United States Catholic Catechism for Adults*, 265) They serve by teaching, sanctifying and shepherding the People of God in the very person of Jesus Christ, the Head of his Body, the Church.
 - **DIOCESAN PRIEST**—A man ordained for the Church in service to a specific diocese and who ministers under the authority of the bishop of that diocese.
 - **RELIGIOUS PRIEST**—A religious priest belongs to a particular religious community, taking vows according to that community’s constitution. He ministers in service to the Church according to the charism of his community. Examples would be Franciscans, Dominicans, Jesuits, etc.



- **DEACON**—A man ordained by the bishop for ministry in the image of Christ the Servant. They may preside at the sacraments of Baptism and Marriage and also fulfill a liturgical role at the celebration of the Eucharist. They are essentially ministers of the Word, of the liturgy, and of charity and justice
 - **TRANSITIONAL DEACONS**—Those men ordained deacons in preparation for ordination to the priesthood.
 - **PERMANENT DEACONS**—Those men who are ordained to the diaconate for life and not in preparation for the priesthood. Men who are married may be ordained permanent deacons.

- **CONSECRATED LIFE**—A state of Christian life recognized by the Church. Inspired by the Spirit some of the faithful deepen their baptismal consecration through a free and total self-donation to God. It is characterized by the profession of the evangelical counsels of poverty, chastity, and obedience and includes both clerics and laity who seek to strive for the perfection of charity in a permanent form of life.
- **RELIGIOUS LIFE**—One way to live out the Christian life committed to at Baptism. The Religious life is the most well known form of Consecrated Life. The three fundamental characteristics are: religious consecration expressed through the taking of vows to live a life of poverty, chastity, and obedience; living in community with other members of their orders or congregations; and working in a specific ministry of the Church promoting her mission of evangelization.
 - **NUN**—A member of a vowed religious community of consecrated women who live in a monastery committing themselves to silence, contemplation, and prayer.
 - **SISTER**—A woman who is a member of a religious community of consecrated vowed women who serve and minister to the needs of society and the Church.
 - **PRIEST**—A man ordained through the sacrament of Holy Orders who belongs to a particular religious community and takes vows according to that community's constitution. He ministers in service to the Church according to the charism of his community
 - **BROTHER**—A layman who is a member of a religious community of consecrated vowed men who participate in specific ministry in the Church.
 - **MONK**—A member of a vowed religious community of consecrated men who adhere a monastic rule of life.
- **MARRIED LIFE**—An exclusive, permanent and lifelong covenant between a man and a woman in which they commit to care for each other and to procreate and raise children.
- **SINGLE LIFE**—Those who choose to remain single without seeking Holy Orders or taking vows as religious women or men.

For more information on Vocations to the priesthood or the religious life contact:

- ♦ Office of Vocations for the Diocese of Marquette, 800-562-9745 ext 101
- ♦ A Guide to Religious Ministries, www.religiousministries.com

Appendix 10 — Safe Environment

Overview

The Diocese of Marquette is committed to the safety of the children and young people entrusted to our care. The diocese has been found to be in full compliance with the *Charter for the Protection of Children and Young People* as issued by the United States Conference of Catholic Bishops. To ensure this safety, the Diocese of Marquette utilizes a number of programs in our safe environment efforts.

Children in Catholic schools are trained in safe environment using *Child Lures®* Prevention. This comprehensive program trains children in several areas including personal safety, online safety, drug resistance, and school climate.

Children in parish faith formation programs are trained in safe environment utilizing a dual approach: the *Michigan Model* offered in local public schools, and the safe environment components of the *Formation in Christian Chastity* program.

It is our obligation to ensure that any teachings are presented within a Catholic faith context. Therefore, each parish and school will utilize chastity components of the *Formation in Christian Chastity* program developed by the Diocese of Harrisburg. This program relies heavily on parents as the primary educators of their children.

Leadership and oversight of these programs is provided by the Department of Faith Formation & Education. If you have questions contact Greg Gostonski at 227.9125 or 800.562.9745 ext. 125.

Children's Safe Environment Components

<i>Formation in Christian Chastity</i>	<i>Child Lures</i>	<i>Michigan Model</i>
Intended for children in grades K-8 in Catholic schools and parish faith formation programs.	Intended for children in grades K-8 in Catholic schools.	Intended for children in grades K-12 in parish faith formation programs.
Parishes and Catholic schools are responsible for offering sessions.	Catholic schools are responsible for offering sessions.	Parishes are responsible for <u>reporting</u> their faith formation enrollment numbers.
Attendance is expected as part of faith formation.	Attendance is mandatory; however, parents can opt their children out of the program with a signed authorization form.	Lessons are taught in the public schools.

Formation in Christian Chastity **Planning Guide**

PARISH FAITH FORMATION PROGRAMS

Grade 1

For the home:

- Parent Letter with general information
- Information sheet from the Center for Missing and Exploited Children on safety
- General information on God

For the classroom:

Lesson plan on safe environment

Grade 2, 3, 4

For the home:

- Parent letter with general information

Grade 5

For the home:

- Parent letter with three components and recommendations
- Information sheet from Center for Missing and Exploited Children on safety

For the classroom:

- 2 lesson plans for instruction
- Safe environment lesson plan

Grade 6, 7

For the home:

- Parent letter with three components and recommendations

For the classroom:

2 lesson plans for instruction

Grade 8

For the home:

- Parent letter with three components and recommendations

For the classroom:

2 lesson plans for instruction
Safe environment lesson plan

CATHOLIC SCHOOL PROGRAMS

Grade 1

For the home:

- Parent Letter with general information
- Information sheet from the Center for Missing and Exploited Children on safety
- General information on God

Grade 2, 3, 4

For the home:

- Parent letter with general information

Grade 5

For the home:

- Parent letter with three components and recommendations
- Information sheet from Center for Missing and Exploited Children on safety

For the classroom:

- 2 lesson plans for instruction

Grade 6, 7

For the home:

- Parent letter with three components and recommendations

For the classroom:

2 lesson plans for instruction

Grade 8

For the home:

- Parent letter with three components and recommendations

For the classroom:

2 lesson plans for instruction

Note: Catholic Schools utilize Child Lures as their safe environment program

Glossary of Terms for Catechists

The words listed in this glossary do not necessarily provide an all-inclusive list of faith formation terms for grades K–8. The words here are those cited in the learning objective portions of this curriculum document, and the definitions and other references given for the words are intended to aid the catechists in teaching these words to their students. For a definition or explanation of words not included here, and perhaps for a fuller understanding of the words that are here, catechists should refer to a Catholic dictionary or other competent source particularly the United States Bishop's website: www.usccb.org/comm/glossary.shtml

A

Aaron	Brother of Moses. (Ex 4:14, 7:1) Helped Moses lead the Israelites in the desert during the Exodus. Anointed as a Levitical priest. (Ex 28:41, 40:13) Died before reaching the Promised Land. (Nm 20:24-28) Spokesman of the "Aaronic blessing" (Nm 6:24-26) still used today.
Abel	Second son of Adam and Eve. (Gn 4:2) Killed by his brother, Cain. (Gn 4:8)
Abraham	Abram (his original name) was called by God to be head of God's Chosen People. (Gn 12:1-7) Father of Ishmael. (Gn 16:15) God changed his name to Abraham (Gn 17:5) and made the Covenant of Circumcision with him. (Gn 17:10) Father of Isaac. (Gn 21:2-3) Abraham was tested by God, and because Abraham trusted and obeyed God completely he was greatly rewarded. (Gn 22:16-18)
Absolution	That part of the Sacrament of Penance and Reconciliation in which the priest or bishop, using the power entrusted to the Church by Christ, pardons the sin(s) of the penitent.
Acts of the Apostles	Acts of the Apostles, a book of the New Testament. Written by St. Luke (author of the <i>Gospel According to Luke</i>), telling of the early work of the apostles and the growth of the Christian community.
actual grace	Temporary supernatural intervention in our lives by God to enlighten the mind or strengthen the will to perform supernatural actions that lead us to heaven. Actual grace is therefore a <i>transient divine assistance</i> to enable us to obtain, retain, or grow in sanctifying grace (the life of God). When a person receives actual grace, they have a sense that God is truly intervening and helping them through some challenge.

Adam	The first man, created by God (Gn 1:26-27, 2:7) in his image and likeness. Husband of Eve, father of Cain, Abel, and Seth and other sons and daughters. (Gn 5:4) Adam and Eve committed the original sin. (Gn 3:6)
Adoration	A specific act of worshiping or honoring someone or something as divine. Acknowledging God as God, the Lord and Master of everything that exists. Through worship and prayer, we give to God the adoration which is the first act of the virtue of religion. Christians reserve the act of adoration exclusively for God.
Advent	The liturgical season of four weeks immediately before Christmas preparing to celebrate the Nativity of Christ. The spiritual preparation during this period is penitential in nature, hence the liturgical color is purple.
age of reason	The time of life (the person's age) when a person is assumed to be morally responsible on their own and fully able to distinguish between right and wrong. It is generally held by the Church to be "the end of the seventh year," i.e., when a child becomes seven years old. In individual cases, it could be earlier or later.
Agnus Dei	"Lamb of God" in Latin. The Latin version is sometimes sung in the Mass in place of singing an English version of the "Lamb of God." These words occur during the fraction rite (the priest's breaking of the bread) immediately prior to Holy Communion.
Alb	A full length white vestment worn at Mass and in other liturgical rites. It is often secured around the waist with a cincture. It reminds us of our baptism and symbolizes the purity of the soul with which we should participate in the Mass. An alb is worn by bishops, priests, deacons, and duly instituted acolytes. Altar servers generally wear either an alb or a cassock and surplice.
All Saints Day	A Holy Day of Obligation celebrated on November 1 in honor of all persons who lived exceptionally virtuous lives and whose souls are now in heaven where they participate in the heavenly liturgy.
altar	The sacred table used only for offering the Holy Sacrifice of the Mass. Before new altars are used, they are typically dedicated for their special purpose by a bishop. One or more relics of saints are commonly set into the altar.
altar cloth	The linen cloth used to cover the altar during the celebration of Mass.
ambo	A desk or lectern used in the Mass to support a book in a convenient position for a standing reader of the Gospel, etc.

ambry	A niche or cupboard in a church where the holy oils (Oil of the Catechumens, Oil of the Sick, and Sacred Chrism) are stored.
angel	A heavenly, immortal spirit with intelligence and free will, created by God who serves God. An angel has no body and often serves as a messenger to humans. For example, the angel Gabriel announced the Incarnation to the Virgin Mary. The Church celebrates in particular St. Michael, St. Gabriel, St. Raphael, and the guardian angels. Catholics should see themselves as sharing by faith in the blessed company of angels and men united in God.
Annunciation	The feast, observed annually on March 25, when the angel Gabriel announced to the Virgin Mary that she was to be the Mother of God.
Anointing of the Sick	A sacrament of healing. One of the seven sacraments instituted by Christ. This sacrament is administered by a priest or bishop (not by a deacon) to a baptized Catholic person who begins to be in danger of death because of illness or old age. (Cf. canon 844)
Apocalypse	Another name for the Book of Revelation; the last book in the Bible.
apostles	Specifically refers to the original twelve men chosen by Jesus. They were ordained priests by Jesus at the Last Supper and sent by him to preach the gospel. The word "apostle" literally means "one who is sent." After Pentecost, the apostles taught others what Jesus had taught them and were the early leaders of the Church. Mt 28:19-20. St. Paul, dramatically converted by Jesus to believe in him (Acts 9:1-19), was also sent by Christ to preach the gospel. Paul appropriately referred to himself as an apostle of Christ.
Apostles' Creed	A formula statement of belief, in twelve articles, containing the fundamental doctrines of Christianity, whose authorship tradition ascribes to the Apostles. "I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ..."
apostolic succession	The handing on of apostolic preaching and authority from the Apostles to their successors, the bishops, through the laying on of hands. Christ entrusted his power of sanctifying to his apostles, and by the power of the Holy Spirit this power of sanctifying has been passed on in turn to each of their successors, down to the present day bishops of the Catholic Church through the sacrament of Holy Orders.
Ascension	Christ's going up to heaven forty days after his resurrection from the dead. Mark 16:19; Luke 24:51; Acts 1:6-11.
Assembly	The people gathered together at Mass.

Assumption of the Blessed Virgin Mary	As defined by Pope Pius XII in 1950, this dogma declares that "Mary, the immaculate perpetually Virgin Mother of God, after the completion of her earthly life, was assumed body and soul into the glory of heaven."
atonement	Reparation for an offense. Applied to Christ the Redeemer who, through his suffering and death, rendered vicarious atonement to God for the sins of the whole human race.

B

Baptism	First of the seven sacraments and first Sacrament of Initiation into the Body of Christ, the Church. Through this sacrament, administered by a bishop, priest, or deacon, the recipient is cleansed of all sin and reborn and sanctified in Christ to everlasting life. Baptism is a rebirth in the Spirit, by water and the word of God. It is worthy of personal celebration each year, just as we celebrate our physical birthdays.
Beatitudes	In a general sense, beatitude is a state of bliss. In particular, beatitude refers to any of the declarations made by Jesus in the Sermon on the Mount (Mt 5:3-12) beginning "Blessed are...." These are Jesus' teachings on the meaning of and way to true happiness.
Benediction	Benediction of the Blessed Sacrament is a Eucharistic devotion. It includes a period of praise, meditation, and adoration by everyone present. The priest or deacon blesses the people in the form of a cross with the raised monstrance containing the Blessed Sacrament, hence Benediction is truly a blessing by our Lord Jesus Christ himself.
Bethlehem	Bethlehem, called Ephrathah to designate it as the birthplace of King David, is one of the oldest towns in Palestine, twelve miles southeast of Jerusalem. This is where Jesus was born of the Virgin Mary. In Hebrew, "beth lechem" means house of bread.
Bible	The collection of Sacred Scriptures of Christians comprising the Old and New Testaments. It is believed to be the authentic, inspired record of the revelation made to mankind by God about himself and his will for men. The Council of Hippo in 393 A.D. first determined which books were to be included in the Bible. The Council of Trent in 1546 formally canonized (listed) the books of the Old and New Testament. It is a matter of faith for all Catholics to believe that all passages of all books of the Bible are equally inspired by God.

bishop	A successor of the Apostles who has received the fullness of Christ's priesthood. Bishops are appointed by the Holy See and consecrated by another bishop by the imposition of hands.
Blessed Mother	The title given to Mary, the Mother of Jesus Christ. She stood beneath the cross on Calvary and was placed in the care of the Apostle John, being told, "Behold your son." She is our spiritual Mother and Mother of the Church.
blessing	Blessings are signs that have God's word as their basis and that are celebrated from motives of faith. They are signs perceptible to the senses and are intended to foster an increase in human sanctification. The outward signs or gestures typically employed with a blessing are one or more of the following: outstretching of arms; raising or joining of the hands; the laying on of hands; the sign of the cross; sprinkling with holy water; and incensation.
Blood of Christ	The human blood which Jesus had on earth and which is sacramentally present in the Eucharist under the appearance of wine.
Body of Christ	(1) The human body which Jesus had on earth and which is now glorified in heaven. (2) This same Body and Blood, together with the soul and divinity, of our Lord Jesus Christ are sacramentally present in the Eucharist under the appearances of bread and wine. (3) The Church is called the (mystical) Body of Christ.

C

Cain	First son of Adam and Eve. (Gn 4:1) Killed his brother, Abel (Gn 4:8) and was penalized by God. (Gn 4:11-12)
Cana	A city of Galilee approximately eight miles north of Nazareth. In John's Gospel, it was at a wedding in Cana that Jesus worked his first miracle—that of turning water into wine. (Jn 2:1-11) Also, Nathanael (Jn 1:45-51), identified by many scholars as the Apostle Bartholomew, was from Cana. (Jn 21:2)
cardinal	A cardinal is a bishop appointed by the pope to assist and advise the pope in the government of the Church. Cardinals wear a specially designed red hat and cassock. Cardinals rank next to the pope in terms of hierarchy, and they are the ones to elect a new pope when this is necessary.

Cardinal Virtues	Four human virtues that play a pivotal role in the lives of the faithful. Because of their importance among all other virtues, they are called Cardinal Virtues. The Cardinal Virtues are fortitude, justice, prudence, and temperance.
Cathedra	The chair of the bishop, located in the cathedral, which symbolizes the bishop's teaching and governing authority over the flock of the diocese.
Catholic	(1) A member of the Roman Catholic Church, as distinct from a member of a Protestant church. (2) When used as an adjective, the word Catholic serves as a pointer to the Roman Catholic Church. (For example, "The author of this book has a clear Catholic message.") (3) When written with a small 'c' the word catholic means universal. Thus being catholic is one of the marks of the Church, taken from the Nicene Creed. The Church is catholic both because she possesses the fullness of Christ's presence, and because she has been sent out by Christ on a mission to the whole human race.
chalice	The cup-shaped sacred vessel or goblet used at Mass to contain the Precious Blood of Christ.
Chaplet	As a physical thing, a chaplet is literally "a string of beads." Rosary beads, for instance, are a form of chaplet. As a devotion or prayer, the chaplet is an intercessory prayer or set of prayers. For example, see the prayers for the Divine Mercy Chaplet in Error! Reference source not found. In a vision to St. Maria Faustina Kowalska in 1935, the Lord revealed a powerful prayer that he wanted everyone to say—The Chaplet of Divine Mercy—and he promised extraordinary graces to those who would recite it.
Charity	The infused supernatural, theological virtue by which a person loves God above all things for his own sake, and loves others for God's sake. It is a virtue based on divine faith or in belief in God's revealed truth, and it is not acquired by mere human effort. It is infused by God.
chastity	The moral virtue which provides for the successful integration of sexuality within the person. It involves self-discipline and control of passions, and it includes purity in conduct and intention. To understand offenses against chastity, refer to the <i>Catechism of the Catholic Church</i> , 2351–59.
chasuble	The sleeveless outer vestment worn by the priest at Mass. It symbolizes the yoke of Christ and signifies charity. Chasubles are generally made of rich materials and decorated with appropriate symbols. The color of the chasuble material corresponds to the liturgical season of the year.

child of God	By Baptism, a person is reborn in the Spirit through water and the power of the Holy Spirit. God becomes our spiritual father, and we become the adopted children of God. As a child of God, each member of the faithful is part of God's family.
Chosen People	The descendants of Abraham, Isaac, and Jacob are referred to as the Chosen People. These descendants are the people whom God led out of slavery in Egypt during the Exodus and to whom he gave the Promised Land. They became the 'Israelites,' named after 'Israel,' the name God gave to Jacob. (Gn 32:29) God intended that the Chosen People act as his first-born, to be an example to all the other nations (peoples) of the world.
Chrism	Perfumed oil, consecrated by the bishop annually at the Chrism Mass. Chrism signifies the gift of the Holy Spirit. It is used in the Sacraments of Baptism, Confirmation, and Holy Orders.
Christ	The "anointed one of God." The word Christ is not Jesus' last name but a title indicating he was God's anointed or chosen one. He was the Messiah. Jesus is "the Christ."
Christian	Any person who has been anointed through the gift of the Holy Spirit in Baptism. Christians are followers of Christ, members of the Christian Church. Conversely, a person who has not been validly baptized is not a Christian.
Christmas	The feast of the Nativity, the birth of Jesus. Celebrated each year on December 25 th .
Church	Church, with a capital 'C', is the people that God gathers (assembles) in the whole world through Christ. As a group, a body, all Christians comprise the universal community of believers and are the Church in the largest sense. "This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him." (<i>Lumen Gentium</i> , #8) "Bishops are the visible source and foundation of unity in their own particular Churches." (<i>Lumen Gentium</i> , #23)
church	The building in which we worship is called a church (small 'c').
ciborium	A sacred vessel shaped as a large cup of precious metal with a cover of the same material that contains the consecrated small hosts. Similar in shape to a chalice but generally larger and distinguished from the chalice by having its own cover.
cincture	The cord used around the waist as a belt to gird the alb. It symbolizes the virtues of chastity and continence required of the priest.

Clergy	Those men specially ordained for Divine Service as deacons, priests, or bishops.
colors, liturgical	<p>The standard liturgical colors are white, red, purple, and green. Vestments made from gold cloth may be substituted on special occasions in place of white, red, and green vestments. Black vestments are optional for funeral liturgies. Rose vestments are permitted on the Third Sunday of Advent and the Fourth Sunday of Lent.</p> <p>White symbolizes innocence and triumph. Red is the color of blood. Purple is a symbol of penance and expiation. Green, the color of budding and living vegetation, is the symbol of hope.</p>
commandment	A norm of moral and/or religious action. A directive by competent authority. Any of the Ten Commandments (laws) given to Moses by God. Jesus summarized all of the commandments in the twofold command to love God and love our neighbor as ourselves.
commission, sins of	Choosing to do something that we should not do. The sin occurs by committing the act, saying the words, or deliberately thinking evil thoughts.
communal prayer	A group prayer, particularly a liturgical prayer such as the Mass or Liturgy of the Hours prayed in common by several people. A communal penance service leading to individual receipt of the Sacrament of Penance and Reconciliation is also a communal prayer event.
Communion of Saints	The unity and cooperation of the members of the Church on earth with those in heaven and those in purgatory. The faithful on earth are in communion with each other by professing the same faith, obeying the same authority, and assisting each other with their prayers and good works. They are in communion with the saints in heaven by honoring them as glorified members of the Church, invoking their prayers and aid, and striving to imitate their virtues. They are in communion with the souls in purgatory by helping them by their prayers and good works.
Communion, Holy	The reception of the Body and Blood of Christ in the Sacrament of the Eucharist. A person's First Holy Communion (first receipt of this sacrament), after Baptism and along with Confirmation, completes their initiation into the Church, cf. Eucharist.
confession	See Penance and Reconciliation. Telling one's sins to a priest.

Confirmation	A Sacrament of Initiation. One of the Seven Sacraments instituted by Christ. This sacrament, administered by a priest or bishop (not by a deacon), completes the grace of Baptism by a special outpouring of the gifts of the Holy Spirit, which "confirm" the baptized in union with Christ.
conscience	The interior voice of a human being that, when formed through prayer, study of Church teachings, reflection, and humility, is capable of discerning moral good. Conscience is an operation of the intellect, which applies its knowledge to a specific moral situation. In other words, we know something is right or wrong not because we feel that it is or that we want it to be right or wrong. Our minds objectively recognize right or wrong because our inner voice gives us the criteria for discerning.
consecrated life	A life dedicated to the service of God, especially by profession of the evangelical counsels of chastity, poverty, and obedience.
consecration	The power of the Holy Spirit changing the bread and wine into the Body and Blood of Christ at Mass during the Eucharistic Prayer, when the priest uses the same words that Christ used at the Last Supper.
consequences	The results or effect of behavior. The penalty imposed by God because of sin.
contemplation	The form of prayer which looks at God by contemplating and adoring his attributes more than by asking him for favors (supplication) or thanking him for graces received (praise and thanksgiving).
Contrition	The act or virtue of sorrow for one's sins. There must also be a determination not to sin again and to take action to overcome sin.
corporal	A square white linen cloth on which the paten with large host and the chalice are placed during Mass. It is also used under the monstrance at Benediction or under the Blessed Sacrament at any time.
corporal works of mercy	The seven practices of charity based on Christ's prediction of the Last Judgment (Mt 25:35-36) that will determine each person's final destiny. They are: feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, visit those in prison, and bury the dead.
Covenant	In the Old Testament, an agreement between God and Israel in which God promised protection to the Chosen People in return for exclusive loyalty. A covenant is a sworn promise between two parties and has the effect of forming a permanent bond of kinship between the parties. If one of the parties breaks the covenant, there are dire consequences.

Creation	The production of material and spiritual things in their whole substance, done by God. He creates out of nothing both because he starts with no pre-existing matter and because he parts with nothing of his own being diminished in the act of creation.
Creator	God is the one who created. He said, "Let there be light," and there was light. (Gn 1)
Creed	A brief, normative summary statement or profession of Christian faith. A statement of belief. Examples: the Apostles' Creed and the Nicene Creed.
credence table	A small table where the sacred vessels are placed before and after their use on the altar. The bread and wine are also placed there before Mass if they are not to be carried to altar in procession at the time of the collection.
crozier (crozier)	A pastoral staff presented to a bishop at his ordination, which signifies his duty of guiding and governing the particular Church entrusted to him.
Crucifix	A cross with an image or figure (corpus) of the crucified Christ attached to it.

D

dalmatic	The outer vestment with sleeves worn by the deacon at Mass. It symbolizes the joy and happiness that are the fruit of dedication to God. The color of the dalmatic material corresponds to the liturgical season of the year. Ideally, the color and design of the dalmatic match those of the priest's chasuble.
David	Hebrew king who ruled 1000 – 961 B.C. A shepherd boy, he was the son of Jesse. He killed Goliath with a sling and stone. (1 Sm 17) He became king of both Judah and Israel for a period of forty years. (2 Sm 5:4-5)

deacon	A man ordained by the bishop (receiving the sacrament of Holy Orders) to the service of the Church's ministry. His duties may include preaching, the conferral of baptism, performance of marriage, administration of parishes, service to the community, etc. Transitional deacons are unmarried men preparing to become priests. Permanent deacons may be married or unmarried men, with no intention of being subsequently ordained as priests.
Death	<p>Death is the cessation of bodily functions of a human being through the departure of the soul. Only the body dies when separated from its principle of life, which is the soul.</p> <p>Death is also the end of the time of human probation or testing of one's loyalty to God. After the moment of death, there is no further possibility of merit or demerit.</p>
Deuteronomy	The fifth book of the Bible and the final book of the Pentateuch. Deuteronomy is written as a series of discourses by Moses near the end of his life in which he exhorts, corrects, and threatens his people. He partially repeats, completes, and explains the Law proclaimed forty years previous on Mount Sinai. Moses' intention is to enforce among the Israelites the Lord's claim to their obedience, loyalty, and love. Moses does not get to enter the Promised Land, but the Lord allowed him to gaze upon the Land from the top of Mount Nebo east of the Jordan opposite Jericho. (Dt 34:4-5)
Devil	A fallen angel who sinned against God by refusing to accept his reign. The chief of the fallen angels is Satan, or simply "the devil." The other fallen angels may be referred to as devils or demons.
devotion(s)	A religious practice or exercise other than the regular corporate worship of a congregation or assembly. With Mass as the regular form of worship for Catholics, praying the Stations of the Cross together at church, for example, would be a devotion. Similarly, a group of the faithful praying the Rosary together before Mass would be a Marian devotion.
diocese	The territorial jurisdiction of a bishop. All of the Upper Peninsula of Michigan, for example, comprises the Diocese of Marquette.
Disciple	A person who accepts, practices, and helps spread the teachings of another. A disciple of Jesus follows (lives out) his teachings and makes an effort to teach others to do the same, by word and example.
disposes	Gives us a tendency toward something. For example, we become disposed (become inclined) to sin more and more if our venial sins grow or increase in number.

disposition, proper	The qualifying condition for receiving Holy Communion is “to have the proper disposition.” To have the proper disposition, one must be a Catholic and have the correct attitude, mood, and intention <i>and</i> not be in the state of mortal sin.
divine	Of, relating to, or proceeding directly from God. Directed toward God, as in “divine worship.”
Divine Office	Another term for Liturgy of the Hours. (See below.)

E

Easter	The greatest and oldest Christian feast, which celebrates Christ's Resurrection from the dead. It is the "Great Sunday." It is celebrated with great joy and solemnity.
Easter duty	The third precept of the Church, obligatory in nature, states: "You shall receive the sacrament of the Eucharist at least during the Easter season." (See <i>Catechism of the Catholic Church</i> , no. 2042, and canon 920 of the <i>Code of Canon Law</i> .) <i>The Easter <u>season</u> consists of the fifty days from Easter Sunday to Pentecost.</i>
Easter Vigil	The Easter Vigil is the vigil Mass on Holy Saturday night before Easter Sunday. It is the "mother of all vigils" (Sacramentary, p. 187), with a new fire, candles, and nine readings. It is celebrated with the greatest solemnity possible. Catechumens who have completed the R.C.I.A. process receive the Sacraments of Initiation (Baptism, Confirmation, and First Holy Communion) and become members of the Church at the Easter Vigil.
Elijah	<p>Elijah is one of the most important Old Testament prophets. His name means "Yahweh is my God." He was the successful leader in the struggle to preserve the worship of Yahweh against the Canaanite religion. (See 1 Kgs 17 through 2 Kgs 2:14) Elijah, in a sense, is a "speaking" prophet, as there is no book of Scripture written by him.</p> <p>In the New Testament, Elijah appears with Moses at Jesus' Transfiguration. (Lk 9:30-31) Jesus refers to John the Baptist as having the spirit of Elijah, "the one who is to come." (Mt 11:14)</p>

Epistle	One of the various letters included as a book in the New Testament. There are 13 letters identified by the name of the particular church or individual to which they were written, for example, <i>The Letter to the Ephesians</i> . These letters are all attributed to Saint Paul. There are seven other letters identified by the author's name, which were written to general audiences, for example, <i>The Letter of James</i> . One epistle (letter) is by an unknown author and is addressed <i>to the Hebrews</i> . The Book of Revelation (Rv 1:4–3:22) contains “Letters to the Churches of Asia,” but the overall book is not generally thought of as an epistle in the same way as are Paul's letters.
Eucharist	The ritual, sacramental action of praise and thanksgiving to God, which constitutes the principal Christian liturgical celebration of and communion in the Paschal Mystery of Christ. One of the Seven Sacraments. A person's First Holy Communion (first receipt of this sacrament), after Baptism and along with Confirmation, completes their initiation into the Church.
Eucharistic Adoration	Adoration of the Blessed Sacrament, which entails spending time in prayer, either kneeling or sitting, in front of the tabernacle or in front of a monstrance containing the Body of Christ (the consecrated host) and being present to Jesus, physically, mentally, and spiritually.
Evangelist	One who evangelizes. In particular, the term “Evangelist” is used to designate a writer of any of the four Gospels.
evangelization	The proclamation of Christ and his Gospel by word and deed in fulfillment of Christ's command to go and make disciples. Evangelization is the primary mission of the Church.
Eve	The first woman, created by God (Gn 1:26-27, 2:21-23) in his image and likeness. Wife of Adam, mother of Cain, Abel, and Seth. (Gn 4:25) Adam and Eve committed the original sin. (Gn 3:6)
evil	The opposite or absence of good. Moral evil results from the free choice to sin, an ability given to both mankind and angels.
examination of conscience	A person's self-reflection and mental review of his/her words and deeds to see how they might have offended God. This examination should be conducted prayerfully and carefully. An examination of conscience should precede every celebration of the Sacrament of Penance and Reconciliation.

Exodus	(1) The departure of the Israelites from Egypt. (2) The second book of the Bible, a book of the Pentateuch. Exodus tells of the oppression of the Israelites in Egypt and their deliverance by God through Moses who lead them through the wilderness and to Mt. Sinai where they entered into a covenant with God.
Ezekiel	A major prophet, the first prophet to receive the call to prophesy outside of the Holy Land. (He was in Babylon during the Babylonian Exile.) Ezekiel's text is filled with vast imagery, and student's may find Ez 37:1-14 especially interesting—this expresses Ezekiel's firm belief in a forthcoming restoration, Israel rising to new life from the graveyard of Babylon. ”

F

faith	A gift from God (the first of the theological virtues) and a personal act by which we give personal adherence to God. Through faith we freely assent to the whole truth God has revealed.
faithful	The baptized people, members of the Church.
fast	To deliberately refrain from eating and drinking for a significant period of time as an expression of penance. We do this in order to discipline ourselves and, perhaps, to offer whatever suffering is experienced for the benefit of others.
fast, Eucharistic	To refrain from eating or drinking for at least one hour prior to receiving Holy Communion. Water and medicine do not break this fast. A person who has not kept this fast should not receive Holy Communion.
fear of the Lord	Profound reverence and awe toward God. It does <i>not</i> mean to be afraid of God! The fear of God consists wholly in love, and perfect love of God brings our fear (awe and reverence) of him to its perfection.
feast	A celebration. In the Church, a “feast” does not involve a large meal with guests and dessert and all the trimmings. Rather, for example, the Feast of St. Patrick means the day (March 17) on which we celebrate and honor this great saint. “Feast” also indicates the rank of liturgical celebrations within the three-tiered hierarchy: solemnity, feast, and memorial.

font, baptismal	The receptacle for baptismal water. It may be as simple as a bowl on a wooden stand or as elaborate as a structure large enough for baptism by total immersion of the person being baptized. The baptismal font is the place for conducting the principal portion of the Sacrament of Baptism.
free will	The God-given freedom of humans to make choices that are not determined by prior causes or by divine intervention.
fruits of the Holy Spirit	The perfections that the Holy Spirit forms in each human being as our “first fruits” of eternal glory. The tradition of the Church identifies twelve fruits of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.
funeral Mass	The Mass offered for a deceased person. It is the second part of the Church’s funeral liturgy: (1) funeral vigil, (2) funeral Mass, and (3) interment in a cemetery. The funeral Mass is for the benefit of the deceased’s soul; it is also for the benefit of loved ones and friends of the deceased who are still living, in that it can bring great comfort and consolation.

G

Genesis	The first book of the Bible, a book of the Pentateuch. Genesis tells the stories of creation (Adam and Eve), Noah, Abraham and Sarah, Isaac, Esau, Jacob, Jacob's (Israel's) twelve sons (who become the heads of the twelve tribes of Israel), Joseph's being sold into slavery and rising to power in Egypt, and the migration of Jacob's (Israel's) entire family to Egypt.
genuflect	To bend the knee, touching it to the floor or ground as a sign of worship. Catholics genuflect on the right knee to Jesus present in the tabernacle or in the monstrance.
gifts	The elements of bread and wine brought forward by the people at Mass. If a monetary collection is taken up at the Mass, it too may be brought forward along with the other gifts.
gifts of the Holy Spirit	Permanent dispositions received by being baptized and confirmed in the Holy Spirit. These gifts enable us to be obedient to the guidance of the Holy Spirit. The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. (See “fear of the Lord” above.)

glorified body	The human body after its resurrection from the dead and reunion with the soul, which beholds the vision of God. This vision is the source of the body's glorification. (1 Cor 15:42-44)
God	The supreme being who is, was, and always will be. The creator of all things, both seen and unseen. One in being yet three Persons: Father, Son, and Holy Spirit. The source of our salvation and loving Father of all people.
God the Father	The first Person of the Holy Trinity.
God the Holy Spirit	The third Person of the Holy Trinity; the personal love of the Father and Son for each other. Also called the Paraclete (Advocate). See "Holy Spirit" below.
God the Son	The second Person of the Holy Trinity—Jesus. Word of God incarnate. Messiah, Redeemer, and Savior of all.
Golden Rule	"Do to others whatever you would have them do to you." (Mt 7:12) This saying, known since the 18 th century as the "Golden Rule," is found in both pagan and Jewish sources, both earlier and later than the Gospel. Over 20 other religions have a teaching equivalent to the Golden Rule, including Buddhism, Judaism, Confucianism, Hinduism, Islam, and Shinto.
Good Friday	The Friday before Easter Sunday, a day of fast and abstinence. It is the Friday of our Lord's Passion and death, which he suffered for our benefit, hence it is called "Good" Friday. Mass is not celebrated. Instead, a special service is celebrated in the afternoon consisting of Liturgy of the Word (including a proclamation of the Lord's Passion), veneration of the cross, and Holy Communion.
Gospel	A genre or category of New Testament Scripture; "good news." Capitalized when referring to or used in the name of one of the four Gospels, i.e., the Gospel according to Mark.
gossip	Idle talk, especially about others. The morality of gossip is determined by the degree to which time is wasted in useless conversation, by the failure in justice or charity committed against others, and by the damage done to people's reputation by those who gossip.
grace	God's free gift to us that enables us to respond to our calling by him to be his adopted children. See also "sanctifying grace" and "actual grace" in this glossary.

Great Commandment	In Jesus' own words, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself." (Mt 22:37-39)
guardian angel	Each person has an angel assigned to watch over them and intercede for them—their guardian angel. (Mt 18:10) "Beside each believer stands an angel as protector and shepherd leading him to life." (St. Basil)

H

Healing, Sacraments of	A collective term to illustrate the nature of the Sacraments of Anointing of the Sick and of Penance and Reconciliation.
heaven	Eternal life with God. Heaven is the state of supreme and definitive happiness. The Apostles' Creed professes that God is "Creator of heaven and earth." This profession includes all that is seen and unseen. Heaven can designate both the firmament and God's own "place" — "Our Father, who art in heaven," It is not a physical place, as we think of places on earth.
hell	Eternal life without God. The state of definitive self-exclusion from communion with God and the blessed; the state of being reserved for those who refuse by their own choice to believe in God and to be converted from sin, even to the end of their lives.
holiness	All Christians are called to the fullness of Christian life and to the perfection of charity. All are called to holiness. "Be perfect, as your heavenly Father is perfect." The lives of saints show us lives of holiness.
holy	Sacred, commanding absolute devotion. Spiritually pure.
Holy Days of Obligation	Feast days to be observed by attendance at Mass and rest as far as possible from unnecessary work.
Holy Family	The Holy Family consists of Our Lord Jesus Christ, his Blessed Mother, and his foster father St. Joseph. Since their household was one of perfect harmony and unity, it should be the model for every Christian home.
Holy Land	A name given to the geographic area that witnessed the life, death, and resurrection of Christ.

holy oils	Holy oils are the three oils blessed and consecrated by the bishop at the Chrism Mass, then distributed to each parish and mission in the diocese for sacramental use by the local pastor throughout the year. The three holy oils are the Oil of Catechumens, Oil of the Infirm, and Sacred Chrism. As appropriate to the particular rite, the oils are used in the sacraments of Baptism, Confirmation, Anointing of the Sick, and Holy Orders. A bishop also uses Sacred Chrism in dedicating a church or a new altar.
Holy Orders	A sacrament of service. One of the Seven Sacraments instituted by Christ. Holy Orders is the sacrament of ministry by which the mission entrusted by Christ to his Apostles continues to be exercised in the Church by the laying on of hands. The three distinct orders are deacon, priest, and bishop. All three confer a permanent, sacramental character on the man called to receive this sacrament. Only a bishop can administer (confer) this sacrament.
Holy Spirit	The third person of the Blessed Trinity, who is distinct from the Father and the Son but one in being, coequal, and coeternal with them because, like them, he is in the fullest sense God. He is symbolized by a dove, because it was in this form that he descended visibly upon Christ in the Jordan. (Mark 1:10)
Holy Thursday	Also called Maundy Thursday, the anniversary of the Last Supper, when Christ instituted the Eucharist, the Sacrifice of the Mass, and the sacrament of the priesthood. The Easter Triduum begins with the Evening Mass of the Lord's Supper on Holy Thursday.
holy water	A sacramental, blessed by a priest or deacon, invoking God's blessing on all who use it. Holy water is a symbol of spiritual cleansing, and its use is advised in moments of physical danger or temptation.
homily	The oldest form of preaching, which consists of an informal talk on some passage in Sacred Scripture. The speaker endeavors to explain the lesson and to exhort the listeners to apply the teachings to his daily life. The Fathers of the Church first employed this type of sermon.
Hope	The theological virtue through which a person both desires and expects fulfillment of God's promises of things to come.
host	The wafer of unleavened bread consecrated by the priest during the Eucharistic Prayer of the Mass. It is the matter that becomes the Body of Christ through transubstantiation. The word 'host' is from 'hostia' meaning victim.

humility The moral virtue that keeps a person from the unruly desire for personal greatness. It leads to a true appreciation of their position in respect to God and their neighbor. See the Litany of Humility at the end of Appendix 4-Text of Prayers

I

image of God The creation account (Gn 1:26 ff.) states that God made man in his own image and likeness. The idea of man as the image of God is developed in the Pauline writings. This image is first and most properly Christ, the new Adam and head of a new race of men. (2 Cor 4:4; Col 1:15) See "likeness of God" in this glossary.

Immaculate Conception Mary, the mother of Jesus, was conceived without the stain of original sin. A Holy Day of Obligation celebrated on December 8.

Incarnation God the Son assumed a human nature in the person of Jesus Christ in order to redeem us. His divine and human natures were substantially united.

Initiation, Sacraments of A collective term to illustrate the nature of the Sacraments of Baptism, Confirmation, and First Holy Communion. By means of these three sacraments, a person becomes fully initiated in the faith of the Catholic Church.

inspired (inspiration) The supernatural guidance of the Holy Spirit whereby the writers of the books of the Bible were supernaturally moved to write what God wished to be written. Thus, God is the principal author of all the books of the Bible.

intellect One of the two powers of the soul (intellect and will). The power by which we think, judge, and understand. The intellect informs the will.

intercession Entreaty in favor of or on behalf of another person. The Blessed Virgin (mediatrix of all graces), angels, saints in heaven, and the faithful on earth intercede for mankind by their merits and prayers.

Isaiah	Greatest of the prophets and author of the longest prophetic book in the Old Testament. He is quoted more often in the New Testament than any book except Psalms. His mission was to proclaim the fall of Israel and Judah and the punishment that would befall the nation because of its sinfulness. He pleaded with his people to place their trust in God. His writings foreshadow the life of Jesus. (Isaiah 2:1-5, 7:10-17, 9:1-6, 11:1-5)
Israel	The name given to Jacob by an angel at the Jabbok ford. (Gn 32:29, 35:9-10) Israel (Jacob) is a personification of the nation of Israel. With Israel's (Jacob's) sons becoming the leaders of the twelve tribes, his name, "Israel," accrues to the whole nation. The term Israelites pertains to his descendents and is used even before the birth of Moses. (Ex 1:11)

J

Jeremiah	One of the major prophets. He lived during the seventh and sixth centuries before Christ and witnessed the capture and destruction of Jerusalem. He survived six kings of Judea.
Jerusalem	Ancient city in Palestine, the religious and political center of the Jewish people, situated on the crest of a chain of mountains that cross Palestine from north to south. Originally called Salem, it was the capitol of Melchizedek from 2100 B.C. (Gn 14:18) Its most famous rulers were King David, who brought the Ark of the Covenant into the city, and his son Solomon, who built the first Temple.
Jesse tree	A symbol of Christ, "a shoot springs from the root of Jesse." (Is 11:1) Often represented as a flourishing tree, it carries the six-pointed star of Israel at its base and the Cross as its fulfilled blossom at the apex.
Jesus	The name of Our Lord, the Son of God and son of Mary. It is the Latin form of the Greek <i>Iesous</i> , who's Hebrew is Jeshua or Joshua, meaning Yahweh is salvation.
Jonah	A minor Israelite prophet who is the key character in a short, four-chapter book of the Bible telling a story that both instructs and entertains. The story uses an actual personality to teach a moral lesson: God's mercy is at hand providing man is willing to repent.
Joseph	In the Old Testament: the second youngest of Jacob's (Israel's) twelve sons. His life story is told in Genesis 37 - 50. In the New Testament: husband of Mary and foster-father of Jesus.

Judas	Judas Iscariot, the only apostle who did not come from Galilee. He was in charge of the common funds of the Apostles. (Jn 13:29) His inordinate greed motivated him to betray Jesus. (Mt 26:14-16)
Judgment, particular	An individual's judgment immediately after death, when Christ will judge one's eternal destiny to be spent in Heaven (after purification in Purgatory if needed) or in Hell.
justice	As a virtue, it is the constant and permanent determination to give everyone his or her rightful due.

K

Kingdom of God	In the Synoptic Gospels, the term Kingdom of God is frequently used to designate the central theme of the mission of Jesus. Jesus tells his disciples to seek the Kingdom of God and his righteousness. (Mt 6:33). All people are invited into this kingdom, which is governed by God's laws.
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L

laity	The faithful who through their baptism are the people of God. They are distinguished from clergy (those who have received Holy Orders) and those in consecrated life.
Last Supper	The meal Our Lord took with the apostles the night before his passion and death. At that time he instituted the Mass and commanded the apostles to perpetuate the rite. (Mt 26:26-29; Mk 14:22-25; Lk 22:19-20; 1 Cor 11:23-26)
Law, The	<p>The Israelite "Law" is comprised of all the commandments (instructions) given by God to Moses, which are written in the Pentateuch (the first five books of the Old Testament). The highest of these are the Ten Commandments. There are 613 laws.</p> <p>In the New Testament, Jesus reduces the whole law to the two-fold commandment to love God and to love our neighbor as ourselves. (Mt 22:34-40; Mk 12:28-34; Lk 10:25-28)</p>

lectio divina	<i>Lectio Divina</i> is reading, slowly and thoughtfully, either alone or with others, a more or less lengthy passage of Scripture, being careful to perceive the passage as the Word of God and allowing this Word to lead, at the prompting of the Spirit, to meditation, prayer, and contemplation.
Lectionary	The sacred book containing the designated scripture readings for each Mass. It contains a three-year cycle of readings for Sundays and solemn feasts, a two-year cycle for weekdays, and a one-year cycle for the feasts of saints. Moreover, it contains readings for a large variety of other optional Masses.
lector (reader)	The ordinary ministry responsible for proclaiming the First Reading and/or Second Reading from the Lectionary at Mass. In most instances in Catholic parishes, the lector (reader) is a layperson from that parish who has been trained and appointed by the local pastor. In other instances, men who are in training for Holy Orders will be formally instituted to the ministry of lector by their bishop as one of the necessary steps prior to ordination to the diaconate.
Lent	The season of prayer and penance before Easter. Its purpose is to better prepare the faithful for the feast of the Resurrection, and to dispose them for a more fruitful reception of the graces that Christ merited by his Passion and death.
Leviticus	The third book of the Bible, a book of the Pentateuch. Leviticus primarily provides the sacrificial and ritual laws prescribed for the Levite priests. It is a book of legislation.
likeness of God	Created in the likeness of God; the soul is in the likeness of God.
liturgical seasons	Extended periods of time during the liturgical year that focus on (give special emphasis to) particular events in the life of Christ. The seasons which help us to prepare and extend our celebrations of those events are Advent, the Christmas Season, Lent, Triduum, the Easter Season. The portions of the liturgical year outside of these seasons are called Ordinary Time.
liturgical year	It is the annual cycle of seasons and feasts that celebrates the Paschal Mystery beginning with the First Sunday of Advent (late November or early December) and concluding the Saturday after the Solemnity of Christ the King. This 12-month cycle of celebrating the mysteries of the Lord's birth, life and ministry, death, and resurrection is referred to as a "year of the Lord's grace."

Liturgy	Liturgy is the official public worship of the Church and is thus distinguished from private devotion. It is the special title of the Eucharist and the administration of the sacraments. Its function is twofold: to give honor and praise to God, which is worship, and to obtain blessings for the human race, which is sanctification.
Liturgy of the Eucharist	The part of Mass which includes Preparation of the Altar and Gifts, Prayers over the Gifts, Eucharistic Prayer, Communion Rite (Lord's Prayer, Sign of Peace, etc.) and Prayer after Communion.
Liturgy of the Hours	The public prayer of the Church for praising God and sanctifying the day. It is also known as the Divine Office. Clergy are obliged to pray the Divine Office. Members of the laity are encouraged to do so. Morning Prayer (Lauds) and Evening Prayer (Vespers) are the two principal prayers each day, along with prayer at five other hours: office of readings, mid-morning, mid-day, mid-afternoon, and night.
Liturgy of the Word	The part of Mass which includes the First Reading, Responsorial Psalm, Second Reading, Gospel acclamation, Gospel, the Homily, the Profession of Faith, and the Prayers of the Faithful.
Lord's Day	Another name for Sunday, the day of the week on which Jesus rose from the dead.
Lord's Prayer	The prayer Jesus taught his disciples to pray (Mt 6:9-13), which is used during the Mass and prayed daily by the faithful throughout the world.
love	A devotion to a person or object. According to Greek philosophy, there are four types of love: <i>storge</i> ("I like you"), <i>philia</i> ("You are my good friend," trust), <i>eros</i> ("I want you," passion, romance, love of a spiritual nature), and <i>agape</i> ("I love you unconditionally," a total self-giving to another).
Luke	An evangelist, author of the <i>Gospel According to Luke</i> and the <i>Acts of the Apostles</i> . Luke was a Gentile by birth and a physician. He accompanied Saint Paul on parts of his second and third missionary journeys.

M

Magisterium	The sacred teaching authority of the Church. (<i>Lumen Gentium</i> , 12) The Magisterium is comprised of all the bishops with the pope at the head. The Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals.
Mark	An evangelist and author of a Gospel around 65 A.D.
marks	Four properties or characteristics of the Church. The Church is <i>one, holy, catholic, and apostolic</i> , as found in the creed.
Marquette	Diocese of the Upper Peninsula of Michigan. It is named after Fr. Jacques Marquette, a Jesuit priest and explorer in the 17 th century.
martyr	A person who gives up his/her life rather than deny Christ and the Gospel or any of the teachings of the Church. A martyr is a "witness" for Christ.
Mary	The name of any of several women in the Bible, e.g., Miriam, sister of Moses; Mary the mother of Jesus/God; Mary Magdalene; Mary the sister of Lazarus and Martha; and the mother of John Mark, a Christian woman of Rome. Young woman of Nazareth betrothed to a carpenter named Joseph, and visited by the angel Gabriel who announced to her that she was chosen by God to be the Mother of his Only-begotten Son, to be named Jesus, the Christ, or Messiah.
Mass	The unbloody re-presentation of Jesus' sacrifice at Calvary, and the principal celebration of the Church's public worship. It is called "Mass" (from the Latin <i>missa</i>) because of the "mission" or "sending" with which the liturgical celebration concludes. For example, "Go in peace to love and serve the Lord."
Matrimony	A sacrament of vocation/service. One of the seven sacraments instituted by Christ. Marriage is a covenant relationship between a man and a woman, which is ordered to the well-being of the spouses and to the procreation and upbringing of children. When validly celebrated before a bishop, priest, or deacon, marriage is a sacrament and is indissoluble.
Matthew	An Evangelist and one of the twelve Apostles—the tax collector. Authorship of one of the four Gospels is attributed to Matthew.
Matthias	The disciple chosen to replace Judas Iscariot as one of the Twelve. (Acts 1:15-26)

meditation	A form of prayer in the mind and heart in which we try to understand what God wants of us, a point of faith, or a truth we believe. In this prayer, we talk to God and listen to what he is telling us as we think about a passage of Scripture.
memorial	Something designed or established to serve as a remembrance of a person. This can be a prayer service, a Mass, a statue, or a program.
mercy	Kind or compassionate treatment of someone who has offended us. When we ask forgiveness, God treats us with mercy. We pray, "Lord, have mercy on us."
Messiah	The Anointed One of God; someone expected to come to free a group of people. Jesus is the Messiah/Savior of the world.
ministry	The service or work performed by the preaching of the Word and the celebration of the sacraments by those in Holy Orders or by the laity, e.g., proclaiming the Word of God at Mass (the lector), distributing Holy Communion (the extraordinary minister of communion) at Mass or taking Communion to the homebound or those in hospitals, leading the singing at Mass, visiting the sick, and burying the dead. Using one's gifts for God's glory.
miracles	A sign or wonder such as a healing or the control of nature, which can only be attributed to Divine power. The miracles of Jesus were a messianic sign of the presence of God's kingdom. Hence, miracles are acts performed through the power of God that we cannot explain.
miter (mitre)	The liturgical headdress worn by a bishop as a sign of his office. It is tall and pointed, with peaks in the front and the back. It is constructed to lie flat when removed.
monstrance	The sacred vessel used to expose a large consecrated host during exposition of the Blessed Sacrament.
morality	Refers to the good or evil of human acts. Human freedom makes a person an agent able to judge the goodness or evil of the acts which are chosen. The morality of human acts depends on the object (or nature) of the action, the intention or end foreseen, and the circumstances of the action. Actions done with knowledge and free consent may be morally good or evil.
morals	Rules or habits of conduct, especially sexual conduct, with reference to standards of right and wrong. A habit of doing good acts is considered a virtue which helps us do good with ease.

mortal sins	A grave breaking of the Law of God that destroys the divine life in the sinner, constituting a turn away from God. For a sin to be a mortal sin, or a person's way of life to turn away from God, three conditions must be present: (1) the action must be a serious/grave matter, (2) the person must have full knowledge of the evilness of the act, and (3) the person must give full consent of the will (must want and choose to do it anyway).
Moses	The Hebrew man called by God to lead the Israelites out of slavery in Egypt to the Promised Land. He was the leader of the Exodus. God gave Moses the Ten Commandments on Mt. Sinai while the Israelites lived in the desert and were enroute to the Promised Land.
Mother of God	Mary is the mother of Jesus, who is both God and man. Mary is the mother of the whole Jesus, God and man; therefore she is the Mother of God or Theotokos (God-bearer).
Mother of the Church	Mary is the mother of Jesus, the Christ, who is head of the Church, the Body of Christ. Mary is therefore also known as the Mother of the Church.
Muslim	One who submits to God known as Allah. Muslims are people who practice the religion of Islam, which was founded by the prophet Muhammad in 622 A.D. and which traces its roots to our forefather Abram through his son Ishmael. (Genesis 16:1-16) Their scripture is called the Koran. Islam has five Pillars: (1) belief in Allah (God) and his prophet Muhammad, (2) prayers are to be offered at five certain times of the day while facing their holy city Mecca, (3) alms are to be given often, (4) fasting is to be observed, and (5) all Muslims are to go to Mecca on pilgrimage. (For further reference, see the <i>Catechism of the Catholic Church</i> 841.)
Mysteries of the Rosary	Events in the life of Christ and his Blessed Mother that are meditated upon during the recitation of each decade of the Rosary. Throughout recent centuries, the faithful prayed the Rosary using three sets of five mysteries each (the Sorrowful Mysteries, the Joyful Mysteries, and the Glorious Mysteries). In 2002, Pope John Paul II added a fourth set of mysteries, the Luminous Mysteries. For a complete list of the mysteries of the Rosary, see Error! Reference source not found. in this curriculum.
mystery	Any reality that cannot be explained by reason but must be accepted from the standpoint of supernatural faith. God is a mystery, the Trinity is a mystery, and so is the entire plan of God through which he saves us.

N

Nativity	Another name for the celebration of the birth of Christ.
Nazareth	A small village in Galilee that was Jesus' home as a youth.
New Testament	The second section of the Christian Bible, which consists of 27 books containing the life of Christ, his teachings, and the story of the early Christian Church. For a listing of the books in the New Testament, see Appendix 1a—Books of the Bible of this curriculum.
Nicene Creed	A statement of Christian beliefs used as the Profession of Faith in the Mass. It was first formulated by the Council of Nicea in 325 A.D. and was put in its present form at the Council of Constantinople in 381 A.D.
Noah	A descendant of Adam and Eve's son Seth (Gn 5:1-29), Noah was "a good man and blameless" (Gn 6:9), and God made a covenant with Noah. (Gn 6:18, 9:9-17) Noah built the ark on which at least two of every living creature would be safe during the Great Flood.
novena	A public or private prayer repeated nine successive times. The succession may be continuous, days, specific weekdays, or specific days of the month.
Numbers	The fourth book of the Bible, a book of the Pentateuch. Numbers continues the narrative story of the Israelites' exodus from Egypt. It begins where Exodus leaves off, with the Israelites still encamped at Sinai. Numbers is so named because it contains the results of two different censuses taken of the people. Because the people did not trust in the Lord, they wandered in the desert for forty years. (Nm 14:29-38)

O

obedience	The moral virtue that inclines the will to comply with the will of another who has the right to command. As a virtue, it is pleasing to God because obedience is the sacrifice of one's will out of love for God.
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obligation	The moral power of a law commanding obedience. Something that binds one to a good course of action. For example, when we speak of a “holy day of obligation,” that is a day on which we are morally bound to comply with Church precepts by attending Mass. Freely choosing to skip going to Mass on that day without a serious reason is morally wrong.
occasion of sin	Any person, place, or thing that can lead one to do wrong, thereby committing sin. People should avoid occasions of sin.
Office	A prescribed form or service of worship, particularly if one has an obligation to perform that service of worship. Used almost exclusively to mean “Divine Office,” praying the canonical hours in the Roman Catholic liturgy. The Liturgy of the Hours is the prescribed prayer of the Church at seven times of the day: Office of Readings, Morning Prayer, Daytime Prayer (Mid-morning, Mid-day, Mid-afternoon), Evening Prayer, and Night Prayer, all with their appropriate antiphons, orations, psalms, canticles, hymns, and responsories.
oils, holy	See holy oils.
Old Testament	The first part of the Christian Bible containing the 46 books of Sacred Scripture written prior to the time of Christ. The books of the Old Testament reveal the history of salvation, from God’s creation of everything that exists, through his early covenants with mankind, and through the prophets and events that prepared the way for the appearance of Jesus Christ as savior of the world. For a listing of the books in the Old Testament, see Appendix 1a—Books of the Bible of this curriculum.
omission, sins of	Choosing not to do something that we should do. Specifically, a sin of omission is willful neglect or positive refusal to perform some good action that one's conscience urges one to do. Such omission is morally culpable, and its gravity depends on the importance of that which should have been done.
Orders, Holy	See Holy Orders.
Ordinary Time	The days and weeks of the liturgical year that are not a part of Advent, the Christmas Season, Lent, the Triduum, or the Easter Season is called Ordinary Time. Impress upon students that this is not the “ho-hum” time of year—it is filled with some of Jesus’ greatest teachings—but it is called “ordinary” because the weeks (the Sundays) are named in numerical order. For example, the Eleventh Sunday in Ordinary Time.

Original Sin The sin by which Adam and Eve, the first human beings, disobeyed the commandment of God, choosing to follow their own wills rather than God's will. Adam and Eve's sin was personal and grave, and it affected the whole human race, i.e., it is passed on to every human being with the exception of Christ and his Mother. We, as descendants of Adam and Eve, are restored to sanctifying grace through the Sacrament of Baptism. Adam and Eve's sin: Gn 3:6; God's punishment: Gn 3:16-24; all born in original sin: Rom. 5:19.

P

Palestine Name, originally from Philistine, of the country on the east shore of the Mediterranean. In the Bible, Palestine is called Canaan before the invasion of Joshua. It was the Holy Land of the ancient Israelites because it was promised to them by God and became the Holy Land of the Christians because it was the home of Jesus Christ.

parable A short story based on a familiar life experience used to teach a spiritual lesson. Jesus explains why he teaches in parables in Matthew 13:10-11. Sample parables are Matthew 11:16 -19, 13:3-8, 13:44-50, and Luke 8:5-8, 15: 4-7.

Paraclete A title of the Holy Spirit, the third Person of the Trinity. A Greek word meaning advocate, intercessor, comforter. When Christ was to leave earth in visible form, he promised to send the Holy Spirit to guide the Church. John 14:16, 14:26, 16:13. The term aptly suggests the role of the Holy Spirit in the Church and in souls, since, like Christ himself, the Holy Spirit not only rebukes sin but also teaches, strengthens, and makes intercession for us. In the New Testament, "Advocate" is sometimes translated to "Paraclete."

Paradise A synonym for heaven. Jesus spoke of it in his promise to the good thief on the cross. (Luke 23:43)

Paschal Lamb The lamb eaten at the Passover of the Jews. Christ as the Messiah "was sacrificed for us" (Corinthians 5:7), "and thus became for those who believe in him the Paschal Lamb who takes away the sins of the world." (John 1:29)

Paschal Mystery Christ's work of redemption accomplished principally by his Passion, Death, Resurrection, and Ascension whereby he destroys our death and restores our life.

Passion (Jesus')	The events surrounding the suffering and death of Jesus Christ; part of the religious rite of Holy Week in the Catholic Church.
Passover	The Jewish Pasch celebrated annually as commanded by God (Ex 12:17 and Ex 12:24) to commemorate the deliverance of the Israelites from the bondage of Egypt. Jesus' last celebration of the Passover was the occasion for instituting the Eucharist and the priesthood of the New Law.
paten	A saucer-like dish used to hold the host during the Offertory and after the Consecration during the celebration of Mass.
patron (as in patron saint)	A saint who has been chosen as a special intercessor with God for a particular person, place, community, or organization. The custom arose from the biblical fact that a change of personal name indicated a change in the person, e.g., Abram to Abraham, Simon to Peter; and from the practice of having churches built over the tombs of martyrs.
Paul	The most dynamic of Christ's Apostles, even though he was not one of the original Twelve. His Hebrew (Semitic) name was Saul, which was pronounced Paul in the Greco-Roman languages. (Note: Saul's name <i>was not changed</i> to Paul at the time of his conversion (Acts 9:3-9), in the way that Abram's name was changed by God to Abraham, c.f., Gn 17:5.) Saul (Paul) was a Jew born in Tarsus, and he was originally a Pharisee. (Acts 22:3) The travels of Paul are covered in Acts 15 - 19. During Nero's persecution of Christians, Paul was decapitated in about 67 A.D.
peace	The tranquility of order. It is the absence of conflict. Peace is the calm that accompanies agreement of human wills, and it is the foundation of every well-ordered society.
penance	The virtue or disposition of heart by which one repents of one's own sins and is converted to God. The punishment by which one atones for sins committed, either by oneself or by others. (Mt 16:24; 1 Cor 9:27; Col 3:5; Gal 5:24.)
Penance and Reconciliation	A sacrament of healing. One of the Seven Sacraments instituted by Christ. This sacrament is administered by a priest or bishop (not by a deacon) to a baptized Catholic person for the forgiveness of sins of the penitent (the person making his/her confession).
Pentateuch	The first five books of the Bible taken collectively, that is Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, written from about 1400 to 1300 B.C. These books contain the old Law.

Pentecost	Feast commemorating the descent of the Holy Spirit on the disciples. It takes its name from the fact that it comes <i>fifty days</i> after Passover and was the Israelite-Jewish festival called simply the “harvest festival,” the feast of the first-fruits of the grain harvest, which was also called the feast of weeks. With the descent of the Holy Spirit on Pentecost, Luke makes Pentecost “the birthday of the universal Church.”
Peter	Leader of the Apostles, hence the first pope. His original name was Simon, but Jesus gave him the name "Peter" (Greek) or "Cephas" (Aramaic), which means “rock.” (John 1:42) "You are Peter and on this rock I will build my Church." (Mt 16:18)
petition	A form of prayer. The voluntary response to the awareness of God's presence during which we ask for graces needed.
pope	The Bishop of Rome who, as the Vicar of Christ and the legitimate successor of St. Peter, is the visible head of the Church. The title, pope, is derived from the Greek word <i>papas</i> , meaning <i>father</i> . The pope is elected for life by the College of Cardinals.
praise	A form of prayer. The voluntary response to the awareness of God's presence during which we offer adoration for his greatness and goodness.
prayer	The act of addressing God showing awareness of his presence.
precepts of the Church	Commandments of a moral and ecclesiastical nature prescribed by the Church for obligatory observance by all Catholics. The precepts of the Church are (1) attend Mass on Sundays and Holy Days of Obligation; (2) confess your sins at least once a year; (3) receive the Sacrament of the Eucharist at least during the Easter season; (4) observe the days of fast and abstinence established by the Church; and (5) help to provide for the needs of the Church.
presider's chair	The special chair used by the presiding priest at liturgy. A deacon may also use this chair if he is presiding at liturgy, but no other person is allowed to sit in this chair.
priest	One of the three degrees of the Sacrament of Holy Orders. They are co-workers with their bishops to serve the People of God by teaching, sanctifying, and shepherding them in the very person of Jesus Christ, the Head of his Body, the Church. It is through the ministry of priests, the unique sacrifice of Christ on the cross is made present in the Eucharistic sacrifice of the Church.

Promised Land	The land of Canaan, generally thought to be the whole of western Palestine. It was given by God in his three-fold promise to Abram: land, a great nation, and worldwide blessing. (Gn 12:1-7; 15:7)
prophet	The biblical term " <i>nabi</i> " which means one who spoke, acted, or wrote under the extraordinary influence of God to make known the divine counsels and will. A person sent by God to form the people of the Old Covenant in the hope of salvation.
Protestant	A member of one of the Christian churches deriving from the Reformation begun in the 16 th century. A Christian not of a Catholic or Orthodox church.
psalm	A sacred hymn of praise, usually sung or chanted, and taken in whole or part from the Book of Psalms in the Old Testament.
Purgatory	The state or condition in which the souls of the just are purified after death and before they can enter heaven. (2 Mc 12:38-46; Mt 12:32)
purificator	A small piece of white linen, marked with a cross in the center, used by the priest in the celebration of the Mass. It is folded in three layers and used by the priest to purify his fingers and the chalice and the paten after Holy Communion. A purificator is also used by each minister of the Precious Blood in Communion to wipe the rim of the cup after each communicant has received from the cup.

Q

R

RCIA	Rite of Christian Initiation of Adults. The process and set of rites for bringing unbaptized adults (catechumens) into full communion with the Roman Catholic Church. Baptized but previously uncatechized adults (candidates) also participate in R.C.I.A. The goal for each participant is to grow in his/her faith and to eventually receive the appropriate Sacraments of Initiation (Baptism, Confirmation, and/or First Communion) so as to become fully participating members in the Body of Christ, the Church.
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reader (lector)	The person(s) at Mass who read(s) the “First Reading” and the “Second Reading” from the Lectionary during the Liturgy of the Word. This is a ministry governed by the General Instruction of the Roman Missal and is typically fulfilled by a lay person who has been chosen and trained for this role.
Real Presence	The reality that Jesus Christ is present at and in the Eucharist, body, blood, soul, and divinity under the form of bread and wine.
reason	Refer to the “age of reason” above in this glossary.
reconciliation room	The common name for the place where the Sacrament of Reconciliation is celebrated.
Redeemer	One who frees or buys back or atones for another. For Christians it is Christ who is the Redeemer
redemption	The salvation of humanity by Jesus Christ. Humanity was held captive in that it was enslaved by sin. Jesus ransomed humanity by his death and resurrection.
religious	<p>When used as an adjective, “religious” means having or demonstrating a faithful devotion to God. For example, we could say that someone who goes to Mass every weekend, prays frequently, and lives according to God’s laws is a religious person.</p> <p>When used as a noun in the Catholic tradition, a “religious” would be a person who has taken vows in a religious order and is consecrated to God. A Catholic sister, nun, or brother, monk, or a priest in a religious order (e.g., Dominican, Franciscan, Jesuit) is a religious.</p>
repent	To be sorry for sins committed because they offend God and then resolve to reform one's life. To repent is to “turn back” or “turn around” and follow the path toward God.
resurrection	The restoration of bodily life to one who has died. Three of the miracles of Jesus are classified as resurrections. (Mt 9:18-26; Mk 5:21-42; Lk 8:40-56) The Resurrection of Jesus was to eternal life.
Revelation	Information given to us by God about himself, i.e., divine revelation. “Revelation” is also used to refer to the Book of Revelation in the Bible.
reverence	The virtue that inclines a person to show honor and respect for any person, place, or object related to God.

Rosary A devotional prayer, mental and vocal, focused on Christ and honoring his Blessed Mother. It involves a collection of prayers: mainly the Our Father, Hail Mary, and the Glory Be. See **Error! Reference source not found.** for information on how to pray the rosary. The physical rosary is a circlet of beads (chaplet) devised to help us count and pray without distraction. Each decade (ten Hail Marys) is devoted to meditating on one of the Joyful, Sorrowful, Luminous, or Glorious Mysteries which commemorate an event in the life of Jesus or of his Blessed Mother.

Roman Missal The liturgical book at Mass that contains the prayer texts for the celebration of the Mass according to the Roman Rite. Previously it was known in the United States and Canada as the Sacramentary. A new translations was put into use beginning Advent of 2011 and is now entitled the Roman Missal.

S

Sabbath The seventh day of the Jewish week (i.e., Saturday). On the Sabbath no work is to be done according to early biblical laws.

sacrament “An efficacious sign of grace, instituted by Christ and entrusted to the Church by which divine life is dispensed to us.” (CCC 1131) One of the seven principal liturgical rites of the Church through which participants experience and receive the love and power of God (God’s grace). A sacrament is a physical expression of a spiritual reality, a physical sign which communicates something of the mystery of God, an efficacious expression of the mystery it symbolizes, and an event where humanity and divinity embrace.

sacramental(s) Sacred signs, objects, actions, and blessings that help people grow in faith and holiness. Examples of sacramentals are holy water, the Sign of the Cross, medals, scapulars, and rosary beads.

sacred Pertaining to or representative of God; not secular (worldly, temporal) or profane. Worthy of reverence and veneration.

Sacred Scripture The written, authoritative word of God. All the books of the Bible comprise Sacred Scripture.

sacrifice A ritual offering made to God by a priest on behalf of the people. The perfect sacrifice was Christ’s death on the cross.

saint	(1) A person officially recognized by the Church as having lived a holy life and who may be publicly venerated by the people. (2) Any holy person who leads a life in union with God and receives the reward of eternal life.
salvation	The ultimate restoration and healing of humanity's relationship with God.
salvation history	The pattern of events in human history that reveal and realize God's saving activity.
sanctifying grace	God's sharing of his divine life and friendship with us, enabling the soul to live with God and act by his love. Sanctifying grace is the supernatural state of being infused by God. This grace is the effect of God's self-communication to us, by which we are made holy.
sanctuary	The raised space in the church immediately around the altar for the principal rites of worship.
sanctuary lamp	A lamp (often with a burning candle as the light) that indicates the presence of Christ in the Blessed Sacrament in the tabernacle.
Sarah	Abraham's wife in the Old Testament. Her original name, Sarai, was changed by God to Sarah. (Gn 17:15) Abraham laughed (Gn 17:17) and Sarah laughed (Gn 18:10-15) at the thought of having a child in their old age. But God kept his promise! (Gn 21:1-8) They named their son Isaac, which in Hebrew means "laughed."
Satan	A fallen angel, a devil; the Evil One. Chief of the fallen angels. The Devil.
Savior	One who saves; Jesus (which means "God saves" in Hebrew).
scandal	An attitude or behavior in one person that leads another to do evil. The person who gives scandal becomes his neighbor's tempter.
server, altar	An assistant to the presider at Mass.
Service, Sacraments of	A collective term to illustrate the nature of the Sacraments of Marriage and Holy Orders. These two sacraments are also called Sacraments of Vocation.

sign	Something that points to something other than itself. Signs and their meaning are man-made, i.e., knowledgeable people ascribe a particular meaning to a mark or a gesture and inform others of that meaning, so that over time the meaning becomes commonly understood by all. For example, Catholics everywhere understand and use the "Sign of the Cross." We are also fully accustomed to exchanging a "sign of peace" with those around us at Mass. Signs are quite different from symbols.
sin	An intentional offense against God and his laws.
Sinai	The sacred place (Mount Sinai, Ex 19) where the covenant between God and the Israelites took place during their exodus from Egypt. God delivered the Ten Commandments at Sinai.
slander	Damaging of another's reputation by false accusation.
social justice/teachings	Virtue pertaining to the structural requirements for a just society focused on human rights. The respect for the human person and the rights which flow from human dignity and guarantee it.
solemnity	A principle day with the highest rank in the liturgical calendar.
sorrow	A form of prayer, also known as contrition.
soul	The principle life in a human being. Each human soul is individual and immortal, immediately created by God.
spirit	That which is completely without matter. A spirit has no dependence on matter either for its existence or for any of its activities.
spiritual works of mercy	Acts of love by which we come to the aid of our neighbor for their spiritual needs. The seven spiritual works of mercy are to admonish sinners, instruct the ignorant, counsel the doubtful, comfort the afflicted, bear wrongs patiently, forgive offenses, and pray for the living and the dead.
St. Ann	Mother of Mary, grandmother of Jesus.
St. Joachim	Father of Mary, grandfather of Jesus.
Stations of the Cross	A Catholic devotion which focuses prayer on fourteen events of Christ's Passion and death.
stole	A vestment worn around the neck and down the front of the alb by a priest, or over the left shoulder and crossing down to the right hip or thigh by a deacon, which symbolizes the office the priest or deacon holds in the Church.

Sunday	The Lord's Day. Since the time of the Church, after Jesus' Resurrection and Ascension, Sunday has for Christians replaced the Jewish Sabbath.
symbol	Symbols, unlike signs, are not made up or invented by mankind. Rather their meaning is contained in and of themselves (is self-evident) and is revealed to us. Symbols are multi-layered, multi-faceted objects with intrinsic meaning. Water is a perfect example of a symbol. Water symbolizes life, death, power, cleansing, renewing, etc. These aspects of water derive from the nature of water itself (i.e., they are not ascribed by man out of his intellect). Other symbols in the Church are light (candles, fire), bread and wine, oils, and the vestments. Symbols are much different than signs.
Synoptic Gospels	The Gospels of Matthew, Mark, and Luke are called "synoptic gospels" because of their similarity—they "look alike" (synoptic). The authors of Matthew and Luke apparently had access to the Gospel of Mark and used much of it in their texts. The Gospel of John is notably different in arrangement and content.

T

tabernacle	A box-like or cylindrical container in the church generally made out of metal, where the consecrated Eucharist is reserved.
temple	Our bodies are temples (dwelling places) of the Holy Spirit. In Old Testament times, the Temple in Jerusalem, with its holy of holies and the Ark of the Covenant, was the house of God—the central place of worship for the Jewish people.
temptation	An attraction to act contrary to God's laws, i.e. to sin.
Ten Commandments	The ten laws given to Moses on Mount Sinai by God that tell us what is required for the love of God and the love of neighbor. Also called the Decalogue (ten laws).
thanksgiving	An expression of gratitude to God; a form of prayer.

Torah	The body of Jewish wisdom and law contained in Scripture and tradition. A term often seen as synonymous with the Pentateuch, the first five books of the Bible.
Tradition	The process and content of the transmission of beliefs, doctrines, rituals, Scriptures, and life of the Church (capital 'T' Tradition). Different than small 't' traditions, which are more like customs.
transubstantiation	The term used to describe the change of the substance of the bread and wine offered at the Eucharist into the body and blood of Jesus Christ.
Triduum	A liturgical celebration lasting three days. It most commonly refers to the three days before and including Easter, beginning with the Mass of the Lord's Supper on Holy Thursday and concluding with Vespers on Easter Sunday. The Easter Triduum recalls the Passion, Death, and Resurrection of Jesus. It is the culmination of the entire liturgical year.
Trinity	The mystery of one God in three Persons: Father, Son, and Holy Spirit.

U

V

Vatican	An independent city-state in Italy where the Bishop of Rome (the pope) resides. Also used to describe the central authority of the Catholic Church.
venerate	To regard or treat with reverence. To show devotion and respect to someone or something. To venerate is distinct from and is a lesser regard than to adore or worship. Adoration and worship are reserved only for God. Veneration applies to Mary, the apostles, and the martyrs.
venial sins	A moral transgression not serious enough to destroy a person's relationship with God but which <i>does</i> diminish and wound that relationship.
vestments	Special garments worn by liturgical ministers, which symbolize their office. Some examples are chasubles, dalmatics, stoles and albs.

vicar	One who has ecclesiastical authority to act in the place of another. We refer to the pope, for example, as the Vicar of Christ on earth.
Virgin Mary	The Mother of Jesus, who is honored as “ever-virgin” for her perpetual virginity.
virtue	A habitual and firm disposition to do good.
virtue, theological	The theological virtues are faith, hope, and charity (love). These are infused in a person by God and may be strengthened through practice.
vocation	The call of Christ to all the baptized to follow him by embracing a life of holiness and participating in the mission of the Church to build the kingdom of God. Each person responds to this call specifically: as a priest or deacon, as a vowed religious (sister or brother), to married life, or to single life. “Each leads to a manner of life and specific tasks that are essential to building up the Body of Christ and the reign of God.” (Catholic Encyclopedia, OSV1319)

W

Way of the Cross	See "Stations of the Cross."
well-formed conscience	(See conscience.) A person’s conscience is well-formed if he/she has made a serious, deliberate effort over much time, with prayer and reflection, to study the life and words of Jesus in the Gospels and the moral teachings of the Church. By these means, one acquires a fuller understanding of the inner laws inscribed by God in his/her heart.
will	One of the two powers of the soul (intellect and will). The will is the power by which we choose good or evil, which is recognized by the intellect. The will in effect is an appetite which enables us to intend, choose, desire, hope, consent, hate, love, and enjoy.
wisdom	Knowledge that is so perfect that it directs the will to obey God’s commands. In the Bible, there is the Book of Wisdom. Wisdom is also a genre of Old Testament books about wisdom. These wisdom books are Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach.

witnessing Giving testimony to others based on personal and immediate knowledge of a fact, event, or experience. A Christian testifies to the goodness and truth of God by his/her life, words, and actions, and thus gives inspiration and example to others by this testimony.

Word of God Scripture texts in the Bible are the word of God. Jesus is also "the Word" made flesh.

worship To give praise, honor, glory, reverence, and thanksgiving to God. Catholics and all other Christians worship the triune God: God the Father, God the Son, and God the Holy Spirit. We do *not* worship Mary, saints, or any other being. (We venerate Mary. When we pray to Mary and the saints, we are asking them to pray to God for us. God alone do we worship.)

X

Y

Yahweh The personal name of the God of Israel, revealed to Moses at Horeb (Mt. Sinai), meaning "I am who am." (Exodus 3:14)

Z

zealot One who shows great zeal and enthusiasm. In New Testament times, the Zealots were a Jewish sect which represented the extreme of fanatic nationalism. One of the twelve apostles, Simon the Zealot (Luke 6:15), may have earlier been a member of this group. The Zealots played a prominent role in the revolt against Rome. (A.D. 66-70)