



CRITERIA FOR CATECHESIS

ISSUED BY THE COMMISSION FOR EVANGELIZATION AND CATECHESIS
CANADIAN CONFERENCE OF CATHOLIC BISHOPS

NOVEMBER 2015





CRITERIA FOR CATECHESIS

ISSUED BY THE COMMISSION FOR EVANGELIZATION AND CATECHESIS
CANADIAN CONFERENCE OF CATHOLIC BISHOPS

INTRODUCTORY LETTER

The *Criteria for Catechesis: Infancy to Age 18* has been developed as a resource that the Bishops of Canada and their consultants may use to assist in the identification and development of catechetical programs within the diocese. It will also be of use and interest to publishers, catechists, religious education consultants and teachers, as well as parents, in identifying age-appropriate catechesis for children and adolescents. Intended primarily for English-speaking Catholics of the Latin Rite, it is hoped it may also be of some assistance to Eastern Catholics as well as the French Sector, whose Bishops were consulted in the initial stages of its development.

The resource focuses on five cycles of the faith journey from infancy to young adulthood with themes identified for each stage. A web version enables easy access to the content according to each cycle. In addition to a detailed Table of Contents, a thematic and doctrinal index will assist those looking for information on specific themes and Church teachings. The “Scope and Sequence” section outlines the overall catechetical aim for each age, in addition to helpful proposals to assist in parenting, day-to-day moral living, family relations, celebrating the liturgical year, sacramental life, and living the faith in community and mission, together with further references to Church teaching.

Criteria for Catechesis is the result of not only many hours – but in fact some years -- of consultation, reflection, research and review. The process was initiated by the Canadian Conference of Catholic Bishops and involved Bishops across the country working in collaboration with a team of experts in catechesis and theology.

Our Conference gratefully acknowledges the guidance and input by the Bishops serving on what was then the Commission for Religious Education which did the original work under the chairmanship of Archbishop Richard Smith shortly before he was elected President of our Conference. The Commission in turn was assisted by the late Ms. Joanne Chafe, Director of the then National Office of Religious Education, and her executive assistant, the late Ms. Simone Carr. Their commitment to providing quality catechetical programming for children from infancy to young adulthood across Canada is reflected throughout this resource.

The Bishops of Canada are grateful as well to the current members of the Commission for Evangelization and Catechesis, under the chairmanship of Archbishop Albert LeGatt, who have completed this resource with the assistance of the Director and staff of our Conference’s new Office for Evangelization and Catechesis. We also offer special thanks to the writing team, reviewers, proof readers and typesetters for their commitment to seeing the project to its completion.

It is our hope that this resource will guide all who are engaged in catechesis. The words of Saint John Bosco remind us that our work to catechize children, adolescents and young adults is indeed a noble endeavor.

*Do you want to do a good deed? Teach the young!
Do you want to perform a holy act? Teach the young!
Do you want to do a holy thing? Teach the young!
Truly, now and for the future, among holy things, this is the holiest.*

- Don Bosco

(Most Rev.) Douglas Crosby, OMI
Bishop of Hamilton
President
Canadian Conference of Catholic Bishops

November 1, 2015



CRITERIA FOR CATECHESIS

ISSUED BY THE COMMISSION FOR EVANGELIZATION AND CATECHESIS
CANADIAN CONFERENCE OF CATHOLIC BISHOPS

NOVEMBER 2015

Following a series of consultations with individual Bishops of the English Sector as well as of the French Sector, including the Eparchial Bishops of the Eastern Churches in Canada, as well as consultations with the Permanent Council, the Episcopal Commission for Doctrine, and also with the Bishops of the English Sector of this Conference at their annual meetings, on the recommendation of the English Sector Episcopal Commission for Evangelization and Catechesis, the Executive Committee of the Canadian Conference of Catholic Bishops has agreed that the *Criteria for Catechesis* be issued to assist the Dioceses of Canada in selecting, developing and approving catechetical resources for use in their Catholic schools and parishes as well as with families.

Criteria for Catechesis © Concacan Inc., 2015. All rights reserved. This is the approved and corrected text of an earlier working draft which circulated in 2013 for consultation. The reproduction of this document or the use of excerpts from the earlier draft for commercial purposes is prohibited without prior written permission. Please submit such requests to the Canadian Conference of Catholic Bishops at permissions@cccba.ca.

New Revised Standard Version Bible: Catholic Edition, copyright 1989, 1993, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Excerpts from the Catechism of the Catholic Church, second edition, copyright © Concacan Inc. – Libreria Editrice Vaticana, 1994, 1997, for the English translation in Canada. All rights reserved. Used with permission.

Excerpts from the Compendium of the Catechism of the Catholic Church, copyright © Libreria Editrice Vaticana, 2005 – © Concacan Inc., 2006, 2012 for the English translation in Canada. All rights reserved. Used with permission.

Excerpts from the General Directory for Catechesis, copyright © Concacan Inc. – Libreria Editrice Vaticana, 1997, for the English translation in Canada. All rights reserved. Used with permission.

ISBN: 978-0-88997-755-6

Legal Deposit: Library and Archives Canada, Ottawa

Code: 185-107

Three ways to navigate this document:

- 1) Click on any of the cycles in the diagram below.
- 2) Click on any of the titles in the Table of Contents beginning on the following page.
- 3) Use the bookmarks panel on the left-hand side.

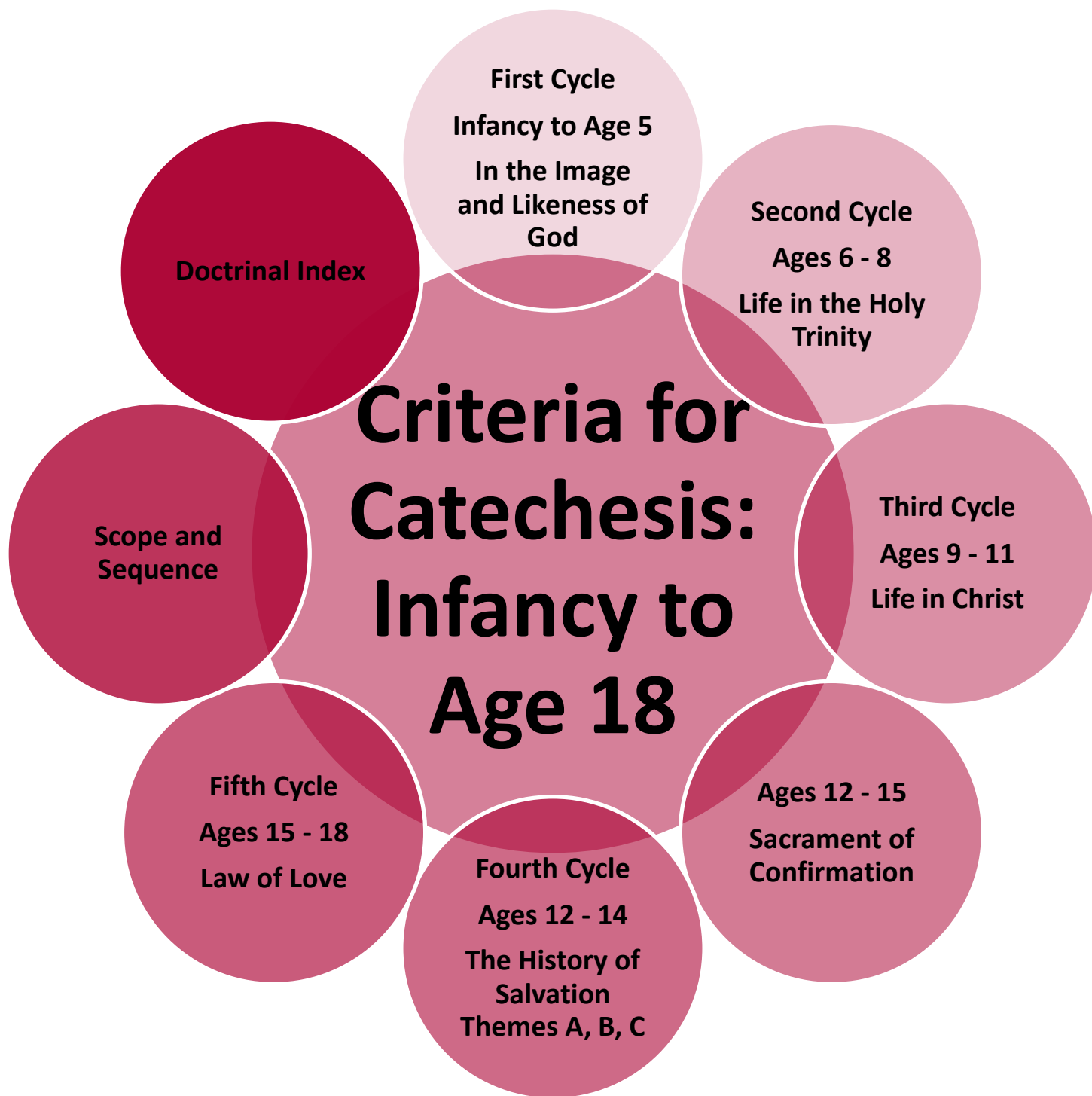


TABLE OF CONTENTS

Introduction: Catechetical Focus.....	7
Infancy – Age 18	7
First Cycle: In the Image and Likeness of God (Infancy - Age 5).....	13
Infancy – Age 3: Nurturing the Foundations of Faith	15
A. Parenting.....	15
B. Day-to-Day Moral Living.....	16
C. Family Relations	18
D. The Liturgical Year	19
E. Sacramental Life.....	20
F. Community and Mission	21
Ages 4 - 5: Nurturing the Spiritual Life.....	23
Introduction	24
The Liturgical Season of Ordinary Time before Advent.....	27
The Liturgical Seasons of Advent and Christmas	30
The Liturgical Season of Ordinary Time Between Christmas and Lent	34
The Liturgical Seasons of Lent and Easter.....	37
The Liturgical Season of Ordinary Time after Easter.....	41
Second Cycle: Life in the Holy Trinity (Ages 6-8)	45
Age 6: Baptized in Christ.....	47
Introduction	48
The Liturgical Season of Ordinary Time before Advent.....	51
The Liturgical Seasons of Advent and Christmas	54
The Liturgical Season of Ordinary Time Between Christmas and Lent	58
The Liturgical Seasons of Lent and Easter.....	61
The Liturgical Season of Ordinary Time after Easter.....	66
Age 7: Nourished by the Bread of Life (Confirmation in the restored order is included within age 7).....	69
The Liturgical Season of Ordinary Time before Advent.....	70
The Liturgical Seasons of Advent and Christmas	74
The Liturgical Season of Ordinary Time Between Christmas and Lent	78
The Liturgical Seasons of Lent and Easter.....	81
The Liturgical Season of Ordinary Time after Easter.....	86
Age 8: Alive in the Spirit.....	90
Introduction	91
The Liturgical Season of Ordinary Time before Advent.....	94
The Liturgical Seasons of Advent and Christmas and Ordinary Time Between Christmas and Lent.....	98
The Liturgical Seasons of Lent and Easter.....	101
The Liturgical Season of Ordinary Time after Easter.....	104
Third Cycle: Life in Christ (Ages 9-11)	107
Age 9: Contemplating the Face of Jesus Christ	109
Introduction	110

The Liturgical Season of Ordinary Time before Advent.....	113
The Liturgical Seasons of Advent and Christmas	116
The Liturgical Season of Ordinary Time Between Christmas and Lent	120
The Liturgical Seasons of Lent and Easter.....	124
The Liturgical Season of Ordinary Time after Easter.....	129
Age 10: Living as one with Jesus Christ in his Church.....	133
The Liturgical Season of Ordinary Time before Advent.....	134
The Liturgical Seasons of Advent and Christmas	137
The Liturgical Season of Ordinary Time Between Christmas and Lent	140
The Liturgical Seasons of Lent and Easter.....	143
The Liturgical Season of Ordinary Time after Easter (weeks 9-13).....	146
The Liturgical Season of Ordinary Time after Easter (weeks 14-24).....	149
Age 11: Living as Christ's Disciples	153
Introduction	154
The Liturgical Season of Ordinary Time before Advent.....	157
The Liturgical Seasons of Advent and Christmas	162
The Liturgical Season of Ordinary Time Between Christmas and Lent	167
The Liturgical Seasons of Lent and Easter.....	172
The Liturgical Season of Ordinary Time after Easter.....	178
Sacrament of Confirmation (Ages 12-15).....	183
(Confirmation in the restored order is included within the catechesis for Age 7)	
Sacrament of Confirmation: Catechetics.....	184
Sacrament of Confirmation: Liturgy.....	189
Sacrament of Confirmation: Mystagogy	192
Fourth Cycle: The History of Salvation (Ages 12-14)	195
Age 12: Theme A: The Christian Scriptures	197
The Liturgical Season of Ordinary Time before Advent.....	198
The Liturgical Seasons of Advent and Christmas	202
The Liturgical Season of Ordinary Time Between Christmas and Lent	205
The Liturgical Seasons of Lent and Easter.....	208
The Liturgical Season of Ordinary Time after Easter.....	213
Age 13: Theme B: Proclaiming our Faith in the Trinity: The Creed.....	217
Introduction	218
I Believe in God the Father Almighty.....	221
I Believe in Jesus Christ	225
I Believe in the Holy Spirit.....	232
The Holy Catholic Church.....	236
Age 14: Theme C: Receiving the Faith from Age to Age	243
Introduction	244
Ancient Period.....	247
Medieval Period.....	252
Modern Period.....	257
Contemporary Period.....	262

Fifth Cycle: Law of Love (Ages 15 - 18)	267
Age: 15 Theme A: Engaging Today’s Culture with Christian Faith	269
On Being Human: A Catholic Perspective.....	270
Culture as a Dynamic Context for Meaning.....	275
Christ Transforms Culture.....	280
God’s Friendship Brings Fullness of Life	285
Relating to Others	289
Relating in Civil Society	295
Relating to the Church: We Are the Church.....	301
Relating to the World: Disciples and Witnesses.....	306
Age 16: Theme B: Understanding World Religions in the Light of Christian Faith	310
Catholic Identity.....	311
Christianity.....	317
Ecumenical and Inter-religious Dialogue	322
Judaism.....	327
Islam	333
Hinduism	339
Sikhism.....	345
Buddhism	350
Shinto.....	356
Confucianism.....	360
Indigenous Religions of Africa.....	365
Atheism, Agnosticism, and New Religious Movements.....	370
Secular Humanism.....	374
Ages 17 – 18: Theme C: Living the Way of Christ: Christian Ethics and Morality.....	378
Principles of Ethics and Morality.....	379
Revelation and Tradition.....	383
The Search for Happiness and the Good	386
Human Freedom	391
Justice and Mercy	395
Marriage, Family and Polis	400
Scope and Sequence.....	405
First Cycle.....	405
Second Cycle	420
Third Cycle	447
Confirmation	475
Fourth Cycle.....	479
Fifth Cycle.....	507
Doctrinal Index Key	547
Doctrinal Index	548

INTRODUCTION

CATECHETICAL FOCUS: INFANCY TO AGE 18

The *Criteria for Catechesis* is structured according to five age-related cycles: infancy to age 5; ages 6 to 8; ages 9 to 11; ages 12 to 14; ages 15 to 18. For each cycle there is an aim and a description. For each year within the cycle, there is a statement of an aim. A brief paragraph delineating the main thrust of the year's catechesis follows the statement of the aim.

1. OVERALL AIM OF THE CATECHESIS – FROM INFANCY TO AGE 18

Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church (*General Directory for Catechesis*, n. 86).

Hence, the overall aim of this *Criteria for Catechesis* is:

To know, celebrate, contemplate and live our Christian faith in the one God: the almighty Father, the Creator; the Son Jesus Christ, our Lord and Saviour; and the Holy Spirit, the Sanctifier and Giver of life (*Catechism of the Catholic Church*, n. 13–17, and *General Directory for Catechesis*, n. 85).

As it is lived out in the Church's Liturgical Year and made present in its profession of faith, in the sacred actions of its liturgy, in moral living, particularly as expressed in the twofold commandment of charity, and in the handing on of its tradition of prayer. (*Catechism of the Catholic Church*, n. 13–17, and *General Directory for Catechesis*, n. 85)

This faith is lived out within the Christian community and proclaimed in mission: it is a shared and proclaimed faith. (*General Directory for Catechesis*, n. 384)

2. ABBREVIATIONS USED IN THE *CRITERIA FOR CATECHESIS*

General Directory for Catechesis (GDC)

Available in print from CCCB Publications{<https://esubmitit.sjpg.com/cccb/>},
or online on the Vatican website {http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html}

Catechism of the Catholic Church (CCC)

Available in print from CCCB Publications{<https://esubmitit.sjpg.com/cccb/>},
or online on the Vatican website {http://www.vatican.va/archive/ENG0015/_INDEX.HTM}

**A. FIRST CYCLE:
IN THE IMAGE AND LIKENESS OF GOD**

The Aim: To evoke and nurture in young children the first stirrings of faith

Description: In the first years of a child's life, the child is given "an anthropological basis for the life of faith, a sense of trust, of freedom, of self giving, of invocation and of joyful participation." The children will receive their first formation in prayer and their first introduction to Sacred Scripture. (GDC n. 178)

INFANCY—AGE 3:

NURTURING THE FOUNDATIONS OF FAITH

Aim: To provide the human foundation for the life of faith

At this age the child enters into human and spiritual life in the nurturing environment of the home through the love of parents, the care of family, the teaching of prayer, the witness of everyday family life, the faith and worship of the community, and the telling of stories, especially narratives from Scripture.

AGES 4–5:

NURTURING THE SPIRITUAL LIFE

Aim: To help the child appreciate their life in the image of God

At this stage of life, when the young child's ego is still forming, catechesis affirms and celebrates the child's wonderment before the beauty, surprises and complexity of the world of God's creation. The catechesis honours the natural, intuitive religious sense of young children as they discover the holiness of being human, and attends to their care as they grow and develop in their concrete, sensual world. At this time, Jesus is introduced as the expression of the Fatherly care and love of God on whom we depend for all things, and whose love is experienced in the love of their family. The child is introduced to the Easter and Christmas narratives, to the Church's simple forms of prayer and to the primary symbols of our Christian faith.

**B. SECOND CYCLE:
LIFE IN THE HOLY TRINITY**

The Aim: To know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the liturgical year

Description: The heart of this catechesis is the initiation into the life and love that the Father, Son and Holy Spirit live together. Catechesis starts and ends with the mystery of God. The catechesis will use the pedagogy of Jesus in the Gospels: "receiving others, especially the poor, the little ones and sinners, as persons loved and sought out by God; the proclamation of the Kingdom of God as the good news of the truth and of the consolations of the Father..." (GDC n. 140) The focus of the second cycle is the life of the Trinity in the lives of children.

AGE 6:

BAPTIZED IN CHRIST

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Baptized in Christ

This catechesis echoes the call of Baptism. At the heart of the catechesis is an invitation to children to receive the love of God and to walk with the Christian community in the light of Christ in the way of the Gospel. With the Word of God and by means of liturgical celebrations, this catechesis nourishes and sustains the children's participation in the life and the love of the Father, Son and Holy Spirit as it is lived out and celebrated in accordance with the Church's liturgical year. This catechesis takes place through a bringing to memory of their Baptism (Confirmation and Eucharist; if this has or will occur), through the handing on of the Our Father, through the witness of saints, and through getting to know Jesus as our friend and helper by way of the narratives of the Gospel. This catechesis prepares the children for life in the Spirit, "to live in community and to participate actively in the life and mission of the Church." (GDC n. 86)

AGE 7:

NOURISHED BY THE BREAD OF LIFE

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Nourished by the Bread of Life

The central focus of this catechesis is the Eucharist and the Eucharistic community. At this age, children will enter more deeply into the mystery of the Trinity by getting to know Jesus as a friend who welcomes people who have sinned and eats with them. At the table of the Eucharist in the parish community, nourished by the Bread of Life, children grow in their understanding of the Eucharist as the real presence of Christ, in the gifts of bread and wine changed into the Body and Blood of Christ by the action of the Holy Spirit. By this action, the people of God are changed into one body, one spirit in Christ. As part of the catechesis, the children will also be introduced to the traditional practice of adoration of the Blessed Sacrament, to the mystery of forgiveness and the Sacrament of Penance.

AGE 8:

ALIVE IN THE SPIRIT

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Alive in the Spirit

The focus of this catechesis is the One who is the bond of love within God: the Holy Spirit, the Giver of Life, who draws us to Christ. This catechesis extends an invitation to the children to recognize more fully the presence of the Holy Spirit active in the Church and in creation. We hear the Holy Spirit speak in words and actions: God's creation, the great prophets, Mary, the great women and men who throughout the ages reveal the power of holiness and freedom, and the voice of our own heart and conscience, but above all in Jesus Christ and his Church. This resource will explore the great narrative of the Christian tradition and our experience of the Holy Spirit, especially in the community of faith, and sent forth as the hands, feet and voice of Christ for the work of salvation in the world.

C. THIRD CYCLE: LIFE IN CHRIST

The Aim: To know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the liturgical year

Description: Three basic teachings of the Christian tradition are presented in the third cycle: the person of Jesus Christ as the revelation of God, the Church as the sacrament of Trinitarian life, and Christian moral life as a living out of the commandment of charity. The third cycle builds on the second as it deepens the relationship with Jesus and creates a greater awareness of his identity, as it strengthens the young person's understanding of the role, history and activity of the Church as communion with the Trinity, and as it allows them to understand better how their faith in God, Father, Son and Holy Spirit, finds expression in their moral and ethical life.

AGE 9:

CONTEMPLATING THE FACE OF JESUS CHRIST

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Revealed in Jesus Christ

In this catechesis the children encounter the person of Jesus Christ as he is revealed to us in the writings of the New Testament. The central catechetical activity is the handing on by the Church of the Good News, the living memory and witness of Jesus' death and Resurrection. Through the living experience of Gospel witnesses, the catechesis will guide the children to a deeper attachment to and following of Jesus Christ, and to an exploration of what it means to be a friend and disciple of Jesus.

AGE 10:

LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaimed in the life of the Church

The focus of this catechesis is the Church as sacrament of God's action among us. At its core the catechesis draws on our profession of faith expressed in the Apostles' Creed: "I believe in the holy catholic Church." It explores the identity of the Church as the people of God, the Body of Christ, in communion through the Holy Spirit with the life of the Trinity. It centres on the actions of the Church: the celebration of the mystery of Christ in the liturgical year, the sacraments, the ministries of the Church, the witness of the saints, and the mission in the Holy Spirit to be the sign and means of salvation for the world.

AGE 11:

LIVING AS CHRIST'S DISCIPLES

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: The witnessing of Christian life

The focus of this catechesis is the moral life of young Christians. The catechesis explores how young Christians, rooted in the Christian tradition, are witnesses of God's justice and love. It examines how human character is formed by God's grace to live a holy life and to make a difference in the world, as we journey on the pilgrimage of faith. The source for moral action is Jesus Christ, the witness and Word of God, who said: "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48), calling us to repentance and faith. The catechesis lays open for young Christians how Jesus, in revealing the kingdom of God, reveals at the same time who they are and how they may enter into the reign of God.

D. SACRAMENT OF CONFIRMATION

AGES 12–15

The Aim: To guide 12- to 15-year-olds in the process of initiation into Trinitarian life in the Church through a catechesis, liturgy and mystagogy of the Sacrament of Confirmation

NOTE: Quite early in the history of the Church, the sacramental initiation of new members began with Baptism and Confirmation and culminated in the Eucharist. A number of dioceses in Canada follow this same order for the initiation of children. In these dioceses, the catechetical orientations provided by this *Criteria for Catechesis* for age 7 incorporate the celebration of Confirmation in the process of bringing the children to full participation in the Eucharist. In other Canadian dioceses, the Sacrament of Confirmation is celebrated at a later age following First Eucharist. It is for these latter dioceses that this *Criteria for Catechesis* has been prepared.

As these young Christians are entering into a new phase of their lives (ages 12 to 15), the Church seeks to strengthen them with God's gift of the Holy Spirit to lead them to ever greater maturity in Christ and to be his witnesses. These young Christians will receive a catechesis of the Sacrament of Confirmation, be introduced to the rite and liturgy of the sacrament and be shown a way of living their initiation in Christ through the Eucharist and Christian living.

E. FOURTH CYCLE: THE HISTORY OF SALVATION THEMES A-B-C (AGES 12–14)

The Aim: To know, contemplate, celebrate and live the mystery of the Trinity

Description: In these years, young people are sufficiently mature to undertake a study of the Scriptures not as a study of individual books, but from a perspective of their fulfilment in Christ. At this stage of catechetical development, young people are also ready to examine in more detail the Creeds of the Church and how they function in the liturgy as a retelling of the history of salvation. It is also opportune to give them at this time a greater awareness of the living Tradition of the Church so that they may, with a deeper sense of responsibility and joy, embrace their Christian roots and their belonging to this Tradition.

THEME A:

THE CHRISTIAN SCRIPTURES

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: The Christian Scriptures

In this catechesis, young people will be given a deeper understanding of the narrative of the history of salvation. In their reading of the various books of the Old Testament, they will be shown how Christians see in Jesus the fulfilment of the Scriptures. In their reading of one of the Gospels, they will learn how the evangelists tell the narrative of the birth, life, death and Resurrection of Jesus as an unfolding of the mystery of God. And in reading one of the Letters of the New Testament, they will learn how the apostle Paul interpreted the message of Jesus.

THEME B:

PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: The Creed in the life of the Church

This catechesis unfolds the summary of the history of salvation in the Creeds, as expressing the Church's lived faith in the Father, Son and Holy Spirit, into which faith the young people were baptized. The youth will be invited to embrace with joy and gratitude the mighty deeds of God: the Father in the magnificence of creation; Jesus Christ, God's Son, in the work of salvation; the Holy Spirit of God, the Lord and giver of life, who gathers and forms the Church, as one, holy, catholic and apostolic, and brings to fulfilment Christ's work of forgiveness, Resurrection and fullness of life.

THEME C:

RECEIVING THE FAITH FROM AGE TO AGE

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Unfolded in the history of the Church

This catechesis invites the youth to strengthen their identity within the Christian narrative by becoming acquainted with the 2,000-year history of the Church. The Church's history is the narrative of the followers of Jesus as they worked to carry out his mission – his mandate – to “proclaim the Good News to all creation” (Mark 16:16b). This narrative unfolds through four periods of history (Ancient, Medieval, Modern, Contemporary), each with its particular challenges for the disciples of Christ, recognizing how these continue to have effects on the Church today and on how we continue Jesus' mission. As Christians receive the faith “from age to age,” the challenge for each generation is to know how earlier generations received the faith, and what challenges, struggles and successes they experienced in handing on the mission. This will equip the youth to understand where we/they are coming from in our shared narrative, as well as how we/they are entrusted with an important task to continue to share the faith “from age to age.”

F. FIFTH CYCLE:

LAW OF LOVE THEMES A-B-C (AGES 15–18)

The Aim: To know, celebrate and live the mystery of the Trinity

Description: As young people mature, they are more capable of perceiving the tension between Christian faith and the culture in which they live. The catechesis gives a critical prism through which they can understand the interaction of faith and culture so that they can serve as leaven in society to restore all things in Christ. They need to become familiar with the Orthodox churches and other Christian communities. Similarly, living in a multi-religious society, young Christians need to become acquainted with the beliefs and practices of other religious traditions and, with a deeper appreciation of their own faith, enter into dialogue with the Eastern Orthodox Churches, other Christian communities and religions. Finally, they recognize themselves as ethical and moral persons, who rely both on human reason and the revelation of the Scriptures. They can appreciate anew how Christianity holds up the law of love as the highest expression of human living.

THEME A:

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture

In this catechesis, young people are introduced to the concept of culture and its relationship to Christian faith. They are given an understanding of what it means to be human, and how our humanity is shaped by the question of God and by the other. They are encouraged to explore how they might contribute to civil society and the world through love (charity) of Christ in works of justice. They learn to recognize how God is present through the Holy Spirit. As Christians, youth encounter Christ in the sacramental moments of the Church and in their witness to social justice. In this manner, the meanings, beliefs and values of Christian faith interact and transform the meanings, beliefs and values of culture.

THEME B:

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions

In this catechesis, young people are given the foundations for an understanding of the historical relations of the Catholic Church with other religious traditions. They explore the Church's tradition of evangelization and ecumenical and inter-religious dialogue. As they authentically explore the beliefs and practices of other faith traditions – particularly Judaism and Islam – they are led at the same time to a deeper understanding of the beliefs and practices of their own faith. The catechesis is intended to help young men and women in their ongoing formation in the Catholic faith.

THEME C:

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Youth come to understand themselves as moral persons living the way of Christ

In this catechesis, youth reflect on ethics and moral living. They are introduced to the two sources of ethical reflection: human reason and God's revelation in the Scriptures and in the living Tradition of the Church. At the heart of catechesis is the human search for happiness as the completion of the superabundant love of God. The same tension that exists between the revelation of God's love and the explorations of human reason are worked out in the areas of freedom, justice, human relations, ecology, reconciliation, life in community and political life.

**FIRST CYCLE:
IN THE IMAGE AND LIKENESS OF GOD
(INFANCY TO AGE 5)**

The Aim: To evoke and nurture in young children the first stirrings of faith

Description: In the first years of a child's life, the child is given "an anthropological basis for the life of faith, a sense of trust, of freedom, of self-giving, of invocation and of joyful participation." The children will receive their first formation in prayer and their first introduction to Sacred Scripture. (*GDC* n. 178)

**FIRST CYCLE:
IN THE IMAGE AND LIKENESS OF GOD
(INFANCY TO AGE 3)**

**INFANCY TO AGE 3:
NURTURING THE FOUNDATIONS OF FAITH**

Aim: To provide the human foundation for the life of faith

At this age the child enters into human and spiritual life in the nurturing environment of the home through the love of parents, the care of family, the teaching of prayer, the witness of everyday family life, the faith and worship of the community, and the telling of stories, especially narratives from Scripture.

Faith is:

- To believe
- To trust
- To know

Aim: To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith

The young Christian family as living witness – knowing, contemplating and celebrating the mystery of the Trinity as domestic Church

In the catechetical moments of

- a. Parenting (what it means to be a parent)
- b. Day-to-day moral living
- c. Family
- d. The liturgical year
- e. Sacramental life
- f. Community and mission

Using the following categories of actions:

- a. protecting
- b. nourishing/nurturing
- c. guiding
- d. loving

Aim: To know, celebrate, live and witness to the mystery of the Trinity in a young family in giving a foundation to a life of faith and provide the human foundation for the life of faith

The young Christian family as living witness – knowing, contemplating and celebrating the mystery of the Trinity as domestic Church

In the catechetical moment of

A. PARENTING

by protecting, nourishing/nurturing, guiding and loving the child at:

Pregnancy

- parents practise healthy eating, exercise, resting, relaxation and prayerful habits
- parents discuss their growing new sense of responsibility in preparation for the arrival of their newest family member
- parents become knowledgeable about the child's stages of normal development (physical, social, emotional, spiritual, intellectual)

- parents communicate with the unborn child, for example from five months in utero onward, read aloud, play music and pray aloud
- parents plan for the child's Baptism

Birth

- parents communicate openly and honestly with each other in planning for the care of the child
- parents draw support from community resources including the Church
- parents guide the child to focus on abilities
- parents acknowledge and reinforce strengths and accomplishments
- parents pray aloud with the child
- parents arrange for "parents' social time out"

The earliest moments of faith

- parents gaze lovingly on the child
- parents demonstrate tender, loving acceptance of the child through gentle holding and cheek-to-cheek touching
- parents communicate with the child with words, whispers and facial expression
- parents witness to the child through loving expressions to one another

Homecoming

- parents prepare older siblings (if applicable) (and the home) by inviting them to be part of the preparations for the newborn's home arrival
- parents encourage older siblings to assist in welcoming the newborn, i.e. carrying supplies, holding the baby
- parents communicate clearly to one another their needs and feelings about this life-changing event
- with older siblings present, parents light a candle and offer a prayer of welcome to the newest family member and thanksgiving for loving older siblings
- parents find time before retiring to pray together

Naming

- parents explore possible names
- parents consider family values, names in Scripture and saints

In the early years of life

- parents attend to the child's developmental needs (physical, emotional, social and spiritual) with calmness and patience
- parents discuss and agree upon the desired age-appropriate behaviours for the child and the consequences for inappropriate behaviour (i.e. boundaries, limitations, disciplinary actions)
- parents apply age-appropriate spiritual/moral guidelines as one way to correct undesired behaviours

Aim: To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith

The young Christian family as living witness—knowing, contemplating and celebrating the mystery of the Trinity as domestic Church

In the catechetical moment of

B. DAY-TO-DAY MORAL LIVING

by protecting, nourishing/nurturing, guiding and loving the child at:

- various times of the day (for example: quiet time, playtime, mealtime, storytime, one-on-one time, bathtime, meal rituals, routine weekday rituals, with Sunday rituals receiving particular attention)
- bedtime (for example: stories, Sign of the Cross, prayer, goodnight kiss, conversations about the day, time to develop imagination)
- meals (for example: grace, gathering at table, storytime, sharing food, respect for others, table manners, rituals for Sunday)

- storytime (for example: Scripture narratives, nursery rhymes and songs, spontaneous stories, children's stories, child's creative made-up stories)
- prayer (for example: acknowledging the child's delight and awe at God's creation, including their own growing self-discovery, through morning/evening/meal prayers, thanksgiving and praise prayers, intercessory prayers, moments of silence, Sign of the Cross, Catholic rituals, witnessing family prayer, blessing with holy water, prayers to saints, reverence for statues and other religious articles)
- all times through physical contact (for example: holding, caressing, speaking, feeding, responding to crying, illness, bathing and diaper changing)
- all stages of development by providing and modelling good health practices (for example: healthy food, clothing, play, physical activity, fostering curiosity and affirming capabilities such as turning over, crawling, standing and learning to walk, in sickness)
- times when the child will be separated from significant others (for example, with a babysitter or other care-giver, loss of a favourite play item, a pet, grieving, moving, change)
- visiting times (for example: guiding children to be friendly, polite and respectful of friends and relatives who visit the child's home and teaching respect for other people's property)
- teachable moment times by providing moral guidance (for example: "creating a home where tenderness, forgiveness, respect, fidelity and service are the rule," virtues, true freedom, discipline) (CCC n. 2223)
- special celebration gatherings (for example: birthdays, Mother's Day, Father's Day, cultural days, saints' days, baptismal day, Thanksgiving, Christmas and Easter)
- quiet times, encouraging and respecting the child's need for solitary play and one-on-one moments)
- playtimes:
 - inviting the child to explore God's gifts of nature including water, sand, rocks, flowers and air
 - providing age-appropriate toys for individual and group play
 - providing opportunities to explore colour, shape, texture and design through art and music
 - encouraging the child to express creativity through dance, use of play structures, handling and manipulating media, paper, modelling materials, paints, crayons, etc.
- the change of seasons, inviting the child to explore the gifts of the earth with the fall harvest, the earth at rest in Winter, the return of new life with new colours at the beginning of spring, and summer's activities, including outdoor exploration of insects, birds, water play, gardening, and walks in nature

Signs that the child is growing spiritually through the above actions:

By the age of 3 the child will demonstrate:

- more expressions of joy and happiness than sadness in a routine day
- a growing sense of curiosity and awe through self-discovery, free play and parent-guided activities
- contentment in the company of parents and/or regular care-givers
- a growing ability to name the delight in the day's activities and develop acceptable, age-appropriate ways to display displeasure
- a growing respect and compliance with parents' requests
- an understanding of times to use a quiet inside voice (at storytime, rest time, inside church)
- respect for one's own belongings and those of others
- beginning signs of respect for self and well-being of self and others

Aim: To know, celebrate, live and witness to the mystery of the Trinity in a family by providing the human foundation for the life of faith

The Christian family as living witness—knowing, contemplating and celebrating the mystery of the Trinity as domestic Church

In the catechetical moment of

C. FAMILY RELATIONS

by protecting, nourishing/nurturing, guiding and loving the child in his or her relations to

Siblings

- in a spirit of love and welcoming, the parents will prepare the siblings for the arrival of the newborn
- parents will include older siblings in the plans for welcoming the newborn home
- parents will encourage active engagement of siblings in age-appropriate ways in the life of the newest family member (for example, helping prepare for the baby's bath, carrying supplies, holding the baby, assisting in age-appropriate supervision of the child)

Grandparents

- parents elicit the experience, expertise and support of grandparents when and where appropriate
- parents involve grandparents as desired in family celebrations
- parents initiate the connection/bonding between the child and grandparents through visits, phone calls, photo sharing, stories, and the child's artwork

Uncles, aunts and cousins

- parents introduce the child to extended family members through a birth announcement, the baptismal celebration, and other timely family gatherings
- parents foster healthy relations with extended family members to demonstrate to the child the significance of their larger heritage

Godparents

- in support of the child and parents, godparents take initiatives to develop their relationship with the child by remembering special occasions
- godparents support the child's growing faith development by being a witness to the Gospel

Nursery and daycare and pre-school workers (if applicable)

- parents research quality daycare facilities that foster the family values that they wish to instill in their child
- parents prepare the child for his/her initiation into another form of care
- parents outline clearly the needs of the child and their expectations of the care-givers, including the environment of faith they fashion in the home
- parents communicate, collaborate and co-operate with care-givers and sensitively and respectfully challenge them if required

Babysitters

- parents research and engage babysitters who will foster the family values that they wish to instill in their child
- parents introduce the child to the sitter for a reasonable orientation period
- parents outline clearly the needs of the child and their expectations of the babysitter
- parents communicate, collaborate, co-operate with and respect the babysitter and sensitively and respectfully challenge if required

Signs that the child is growing spiritually through the above actions:

By the age of 3 the child will:

- develop a growing sense of belonging to a family
- demonstrate a growing sense of comfort apart from his/her parents
- develop a growing comfort in settings other than the family home, especially in the church

- expand his/her experience of change and learn to cope with that
- begin to notice and respect differences or diversity
- develop a growing sense of trust and independence

Aim: To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith

The young Christian family as living witness—knowing, contemplating and celebrating the mystery of the Trinity as domestic Church

In the catechetical moment of

D. THE LITURGICAL YEAR

by opening up the possibility of the child to experience

- 1. The celebration of Sunday (for example, singing, procession)**
 - parents will demonstrate to children in the early years appropriate dress, behaviour and participation in the Sunday Eucharist
 - parents develop the routine of taking the child to the Sunday Eucharist
- 2. The graciousness of God during Advent-Christmas**
 - parents engage in age-appropriate discussions with the child about this season (for example, the meaning of waiting, counting the days before Christmas with the use of an Advent calendar, leading a short, age-appropriate ritual using the Advent wreath, assisting the child to fill a bag for the food bank, decorating the Christmas tree, explaining the significance of gift giving, lighting candles, reading or telling the story of the crèche, creating crafts related to the above Advent and Christmas movements, the blessing of water at Epiphany)
- 3. The great seasons of Lent and Easter**
 - parents explain these seasons of the Church in age-appropriate language (for example, why Lent is a special time of the year, the significance of the colour purple, the importance of thinking of others by saving a few coins to give to the poor, the need to pray more, why we use water, and the analogy between cleansing with water and the water of Baptism)
 - parents take the child on a walk in the church to observe the Stations of the Cross and in age-appropriate language expose to the children some aspects of the story. Speak of Jesus' death as an act of love for us. Focus on Jesus' love for his Father and all people, on those who helped him when he was tired, his mother's love for him, etc.
 - parents explain in age-appropriate language the significance of the washing of feet, reverencing the cross, Easter flowers, and the sprinkling rite. The explanation may simply be to direct the child to observe what is happening in the ritual
- 4. The parents will include the child in the Church's celebrations of high feast days of the religious and cultural traditions of the parents**
- 5. Telling of the stories of Jesus around the feasts**
 - parents will describe in age-appropriate language or use age-appropriate resources (stories, videos, music etc. from the Diocesan or Parish Resource Centre) to explain the significance of these feasts
 - information at this age needs to focus simply on the child's "what, who, where, and why" questions
- 6. Parents engaging fully in the life of the Church**
 - parents will foster a child's curiosity and love of God through the example they give
 - parents demonstrate their full and active participation in the life of the Church by modelling for the child attentive listening, prayerful reverence, singing, answering the responses, and gently encouraging the child to experience quietness

Signs that the child is growing spiritually through the above actions:

By the age of 3 the child will:

- enter into regular experiences of Church with the parents' ongoing guidance

- display increasing attentiveness to the rituals
- answer the short responses (for example, “and with your spirit”; “alleluia”; “amen”).
- begin to repeat from memory songs, verses or stories about Jesus’ love for him/her
- show signs of contentment in the pew
- demonstrate the practice of being quiet (or if necessary, communicating using an inside voice or whisper)
- use age-appropriate vocabulary to describe rituals or to ask questions
- recall some aspects of what was experienced in church
- pray age-appropriate prayers and demonstrate a desire to pray
- be able to name God
- pray simple, spontaneous prayers of thanksgiving
- be able to answer family prayers with “Amen”
- be able to begin to appreciate that God created the world

Aim: To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith

The Christian family as living witness—knowing, contemplating and celebrating the mystery of the Trinity as domestic Church

In the catechetical moment of

E. SACRAMENTAL LIFE

by protecting, nourishing/nurturing, guiding and loving the child in

1. Encountering the sacred in the ritual celebrations in the home: All life is holy as it is “interwoven with love, simplicity, practicality and daily witness.” (*Familiaris Consortio*, 1981, n. 53)
 - parents describe to the child the connection of the family meal to what the child experiences at the Eucharist. (For example, “At home, we gather at the kitchen table, we ask God to bless us and our food, we tell stories, perhaps about our day, we eat the meal together, we offer thanks and we leave the table.” “At church we join lots of people and the priest. We listen to stories about God and Jesus and how to love others. Jesus gives his spiritual food in the form of bread and wine, we give thanks, sing songs and leave to do nice things for our parents, our family and other people.”)
 - parents explore with the child in age-appropriate language the connection of bread, food, oil, water, reverent touch and forgiveness as they are experienced in the home compared to how they are experienced at church
 - the parents encourage formal prayer times
2. Being baptized
 - parents prepare for their child’s Baptism by understanding their responsibility to raise their child in the faith
 - parents engage older siblings in the preparation for the Baptism of the newborn
 - parents attend Baptism preparation classes
 - parents pray for God’s guidance in living out the call to be responsible parents and good models of faith
 - parents understand the meaning of anointing, especially as it pertains to the Baptism of their child
3. Fulfilling the promise of passing on faith
 - parents commit to their call to responsible parenting by providing witness to Gospel values in their relationship with each other and with their child
 - parents pray for the graces to live out that call
4. Moments of death (funerals)
 - parents explain death in age-appropriate language using examples of death or loss that the child will understand (for example, a dead bird, animal or flower)
 - parents will avoid graphic explanations at this stage of development

5. In participating fully in the life of the Church

- parents will provide a witness to the child by taking an active role in the life of the Church (for example, through regular participation in Sunday Eucharist, the reception of the sacraments, prayer, and timely, active parish service and stewardship)

Signs that the child is growing spiritually through the above actions:

By the age of 3 the child will:

- demonstrate wonder, awe and joy through the ritual experiences celebrated at home and at church
- begin to make connections between the two places of celebration
- display increasing attentiveness to the rituals
- begin to repeat from memory songs, verses or stories about Jesus' love for him/her
- use age-appropriate vocabulary to describe rituals or to ask questions
- describe his/her understanding of Baptism through the photos of his/her Baptism
- understand that his/her baptismal candle is special
- pray age-appropriate prayers and be open to praying

Aim: To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith

The young Christian family as living witness — knowing, contemplating and celebrating the mystery of the Trinity

In the catechetical moment of

F. COMMUNITY AND MISSION

by protecting, nourishing/nurturing, guiding and loving the child by

1. Taking part in parish and community events (for example: parish church tour, Canada Day celebrations, World Mission Sunday)

- parents will provide the child with opportunities to experience community and parish celebrations
- parents will describe what is happening at these events by motivating a spirit of excitement and curiosity
- parents will assist the child in recalling what they liked about the events

2. Meeting different people in the community (for example: police, firefighters, letter carrier, storekeepers, teachers)

- parents will teach the child that there are people in the community who help to keep them safe, to teach them and to assist them
- parents will demonstrate respect for others who serve communities in these roles

3. Creating awareness of ecology (for example: cleaning up, recycling and not wasting food and water)

- parents lead by example in their care for their personal possessions and for the environment
- parents will teach the child about responsibility in preserving food and water (for example, to not waste)

4. Giving to the poor (for example: watching examples of generosity with food, clothing and time; being friendly with and welcoming to the poor)

- parents engage children in giving outgrown clothing and toys they are finished with to others who might need them
- parents teach about Jesus' love for all God's people and the importance of sharing what we have with others

5. Participating in the culture of parents

- parents engage the child in favourite family traditions

6. Creating awareness of customs

- parents involve the child in initiating new customs specific to their family's desires or needs

7. Educating for community life and service

- parents share stories about their involvement in community service (for example, their work, or fundraising at work, membership in organizations or service clubs, volunteering)
- parents involve their child in events such as a walk-a-thon, a parish fundraiser or family event
- parents demonstrate their commitment to support their parish by involving the child in such activities as contributing to the Sunday collection

8. Witnessing in the community

- parents reinforce proper behaviour in and out of the home

Signs that the child is growing spiritually through the above actions:

By the age of 3 the child will:

- demonstrate a growing desire to participate in activities outside the home
- desire to imitate parents' actions of stewardship (help with home chores: for example, take out the garbage, help prepare food, set the table, handle safe tools when household repairs are made, etc.)
- desire to do chores without help
- learn more about responsibility by observing that quality in their parents

SACRED TRADITION

CATECHISM OF THE CATHOLIC CHURCH (CCC)

CCC n. 2204: "The Christian family... can and should be called a domestic Church."

CCC n. 2205: "The Christian family is a communion of persons, a sign and image of the Father and the Son in the Holy Spirit."

CCC n. 2207: "The family is the community in which, from childhood, one can learn moral values, begin to honour God and make good use of freedom. Family life is an initiation into life in society."

CCC n. 2212: "In our brothers and sisters we see the children of our parents; in our cousins, the descendants of our ancestors; in our fellow citizens, the children of our country; in the baptized, the children of our mother the Church; in every human person, a son or daughter of the One who wants to be called "Our Father".

CCC n. 2222: "Parents must regard their children as children of God and respect them as human persons."

CCC n. 2223: The responsibility to create "a home where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule. The home is well suited for education in the virtues."

CCC n. 2224: "The home is the natural environment for initiating a human being into solidarity and communal responsibilities."

CCC n. 2226: "Education in the faith by the parents should begin in the child's earliest years."

CCC n. 2228: "Parents' respect and affection are expressed by the care and attention they devote to bringing up their young children and providing for their physical and spiritual needs."

FAMILIARIS CONSORTIO

n. 17: "The family finds in the plan of God the Creator and Redeemer not only its identity, what it is, but also its mission, what it can and should do."

n. 26: "In the family... special attention must be devoted to the children by developing a profound esteem for their personal dignity, and a great respect and generous concern for their rights."

n. 39: "By virtue of their ministry of educating, parents are, through the witness of their lives, the first heralds of the Gospel for their children."

GENERAL DIRECTORY FOR CATECHESIS (GDC)

GDC n. 226: "This childhood religious awakening which takes place in the family is irreplaceable."

**FIRST CYCLE:
IN THE IMAGE AND LIKENESS OF GOD
(AGES 4–5)**

**AGES 4–5:
NURTURING THE SPIRITUAL LIFE**

Aim: To help the child appreciate their life in the image and likeness of God

At this stage of life, when the young child's ego is still forming, catechesis affirms and celebrates the child's wonder before the beauty, surprises and complexity of the world of God's creation. The catechesis honours the natural, intuitive religious sense of young children as they discover the holiness of being human, and attends to their care as they grow and develop in their concrete, sensual world. At this time, Jesus is introduced as the expression of the Fatherly care and love of God on whom we depend for all things, and whose love is experienced in the love of their family. The child is introduced to the Easter and Christmas narratives, to the Church's simple forms of prayer and to the primary symbols of our Christian faith.

Students are encouraged to think of faith as an act of knowing, trusting and believing in God.

NURTURING THE SPIRITUAL LIFE INTRODUCTION

CATECHETICAL FOCUS

Aim: Through nurturing the child in all aspects of growth, to celebrate the wonder and imagination of children as they meet Jesus in the seasons of the liturgical year by:

Introductory Focus

- Preparing a warm, welcoming environment for family and child
- Celebrating a heart that is open to everyone
- Cultivating a space of belonging as messengers of God's welcome
- Treasuring the gift of our names as part of God's family
- Celebrating that I belong to my family
- Welcoming God's Word as the story of our belonging

Welcoming children in their parish is central to this catechesis. It is hoped that they will experience a friendly community – friendly because it is God's family. We can be the messengers of God's welcome, and can echo the message of the Church when it first greets the child at Baptism.

Gathering around the Word of God is foundational in liturgical, catechetical and family settings.

THE GOSPEL MESSAGE

Sacred Scripture

- Mark 10:13-16: Jesus blesses little children: "Let the little children come to me; do not stop them." (v. 14)
- Luke 9:14: "Whoever welcomes this child in my name welcomes me..." (v. 48)
- Ephesians 3:14-15: "For this reason I bow my knees before [God], from whom every family in heaven and on earth takes its name." (v. 14-15)
- Isaiah 43:1: "... I have called you by name, you are mine." (v. 1)
- Sirach 3:4-5: "... those who respect their mother are like those who lay up treasure. Those who honour their father will have joy in their own children." (v. 4-5)

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1240, "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." (Compendium n. 256)
- CCC Part One, n. 127, "The fourfold Gospel holds a unique place in the Church, as is evident... in the veneration which the liturgy accords it." (Compendium n. 22)
- CCC Part One, n. 131, "The Word of God... serves the Church as her support and vigour, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life." (Compendium n. 24)

Other Church Documents

- *General Directory for Catechesis*, n. 255: "Indeed in the same way as the Church, 'family is a place in which the Gospel is transmitted and from which it extends.'" (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- Experiences of welcome, gathering with family and new friends, a sense of belonging, listening to stories

Symbol

- Welcoming and belonging

Exploration and Reflection

- Deepening a sense of belonging as baptized Christians through welcoming gestures, narratives of belonging and activities of naming
- Entering into the narrative of Jesus blessing little children
- Exploring the religious dimension of significant moments in the child's life, e.g., birth of a sibling, visits to grandparents, death in the family

Witnesses

- Family, friends, grandparents, catechist, other children, St. Anne, Mary, Mother of the Church, parish patron saint

Response and Participation

- Creating a space of welcome and belonging with family and friends
- Setting up the table of God's Word, adding colour to reflect the liturgical season, listening to God's word of welcome, and savouring the experience of belonging
- Adding their and their family's names (and possibly photos) to a belonging tree in the parish
- Sharing in a family meal as a primary experience of belonging
- Noting the mood and prayer needed for each liturgical season

Prayer and Celebration

- Preparing a space of belonging as a sign of God's welcome
- Preparing the table of the Word of God
- Listening to the narrative of Mark 10:13-16 and savouring it
- Reverencing our names
- Sharing in a family blessing

Aboriginal Connections

- Honouring our names
- Symbols of earth, tree and water

Remember and Memorization (*GDC* n. 154)

- Jesus said, "Let the little children come to me..." (Mark 10:14)

**EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
INTRODUCTION**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The experience of gathering and welcoming The narrative of Jesus who blesses the little children	Gather and listen to the biblical narrative of Jesus blessing the children	Rejoices in knowing that they belong
Liturgical Formation	That we listen to the narrative of Jesus in the Book of God's Word Colours and mood of each season	Help establish a space where they can gather to listen to God's Word proclaimed Give thanks for their family while gathered around the table of God's Word	Appreciates the words of Jesus proclaimed in Scripture Savours the experience of belonging
Moral Formation	They belong	Welcome others	Appreciates being with others
Teaching to Pray	They gather and prepare to listen to God's welcome God loves them like a loving daddy They reverence the Book of God's Word	Listen to Jesus' words of welcome proclaimed from Scripture	Reverences the Book of God's Word as the narrative of our belonging to God and God's family
Education for Community Life	They belong to their family, parish and school communities	Share family names with friends	Appreciates the sense of belonging to family, friends and the Christian community
Missionary Initiation	The narrative of Jesus welcoming little children	Share the narrative of their family names and create a belonging tree with others	Appreciates that they belong to family and friends

NURTURING THE SPIRITUAL LIFE THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Aim: Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Ordinary Time by:

- Celebrating God's creation and blessings in the abundance of the earth in fall
- Remembering what families do on Sunday and fostering the celebration of the Lord's Day
- Appreciating the work of our human hands and our joyful ability to do things as a gift from God
- Celebrating the harvest feast of Thanksgiving and remembering that God has blessed us
- Making the connection between the colour of Ordinary Time and growth/healing
- Appreciation for seasons in the Church calendar

THE GOSPEL MESSAGE

Sacred Scripture

- Psalm 104:27: "These all look to you to give them their food in due season; when you give to them, they gather it up; when you open your hand, they are filled with good things." (v. 27)
- Genesis 2:3: "So God blessed the seventh day and hallowed it, because on it God rested from all the work that [God] had done in creation." (v. 3)
- Psalm 67:6: "The earth has yielded its increase; God, our God, has blessed us." (v. 6)
- Genesis 1:11: "Then God said, 'let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so." (v. 11)
- Genesis 1:31: "God saw everything that he had made and indeed it was very good."

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Four, n. 2638, "... every event and need can become an offering of thanksgiving." (Compendium n. 555)
- CCC Part One, n. 287, "The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People... that... [he] alone 'made heaven and earth.'" (Compendium n. 51)

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering with family and friends, being called by name, enjoying the outdoors in fall, giving God thanks

Symbol

- Gathering with the community and giving thanks for the gift of God's abundant harvest

Exploration and Reflection

- Celebrating our names in gesture and song; our saint days, name days and baptismal day
- Remembering the day-to-day life of our family by tracing the work of our human hands

Witnesses

- Families, catechist, children, the Christian community

Response and Participation

- Discovering earth's abundance in the fall outdoors and giving thanks for all God's blessings in this season
- Creating fall collages
- Taking part in parish community thanksgiving celebrations, i.e. fall suppers

Prayer and Celebration

- Listening to the call of God's Word: "I have called you by name, you are mine"
- Engaging in a celebration of thanksgiving for the wonders of night and day, and the joyful ability to do things
- Sharing narratives of what families do on Sunday and deepening the holiness of this day
- Preparing the foods of harvest and remembering that God has blessed us; prayer before meals
- Inviting family and friends to the harvest banquet table

Remember and Memorization (*GDC* n. 154)

- "I have called you by name, you are mine." (Isaiah 43:1)
- "God saw everything that he had made and indeed it was very good." (Genesis 1:31)

EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The abundance of God's blessings on the earth in fall Sunday as a special day of rest and celebration with family and parish community	Listen to personal narratives of giving and receiving, and respond Listen to and respond to the images of creation in the Psalms	Appreciates that God cares and provides abundantly for all people Trusts God, believes in God and desires to know God
Liturgical Formation	Christians give thanks for God's abundant generosity The experience of belonging and being cared for	Participate in a celebration of Thanksgiving	Shares in the joy of celebration with others
Moral Formation	God cares for all people and for the earth	Gather with others around God's Word to hear how God cares for us and asks us to do the same	Appreciates the Bible as a book about Jesus and the narrative of God's love for the human family
Teaching to Pray	The elements of prayer and participation (e.g. silence, sacred space, gathering around the Word, welcoming) God as Abba: Our Father	Celebrate the goodness of the earth and the generosity of God through the vehicle of their senses and feelings	Appreciates silent listening as a form of prayer Understands that God loves them like a loving parent
Education for Community Life	God as abundant love	Share in the joy of giving thanks to God with family and friends	Cherishes the friendship of others Sees family gatherings as a time to give thanks to God
Missionary Initiation	God invites us to love and care for others and for the earth	Express the desire to share what they have with others	Appreciates the work of human hands and the joyful ability to do things

NURTURING THE SPIRITUAL LIFE: THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

CATECHETICAL FOCUS

Aim: Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Advent-Christmas-Epiphany by:

Advent

- Remembering God's desire to be with us as we wait in Advent
- Walking with Mary and Joseph toward the light

Christmas

- Understanding Christmas as the birth of Christ
- Entering into the narrative of the birth of Jesus
- Celebrating Christmas with family, parish community and friends

Epiphany

- Savouring the Christmas narrative as the coming of God among us
- Following the star with the Magi and celebrating the feast of Epiphany

THE GOSPEL MESSAGE

Sacred Scripture

Advent

- Isaiah 2:5: "Let us walk in the light of the Lord." (v. 5)
- Luke 2:3: "All went to their own towns to be registered. Joseph also went... to Judea." (v. 3)

Christmas

- Luke 2:7: "And she gave birth to her firstborn son and wrapped him in bands of cloth and laid him in a manger, because there was no room for them in the inn." (v. 7)
- Luke 2:8-20: "So they went with haste and found Mary and Joseph, and the child lying in the manger." (v. 16)
- Luke 1:26-38: The Birth of Jesus foretold

Epiphany

- Matthew 2:1-12: "On entering the house they saw the child with Mary, his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts." (v. 11)
- Matthew 2:2: "We have observed his star at its rising, and come to pay him homage." (v. 2)

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

- CCC Part One, n. 329, Angels announce the birth of Christ to the shepherds: "with their whole beings, the Angels are servants and messengers." (Compendium n. 60)
- CCC Part One, n. 524, "When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah." (Compendium n. 102)
- CCC Part One, n. 525, "Jesus was born in a humble stable, into a poor family... The Church never tires of singing the glory of this night." (Compendium n. 103)
- CCC Part One, n. 528, "The great feast of Epiphany celebrates the adoration of Jesus by the wise men." (Compendium n. 103)

CATECHETICAL APPROACH

Experience

- Experiences of waiting, the joy of giving and receiving gifts, the joy of Christmas

Symbol

- Belonging to the Christian community

Exploration and Reflection

- Entering into the season of Advent and Christmas
- Appreciating the gift of Advent waiting
- Treasuring Christmas at home, with friends and in the parish community
- Sharing the joy of Epiphany
- Exploring the colour and mood of the season

Witnesses

- Mary, St. Joseph, shepherds and Magi, St. Nicholas, St. John the Baptist, St. Francis of Assisi, family, the Christian community, catechist, children

Response and Participation

Advent

- Sharing in a time of waiting
- Walking toward Christmas with Mary and Joseph
- Lighting the Advent candles
- Following the star with the shepherds
- Preparing a Jesse tree
- Making connections to other times of waiting in our lives

Christmas

- Sharing Christmas with family, friends and the Christian community
- Exploring the joy of our feelings as a gift from God
- Hearing the call of God in the Christmas narrative
- Building the crèche at home
- Going out to get a Christmas tree
- Becoming aware that not everyone will receive gifts or have enough food; give to the food bank or some other collection

Epiphany

- Revelling in Christmas memories
- Following the star with the Magi
- The joy of Jesus revealed to the world: he came for all people

Prayer and Celebration

- Celebrating the Word of God each week in Advent
- Sharing in the narratives and rituals of Christmas at home
- Participating in the Mass of the Nativity with family
- Celebrating Epiphany with narrative, symbol and song
- Adding the liturgical colours of Advent and Christmas in a special place

Remember and Memorization (GDC n. 154)

- The narratives of Mary and Joseph and the birth of Jesus, the Shepherds and the Magi
- Glory to God in the highest (beginning of the Gloria in the Liturgy of the Eucharist)

EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The story of the annunciation</p> <p>The story of the birth of Jesus</p> <p>Mary as the Mother of God</p> <p>The story of the Magi</p> <p>Story of Elizabeth and John the Baptist who prepares the way</p>	<p>Listen to Scripture stories of Advent, Christmas and Epiphany</p> <p>Tell the stories of Advent, Christmas and Epiphany to family and friends</p> <p>Respond to the stories of Mary, the birth of Jesus, and the visit of the Magi</p> <p>Make connections to their own life and times of waiting and expectation</p>	<p>Treasures the person of Mary</p> <p>Treasures the gift of mothers</p> <p>Stands in wonder and awe before the mystery of the birth of Jesus</p> <p>Grows in belonging to God through the story of the birth of Jesus</p>
Liturgical Formation	<p>Advent as a time of waiting</p> <p>The rituals and symbols of Advent, Christmas and Epiphany by participating with family, friends and community</p>	<p>Prepare and participate in weekly Advent celebrations</p> <p>Celebrate the Feast of the Nativity with family and in their parish communities</p> <p>Share the joy of Epiphany with family and friends</p>	<p>Waits with reverence</p> <p>Celebrates the season as one who belongs in the Christian community</p> <p>Celebrates the Feast of Epiphany as the manifestation of “God with us”</p>
Moral Formation	<p>That we joyfully give thanks together</p> <p>That listening to God as Mary did is good and necessary</p> <p>The goodness of motherhood and the birth of children</p>	<p>Show a reverence for God and things sacred</p> <p>Care for others</p>	<p>Shows gratitude for the gift of Christmas</p> <p>Appreciates Mary as a model</p>
Teaching to Pray	<p>The elements of prayer and participation (e.g. silence, sacred space, hospitality, gathering around the Word, Sign of the Cross)</p>	<p>Give praise and thanks to God for the gift of Jesus at Christmas</p> <p>Listen to and begin to pray the Hail Mary</p>	<p>Imitates family and the Christian community at prayer</p> <p>Savours the Word of God</p> <p>Is reverent before the Word of God</p>

EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	That Mary, Joseph, the shepherds and the Magi all belong to the family that follows Jesus The Christian community as a place of belonging	Participate in the life of the community	Is a caring member of the community Is a reverent witness Takes part in preparing for Advent-Christmas celebrations
Missionary Initiation	That there are members of the community in need They have the responsibility and ability to help others	Join with family in witnessing to the sacred mysteries of the season such as caring for others	Is reverent toward others Trusts in God

NURTURING THE SPIRITUAL LIFE: THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

CATECHETICAL FOCUS

Aim: Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Ordinary Time by:

- Discovering the beauty of the earth at rest in winter as a gift from God
- Recognizing the abundance of God's blessing by exploring all of the senses in winter fun and play
- Making the Sign of the Cross with holy water
- Learning the deeper meaning of the first third of the Our Father (First half of the prayer is about our correct relationship with God, and the second half is about a correct relationship with our neighbour.)

THE GOSPEL MESSAGE

Sacred Scripture

- Book of Daniel – The Song of the Three: “Bless the Lord, frosts and snows; sing praise to him and highly exalt him forever.” (v. 70)
- Psalm 104:19: “You have made the moon to mark the seasons; the sun knows its time for setting.” (v. 19)
- Psalm 103:1: “Bless the Lord, O my soul, and all that is within me...” (v. 1)
- Psalm 104:24: “O Lord, how manifold are your works! In wisdom you have made them all.” (v. 24)

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Four, n. 2638, “Every event and need can become an offering of thanksgiving.” (Compendium n. 555)
- CCC Part One, n. 287, “The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People... that... [he] alone ‘made heaven and earth’” (Compendium n. 51)
- CCC Part One, n. 295, “... God created the world according to his wisdom.” (Compendium n. 54)

CATECHETICAL APPROACH

Experience

- Experiences of rest and play, surprise and wonder, praise and thanks, reverence and silence, song and dance, prayer and celebration

Symbols

- Gathering around the Word and giving thanks for God's gift of winter

Exploration and Reflection

- Discovering the beauty of winter's rest as a gift of God's creation
- Using all of the senses to experience God's gift of wintertime
- Appreciating the wonders of day and night in winter
- Exploring the world of my feelings as a gift from God
- Anticipating and exploring the first signs of spring
- The Our Father in the Gospel of Matthew – how it came to us and why

Witnesses

- Family, children, catechists, the Christian community, St. Francis of Assisi

Response and Participation

- Having fun in the winter outdoors
- Discovering nature asleep and seeing the gift of God in the earth at rest
- Building a cozy igloo or shelter in the snow
- Zooming in on a snowflake
- Tracing our bodies in the snow (snow angels)
- Helping to shovel snow

Prayer and Celebration

- Shouting praise to God for our footprints
- Making the Sign of the Cross
- Singing praise for winter's blessing: "Bless the Lord, frosts and snows..."
- Giving thanks for the wonders of day and night

Remember and Memorization (*GDC* n. 154)

- "Bless the Lord, frosts and snows; sing praise to him and highly exalt him forever."
(Book of Daniel – The Song of the Three, v. 70)
- "You have made the moon to mark the seasons; the sun knows its time for setting." (Psalm 104:19)
- Sign of the Cross with holy water
- Begins to pray the Hail Mary

EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	God created and cares for the earth in winter God cares for us and provides for us because we belong to God	Explore the many gifts of creation Share narratives of the beauty of the earth in winter with their families and friends Celebrate the goodness of the earth and the generosity of God through all of their senses and feelings	Thanks God for all the things that God has made and given to us
Liturgical Formation	Water, night and day, and darkness and light, as gifts of creation and signs of blessing	Join with others to give praise and thanks for God's gift of creation Make the Sign of the Cross with holy water	Remembers and praises God for creation Reverences the Word of God as revealed in the Psalms
Moral Formation	All of creation as a gift from God God wants us to care for the earth	Explore the many blessings of water Articulate some ways of taking care of the gift of God's creation	Respects all of creation as a gift to be cherished and cared for
Teaching to Pray	How to make the Sign of the Cross	Give thanks to God by listening and responding to selected passages in the Psalms Join with family and friends in making the Sign of the Cross	Enters into silent listening and solitude as a form of prayer and reverence
Education for Community Life	God showers us with abundant blessings	Listen and respond to the Psalms as part of God's family	Appreciates that God wants all people to come together as one
Missionary Initiation	God's creation needs our care	Join with others in accepting responsibility to care for the earth	Explores the beauty of the earth in awe and wonder

NURTURING THE SPIRITUAL LIFE: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Lent and Easter by:

- Experiencing the gift of life in Jesus in Lent and Easter
- Preparing for Easter in the Lenten season
- Entering into the celebration of Holy Week
- Celebrating the risen Jesus in the Easter season
- Discovering the gift of God in the freshness of springtime
- Celebrating the feast of Pentecost

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 21:1-11: Jesus comes into Jerusalem “mounted on a donkey.” (v. 5)
- John 13:1: Jesus’ farewell meal where “he began to wash the disciples’ feet and to wipe them with the towel that was tied around him.” (v. 1)
- Matthew 18:10-14: Parable of the Lost Sheep
- Selections of the Passion account suitable for children
- John 20:1-10: The narrative of Mary Magdalene, Peter and John
- Acts 2:1-4: “When the day of Pentecost had come...”
- Psalm 103:1: “Bless the Lord, O my soul, and all that is within me...” (v. 1)

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 621, “During the Last Supper, he both symbolized this offering [of himself] and made it really present: “This is my body which is given for you.” (Compendium n. 120)
- CCC Part One, n. 638, “We bring you the good news... God raised Jesus.” (Compendium n. 126)
- CCC Part One, n. 689, The Spirit whom God has sent into our hearts. (Compendium n. 137)

CATECHETICAL APPROACH

Experience

- Experiences of reverence and prayer, caring for one another, praise and thanksgiving, discovering new life in spring, perhaps welcoming a new Christian, celebrating the Easter season.

Symbol

- Gathering to celebrate the risen Jesus at Easter

Exploration and Reflection

- Treasuring the gift of God in our prayer and solitude and in the simple gesture of putting the Christian symbols aside in preparation for Easter
- Seeing that God is with us in our care for others and the image of God in seeing other people
- Treasuring the gift of life in Jesus through Easter narratives and symbols
- Using all of the senses to rejoice in the freshness of spring and remember that God has blessed us
- Exploring the world of our feelings during times of goodbyes or change and how God is present
- Deepening awareness of their Baptism through narratives, pictures and tactile mementoes
- Reflecting on the mood and colour of the season and making the connections to their own lives and times of sadness

Witnesses

- Family, friends, catechist, children, the Lenten community, the Christian community at Easter

Response and Participation

- Creating a Lenten space of simplicity, reverence and prayer
- Collecting the Christian symbols in a basket in preparation for Easter
- Celebrating a new Christian's narrative
- Participating with family, friends and community in the rites and symbols of Lent and Easter
- Sharing narratives of what families do during the Easter season and deepening the holiness of this day
- Discovering new life in the spring outdoors and singing praise for God's blessings
- Creating spring collages with a kaleidoscope of memory
- Listening to the Pentecost narrative

Prayer and Celebration

- Preparing for Easter in the season of Lent
- Sharing a Lenten spirit of simplicity and prayer in their environment
- Remembering Palm Sunday and God's love for us
- Participating in the rituals and gestures of Holy Week
- Preparing an environment of joyful new life
- Preparing an Alleluia feast and remembering that God has blessed us
- Opening up the Christian symbols collected in the basket to help celebrate Easter: water, light, oil, and cross

Aboriginal Connection

- Reflections on the Medicine wheel, with emphasis on the Eastern section and teachings about the Eastern door – The colour yellow, new life, new beginnings and connections to Resurrection hope

Remember and Memorization (GDC n. 154)

- The scriptural narratives and events of Holy Week and Easter

EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The narratives of Easter from the cross to the sending forth of the Church at Pentecost God as one who wants us to belong to the people of God God shows his love for us through the life and death of Jesus	Listen to Scripture narratives from the cross to the sending forth of the Church at Pentecost and respond in a variety of ways	Listens reverently to biblical narratives Stands in wonder and awe before the mystery of the Resurrection of Jesus and the coming of the Holy Spirit Treasures God as love in the life and death of Jesus
Liturgical Formation	The rites and symbols of Lent and Easter Water as a symbol of their own Baptism and belonging to the Christian community Christians gather on Sunday to share the Eucharist as Jesus' friends gathered with him on the night before he died	Enter prayerfully into the Lenten season with others in preparation for Easter Celebrate Holy Week (Triduum) with their family and in their parish community Celebrate the joy of the Easter season until Pentecost	Shows a reverence for God and the sacred symbols of Lent and Easter Celebrates the season as one who belongs to the Christian community Celebrates Pentecost and the coming of the Holy Spirit with family and parish community
Moral Formation	They are called to be welcoming persons They are called to love one another as God loves us, especially others who are most in need of our love	Listen to narratives about how Jesus welcomes everyone and forgives those who need forgiveness Show their family and friends how they love and care for others	Appreciates the Scripture narratives of Lent and Easter as narratives of God's love for us Appreciates the way Jesus loves us
Teaching to Pray	We reverence the cross and mark ourselves with it constantly The elements of prayer (e.g. silence, sacred space, symbols, gathering around the Word, Sign of the Cross, music and song, welcoming)	Listen as the Our Father is prayed in the family and in the parish community Bless themselves by making the Sign of the Cross	Has an innate spirit of adoration and reverence, awe and wonder Can enter easily into prayerful solitude and silence Gives praise and thanks for Easter blessings

**EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASONS OF LENT AND EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	To live in community means to care for others The Christian community as a place of belonging	See ways in which the community supports its members	Welcomes Jesus into their life Befriends others
Missionary Initiation	How Jesus invites us to become more loving people in Lent and in Easter The Christian community as a place of welcome for everyone	See family and people in the community who care for others Participate with family in helping others Perform simple acts of charity	Trusts in the love of God Witnesses to others in befriending and trusting others

NURTURING THE SPIRITUAL LIFE: THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

CATECHETICAL FOCUS

Aim: Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Ordinary Time by:

- Celebrating the Earth in bloom as a gift of God
- Caring for the earth in summer
- Discovering the goodness and beauty of the earth as a gift of God
- Exploring and appreciating our bodies as unique gifts from God
- Celebrating our capabilities in summertime and blessing God
- Expressing my likes and dislikes and giving God thanks
- Celebrating my needs and God's fulfilling blessings

THE GOSPEL MESSAGE

Sacred Scripture

- Book of Daniel – The Song of the Three: “Bless the Lord, winter cold and summer heat; sing praise to him and highly exalt him forever.” (v. 67); “Bless the Lord, all wild animals and cattle; sing praise to him and highly exalt him forever.” (v. 81); “Bless the Lord, you whales and all that swim in the waters; sing praise to him and highly exalt him forever. Bless the Lord, all birds of the air; sing praise to him and highly exalt him forever.” (v. 79-80)
- Sirach 11:3: “Small among the winged creatures is the bee but her produce is the sweetest of the sweet.” (v. 3)
- Matthew 6:28-29: “Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these.” (v. 28-29)
- Mark 8:22-26: Jesus cures a blind man

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Four, n. 2638, “Every event and need can become an offering of thanksgiving.” (Compendium n. 555)
- CCC Part One, n. 287, “The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People everything that... [he] alone ‘made heaven and earth.’” (Compendium n. 51)
- CCC Part One, n. 295, “... God created the world according to his wisdom.” (Compendium n. 54)

Other Church Documents

- *General Directory for Catechesis*, n. 178: “Central aspects of the formation of children are training in prayer and introduction to Sacred Scripture.” (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- Experiences of belonging, picnics and outings with family and friends, sharing and treasuring family time on Sundays, discovering the beauty and blessing of summer outdoors, reverence

Symbol

- Gathering around the Word of God to give thanks for the blooms and blessings of summer

Exploration and Reflection

- Experiencing the gift of God in the blooms of summer
- Playing in the sands of summer with family and friends and blessing God
- Seeing the gifts of God in the wonders of day and night
- Engaging all of the senses in summer and remembering that God has blessed us

Witnesses

- Families, catechist, children, the Christian community, St. Francis of Assisi

Response and Participation

- Discovering earth's abundance in the summer outdoors and giving thanks for all the gifts of God's presence and blessings
- Creating summer collages

Prayer and Celebration

- Treasuring God's Word: "Bless the Lord, winter cold and summer heat"
- Giving praise and thanks to God for the summer outdoors
- Celebrating the joy of summer picnics and family outings
- Joining in a song of thanksgiving for the wonder-filled blooms of summer
- Savouring God's summer blessings by tracing memories in the sand
- Celebrating Sundays in summertime

Remember and Memorization (GDC n. 154)

- Book of Daniel – The Song of the Three: "Bless the Lord, winter cold and summer heat"
- "Bless the Lord, all wild animals and cattle"
- "Bless the Lord, you whales and all that swim in the waters"

EXPECTATIONS
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	God created and cares for the earth in summer God cares for us and provides for us because we belong to God	Explore the many gifts of the earth in summer Share personal narratives of the beauty of the earth in summer with others Give thanks by listening and responding to the Psalms in Scripture	Thanks God for the gifts of summer and all that God has made and given us
Liturgical Formation	The healing narratives of Jesus as narratives of light and love	Enter into the healing narratives of Jesus and respond in joyful thanks Participate in the fun and activity of family time and offer thanks Give thanks for the beauty and light of summer	Treasures the narratives of Jesus as special narratives of light and love Savours the words of Jesus who calls us to love Treasures family time as a sign of God's blessing
Moral Formation	Jesus calls all of us to come follow him That God has created the earth for all and that we are to care for it	Discover what it means to follow Jesus Care for the earth	Desires to be a follower of Jesus Sees ways to care for the earth
Teaching to Pray	Jesus invites us to love as he loves The greatness of God	Enter into the healing parables of Jesus with a spirit of solitude and reverence	Joins in daily prayers of gratitude for Jesus' friendship Stands in wonder before the greatness and goodness of God
Education for Community Life	Jesus as light and love	Listen to Jesus' parables of healing as examples of friendship	Treasures the friendship of Jesus
Missionary Initiation	Jesus invites us to love and care for others and for the earth Jesus invites us to imitate him	Explore "my" capabilities and give joyful thanks	Joins with family and friends in caring for others and the earth

SECOND CYCLE:
LIFE IN THE HOLY TRINITY
(AGES 6–8)

AGES 6–8

The Aim: To know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the liturgical year

Description: The heart of this catechesis is the initiation into the life and love that the Father, Son and Holy Spirit live together. Catechesis starts and ends with the mystery of God. The catechesis will use the pedagogy of Jesus in the Gospels: “receiving others, especially the poor, the little ones and sinners, as persons loved and sought out by God; the proclamation of the Kingdom of God as the good news of the truth and of the consolations of the Father...” (*GDC* n. 140) The focus of the second cycle is the life of the Trinity in the lives of children.

SECOND CYCLE: LIFE IN THE HOLY TRINITY

AGE 6: BAPTIZED IN CHRIST

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Baptized in Christ

This catechesis echoes the call of Baptism. At the heart of the catechesis is an invitation to children to receive the love of God, and to walk with the Christian community in the light of Christ in the way of the Gospel. With the Word of God and by means of liturgical celebrations, this catechesis nourishes and sustains the children's participation in the life and the love of the Father, Son and Holy Spirit as it is lived out and celebrated in accordance with the Church's liturgical year. This catechesis takes place through a bringing to memory of their Baptism (Confirmation and Eucharist; if this has occurred or will occur), through the handing on of the Our Father, through the witness of saints, and through getting to know Jesus as our friend and helper by way of the narratives of the Gospel. This catechesis prepares the children for life in the Spirit, "to live in community and to participate actively in the life and mission of the Church." (*GDC* n. 86)

Father, Son and Holy Spirit know and love in communion. Students make the connection between members of their own families and the lives of the saints. They gain a sense of vertical communion – love of God, and horizontal communion – love of neighbour.

BAPTIZED IN CHRIST: INTRODUCTION

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time by:

Introductory Focus

- Cultivating a sense of belonging to family, parish and school
- Deepening awareness through Jesus of the welcome to and appreciation of the Father to everyone, especially children
- Appreciating the Bible as our Book of God
- Celebrating God's Word as the narrative of our belonging
- *Symbol of Water:* gathering around the baptismal font, receiving holy water and the Sign of the Cross as God's welcome of the child
- Telling the narrative of Baptism
- Setting up a prayer centre with Bible and bowl of holy water

THE GOSPEL MESSAGE

Sacred Scripture

Introductory Focus

- Mark 10:13-16: Jesus blesses little children: "Let the little children come to me; do not stop them." (v. 14)

Sacred Tradition

Introductory Focus

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 101, "In order to reveal himself to [men]... God speaks to them in human words."
- CCC Part Two, n. 1217, "In Baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament." (Compendium n. 253)

CATECHETICAL APPROACH

Experience

- Experiences of welcome, belonging, gathering, making the Sign of the Cross, listening to biblical narratives, being a member of their family

Symbol

- The symbol of water is foundational to this catechesis. The water is the symbol of our baptismal belonging. The children gather around the baptismal font as baptized Christians. The children carry the holy water from the baptismal font to their catechetical space to be placed on the table of the Word of God, next to the Bible

Exploration and Reflection

- Entering into the narrative of Jesus blessing little children
- Deepening their sense of belonging as baptized Christians at home and in the community through family narratives of welcome and gestures and symbols of Baptism
- They learn that when they bless themselves with the Sign of the Cross they are blessing themselves in the name of the Trinity

Witnesses

- Family and the Christian community, catechist, children

Response and Participation

- Visiting the local church and gathering around the baptismal font, receiving holy water and the Sign of the Cross
- Bringing the holy water to the prayer table; setting up the table of God's Word; adding colour to reflect the liturgical season; listening to God's Word of welcome, savouring the experience of belonging
- Mobiles, murals, collages to express welcome, belonging, and Baptism, family and friends; decorating and reverencing their names

Prayer and Celebration

- Remembering our Baptism by gathering around the font
- Receiving the Sign of the Cross with holy water as a sign of God's welcome
- Blessing ourselves with the Sign of the Cross
- Preparing the table of the Word of God
- Listening to the narrative of Mark 10:13-16 and savouring it

Aboriginal Connection

- Activities of naming

Remember and Memorization (*GDC n. 154*)

- The words of the Sign of the Cross / Our Father and Hail Mary
- Jesus said, "Let the little children come to me..." (Mark 10:14)

EXPECTATIONS			
INTRODUCTION: BAPTIZED IN CHRIST			
TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The narrative of Jesus who blesses the little children The Father, through Jesus, as someone who welcomes children	Listen to the Scripture narrative of Jesus blessing the children Use various forms of drama and art to enter into the narrative of Jesus and the children	Rejoices in knowing that they are welcome and appreciated by God
Liturgical Formation	Water as a symbol of their own Baptism and belonging to the life in the Trinity Holy water is water that is blessed The Word of God as the narrative of belonging	Prepare a table of the Word with a Bible and a bowl of holy water Tell the narrative of their Baptism as remembered by their family Prepare and participate in a celebration of belonging	Appreciates that God speaks to us in the words and narratives of the Bible Savours the experience of belonging
Moral Formation	That they belong	To welcome others in their group	Welcomes others Is able to work with others
Teaching to Pray	The Sign of the Cross as God's welcome Our Father and Hail Mary	Sign themselves with the cross, saying, "In the name of the Father, and of the Son, and of the Holy Spirit. Amen"	Reverences the cross as a symbol of friendship with Jesus
Education for Community Life	They belong as baptized members of their family, parish and school community	Explore what it means to belong to God, family, parish and school community	Appreciates the sense of belonging to the Christian community
Missionary Initiation	The narrative of Jesus welcoming little children	Share the narrative of their Baptism	Appreciates being baptized Is an example to others

BAPTIZED IN CHRIST: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time by:

- Appreciating Jesus as a generous friend
- Recognizing the generosity of Jesus as the Father's generosity
- Listening to God's care for people
- Appreciating God's care for others in life

THE GOSPEL MESSAGE

Sacred Scripture

Ordinary Time (Before Advent)

- Genesis 18:1-4: Abraham washing the feet of visitors.
- Mark 1:29-39: Jesus heals many at Simon's house: "He took her by the hand and lifted her up." (v. 31)
- Psalm 104:10-23: God the Creator and provider: "You make springs gush forth in the valleys; they flow between the hills, giving drink to every wild animal."
- Mark 6:35-44: Feeding the five thousand: "And all ate and were filled." (v. 42)
- John 2:1-11: The wedding at Cana: "Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim." (v. 7)
- Luke 10:25-37: The Good Samaritan: "He went to him and bandaged his wounds." (v. 34)
- Luke 15:4-6: The parable of the Lost Sheep: "Rejoice with me for I have found my sheep that was lost." (v. 6)

Sacred Tradition

Catechism of the Catholic Church (CCC) and
(Ordinary Time – Before Advent) and

Compendium of the Catholic Church (Compendium)

- CCC Part Two, n. 1115, "Jesus' words and actions during his hidden life and public ministry were already salvific, for they anticipated the power of his Paschal mystery." (Compendium n. 226)
- CCC Part One, n. 547–548, "The signs worked by Jesus attest that the Father has sent him... Jesus accompanies his words with many 'mighty works and wonders and signs', which manifest that the kingdom is present in him." (Compendium n. 108)

CATECHETICAL APPROACH

Experience

- Experiences of generosity and abundance, friendship and belonging, caring for others and being cared for, being found, being fed, having one's thirst quenched, being examples and witnesses (salt and light), listening to Scripture stories

Symbol

- Water for quenching thirst and for rejoicing
- Water for washing of feet of the visitors of Abraham
- Water that turned into wine to symbolize God's generosity

Exploration and Reflection

- Exploring Jesus' care for the sick, the wounded, for the guests at a wedding feast, the hungry, through storytelling, art, drama or guided imagery
- Seeing God's generosity through Jesus' stories
- Through "lost and found" stories, enter more deeply into experiences of relationship

Witnesses

- St. Simon, St. Peter's mother-in-law, Mary, young couple at wedding feast, Abraham

Response and Participation

- Through artwork, mime or drama, respond to Jesus' care of people
- Through guided imagery and other activities, react to God's generosity
- Through activities around the images of Psalm 104, appreciate the works of God's creation

Prayer and Celebration

- A creation celebration
- A celebration of God's generosity

Remember and Memorization (*GDC* n. 154)

- The parable of the lost sheep
- Jesus cares for the sick and the poor
- God loves the sick and the poor

**EXPECTATIONS
BAPTIZED IN CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The generosity of Jesus is the Father's generosity God created for us springs and rivers that provide water to quench thirst, to use in celebrating, and in caring for others	Explore what it means to act with generosity by sharing personal narratives of giving and receiving, and responding through children's literature, music, or art (collage/ mural) Listen to and respond through art to the images of creation in Psalm 104	Appreciates that God cares and provides abundantly for all people in the spirit of generosity
Liturgical Formation	Water as a symbol of God's desire to care for all people Christians thank God as a community for his abundant generosity	Plan and participate in a celebration of creation, particularly the creation of water Plan and participate in a celebration of God's generosity	Shares in the joy of celebration with others Gives thanks within community for God's gift of creation and his abundant generosity
Moral Formation	Jesus cares for all people Learning a very simple examination of conscience: how do I talk to God, how do I treat others, etc.	Share experiences of caring for others and being cared for by others Respond through art, mime or drama to the narratives of Jesus' care for others (meal and healing narratives)	Cares for others as Jesus did Appreciates the Bible as a book about Jesus and the narrative of God
Teaching to Pray	The elements of prayer (e.g. silence, sacred space, symbols, gathering around the Word, welcoming)	Participate in guided imagery to explore the generosity of God	Appreciates silent listening as a form of prayer
Education for Community Life	Jesus as friend	Listen to and discuss "lost and found" Scripture narratives as examples of the friendship	Cherishes the friendship of Jesus
Missionary Initiation	Jesus calls us to witness our faith to others	Listen respectfully and respond through various activities to the parable of "salt and light"	Is an example of what it means to be salt and light for others

BAPTIZED IN CHRIST: THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Advent–Christmas–Epiphany by:

Advent

- Appreciating God’s desire to be with us
- Celebrating Mary as the portal and bearer of God

Christmas

- Listening to the narrative of the birth of Jesus
- Celebrating the joy of the gift

Epiphany

- Savouring the Christmas narrative as the coming of God among us
- Appreciating the Feast of Epiphany as the manifestation of “God with us”

Symbol of water

- The Baptism of Jesus (the revelation of Jesus)

THE GOSPEL MESSAGE

Sacred Scripture

Advent

- Luke 1:26-38: The annunciation
- Mark 1:2-4: Ministry of John the Baptist

Christmas

- Luke 2:1-7: The birth of Jesus
- Luke 2:8-20: The visit of the shepherds

Epiphany

- Matthew 2:1-12: Visit of the Magi
- Mark 1:9-11: The baptism of Jesus

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

- CCC Part One, n. 458, Incarnation: “The Word [the Son of God] became flesh so that we might know God’s love.” (Compendium n. 85)
- CCC Part One, n. 484, Annunciation: “The Virgin Mary conceived the eternal Son in her womb by the power of the Holy Spirit.” (Compendium n. 94)
- CCC Part One, n. 528, “The Epiphany is the manifestation of Jesus as Messiah of Israel, Son of God, and Saviour of the world.” (Compendium n. 103)
- CCC Part Four, n. 2676–2677, Hail Mary. “Because of her singular cooperation with the action of the Holy Spirit, the Church loves to pray to Mary and with Mary, the perfect ‘pray-er’... Mary shows us the ‘Way’ who is her Son, the one and only Mediator.” (Compendium n. 562)
- CCC Part Three, n. 2443, “Love for the Poor is inspired by the Gospel of the Beatitudes and by the example of Jesus.” (Compendium n. 520)
- CCC Part Two, n. 1173, “In the liturgical year [Advent, Christmas and Epiphany] the Church celebrates the whole mystery of Christ from his Incarnation to his return in glory.” (Compendium n. 242)

Links to the Eastern Churches

- Theophany
- The Patristic tradition (e.g. the witness of Basil)

Other Church Documents

- *Directory for Masses with Children*, n. 14: "... celebrations of the Word of God in the strictest sense should be held rather frequently, especially during Advent and Lent." (Canadian Conference of Catholic Bishops, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, waiting, treasuring the gift of motherhood, the joy of giving and receiving gifts, welcoming others and being baptized in water

Symbol

- The central symbol of water unfolds in two ways: in the context of the narrative of Jesus' baptism by John, the blessing of homes with water, and the blessing of water (Ukrainian tradition)

Exploration and Reflection

- Entering into biblical narratives of Advent, Christmas and Epiphany
- Deepening the sense of Christmas at home and in the parish
- Using children's literature to share narratives of waiting, family, friendship and belonging

Witnesses

- Mary, St. John the Baptist, shepherds and Magi, expectant mothers, the Church Fathers (e.g. St. Basil), the waiting/worshipping community, the family, catechist, child

Response and Participation

- Art
- Drama
- Role play
- Mime
- Guided imagery
- Interviewing
- Ritual gestures and symbols: changing the liturgical colour at the table of the Word, lighting the Advent candles, building the crèche in the home, blessing with water
- Silence and singing with gestures
- Gathering around the meal table
- Meal blessing

Prayer and Celebration

- Preparing a weekly celebration of the Word in Advent
- Celebrating the Word of God in Advent
- Savouring the Word of God following each celebration through mystagogy
- Honouring Mary by praying the Hail Mary
- Participating in Christmas at home: decorating the home, reading the Christmas narrative, sharing in the rituals of the Christmas meal, participating in the Mass of the Nativity
- Blessing the home with water at Epiphany
- Blessing of water: Ukrainian Catholic tradition

Remember and Memorization (GDC n. 154)

- Hail Mary
- The narratives of the annunciation, the birth of Jesus, and the Magi
- The narrative of the Baptism of Jesus

**EXPECTATIONS
BAPTIZED IN CHRIST:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The narrative of the annunciation The narrative of the birth of Jesus Mary as the mother of God The narrative of the Magi The narrative of the Baptism of Jesus by John	Listen to Scripture narratives of Advent, Christmas and Epiphany Remember and respond in a variety of ways to the narratives of Mary, the birth of Jesus, the visit of the Magi and the Baptism of Jesus	Is a teller of the narratives Treasures the gift of mothers Cherishes the person of Mary Stands in wonder and awe before the mystery of the birth of Jesus Grows in belonging to God through the narrative of the birth of Jesus
Liturgical Formation	Advent as a season of waiting The meaningful rites, symbols, biblical and liturgical signs of Advent, Christmas and Epiphany The Baptism of Jesus by John: the opening of the heavens	Prepare and participate in weekly Advent celebrations Celebrate with their families and in their parish communities the Feast of the Nativity Prepare and participate in the water ritual of blessing the home	Waits with patience and reverence Lives Advent through the eyes of Mary Celebrates the season as one who belongs in the Christian community Celebrates the Feast of the Epiphany as the manifestation of “God with us”
Moral Formation	That to listen to God as Mary did is good The goodness of mother- hood and the birth of children	Express an awareness and respect for parents Show a reverence for God and things sacred Care for others	Shows gratitude for the gift Appreciates Mary as a model
Teaching to Pray	The words of the Hail Mary and showing where they come from The elements of prayer (e.g. silence, sacred space, hospitality, gathering around the Word)	Pray the Hail Mary Create a climate of prayer Give praise and thanks to God	Prays Remembers and savours the Word of God Is reverent before the Word of God

**EXPECTATIONS
BAPTIZED IN CHRIST:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	That Mary, Joseph, John the Baptist, the shepherds and the Magi all belong to the family that follows Jesus The Christian community as important	Participate in the life of the community	Is a caring member of the community Welcomes others
Missionary Initiation	That there are members of the community in need They have the responsibility and ability to help others	Witness to the sacred mysteries of the season by reaching out to those in need Help others who are in need	Is generous Trusts in God

BAPTIZED IN CHRIST: THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time by:

Between Epiphany and Lent

- Nurturing a sense of prayer
- Learning to pray to the Father as Jesus taught us
- Listening to the parable narratives of Jesus
- Marvelling at the God whom Jesus loves
- Expressing wonder, praise and thanks for the Father as the Creator
- Exploring all creation as a gift and trace of God

THE GOSPEL MESSAGE

Sacred Scripture

- Mark 1:35-39: Jesus prays: “In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed.” (v. 35)
- Matthew 6:9: Concerning prayer: “Pray then in this way: ‘Our Father in heaven.’” (v. 9)
- Luke 11:5-11: The persistent friend: “Ask, and it will be given you.” (v. 9)
- Matthew 13:44: A treasure hidden in a field: “The kingdom of heaven is like a treasure hidden in a field.” (v. 44)
- Matthew 5:15: Light on a lampstand: “No one after lighting a lamp puts it under the bushel basket.” (v. 15)
- Genesis 1:1-31: The Creation narrative: “In the beginning when God created the heavens and the earth.” (v. 1)
- Genesis 2:4-25: Another account of the Creation: “The Lord God formed man from the dust of the earth, and breathed into his nostrils the breath of life.” (v. 4, 7)

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Four, n. 2599, “[Jesus] learns to pray in his heart... from his mother... in the words and rhythms of the prayer of his people.” (Compendium n. 541)
- CCC Part Four, n. 2664, “There is no other way of Christian prayer than Christ... Our prayer has access to the Father only if we pray ‘in the name’ of Jesus.” (Compendium n. 560)
- CCC Part Four, n. 2637–2643, “Thanksgiving characterizes the prayer of the Church.” (n. 2637); “Praise is the form of prayer which recognizes... that God is God.” (n. 2639) (Compendium n. 555–556)
- CCC Part One, n. 279, “God the Father almighty is ‘Creator of heaven and earth,’ of all that is, seen and unseen.” (Compendium n. 51)
- CCC Part One, n. 289, “Among all the Scriptural texts about creation, the first three chapters of Genesis occupy a unique place. [They express] the truths of creation – its origin and its end in God...” (Compendium n. 51)
- CCC Part One, n. 303, “God cares for all, from the least things to the great events of the world and its history.” (Compendium n. 55)

CATECHETICAL APPROACH

Experience

- Experiences of prayer, silence, reverence, wonder, praise and thanks, surprise, listening to the Word of God, marvelling at creation

Symbol

- Exploring the uses of water and giving thanks for the gift of the water

Exploration and Reflection

- Deepening their sense of prayer by entering into the prayer of Jesus
- Listening to the parables
- Entering into the creation narratives and coming to appreciate God as Creator and provider

Witnesses

- The first man and the first woman, children, catechist

Response and Participation

- Changing the liturgical colour to reflect Ordinary Time
- Through mime, drama and retelling of the narrative, deepening their understanding of the parables and the creation narratives
- Exploring the wonder of creation through art, music, film, cartoons
- Exploring the ecology of water

Prayer and Celebration

- Blessing with the gift of water
- Prayer in praise of creation

Aboriginal Connections

- Celebrating creation through dance
- Honouring the four directions

Remember and Memorization (*GDC n. 154*)

- “In the beginning, God created the heavens and the earth” (Genesis 1:1)
- Our Father
- “Ask and it will be given to you” (Luke 11:9)

**EXPECTATIONS
BAPTIZED IN CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	God created and cares for all of creation God cares for us and provides for us because we belong to God	Explore the many gifts of creation Share the narratives of creation with their family and friends Listen to and discuss narratives (parables) Jesus told about the Father as the Creator	Thanks God for all the things that God has made and given to them
Liturgical Formation	Water as a gift of creation and a sign of blessing	Prepare a celebration of praise and thanksgiving for God's gift of creation using appropriate seasonal colours, music and art Prepare and participate in a blessing using the gift of water	Remembers and praises God for creation Reverences the Word of God as revealed in the Creation narratives and the parables told by Jesus
Moral Formation	All of creation as a gift from God God asks us to care for the earth as he does	Explore the many blessings of water	Respects all of creation, especially water as a gift to be cherished and cared for
Teaching to Pray	Jesus teaches us how to pray Our Father and learning where the prayer came from and why	Listen to the narratives of how Jesus prayed to God, his Father, and teaches us to pray Pray the Our Father (with appropriate gestures) Pray the Our Father with family and friends	Values prayer as a way to talk with God
Education for Community Life	God is our heavenly Father	Compare what it means to be a part of a family with what it means to be a part of God's heavenly family	Appreciates that God wants all people to come together as one caring family
Missionary Initiation	God's creation is fragile	Express ways that children can help care for the world (through art, sharing narratives, an earth collage, song)	Accepts responsibility to care for the earth

BAPTIZED IN CHRIST: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Lent–Easter by:

- Experiencing and reflecting on God’s self-gift to humans, especially in the poor and the sinner, in Eucharist and Reconciliation
- Experiencing God as one who desires us to belong to the people of God
- Entering into the celebration of Holy Week
- Recognizing the love of the Father in the life and death of Jesus
- Celebrating the Father’s gift of new life in the Resurrection of Jesus
- Appreciating the waters of Baptism
- Symbol of water: the water of our Baptism into Christ (belonging to the life of the Trinity)
- Recognizing the Holy Spirit sent by Jesus from the Father as Trinitarian life within us (Confirmation)
- Celebrating the Christian community as people who share the life of God: Father, Son and Holy Spirit

THE GOSPEL MESSAGE

Sacred Scripture

Lent

- Luke 7:36-50: Woman forgiven: “She has shown great love.” (v. 47)
- Luke 19:1-10: Jesus and Zacchaeus: “Zacchaeus, hurry and come down; for I must stay at your house today.” (v. 5)
- Luke 10:38-42: Martha and Mary: “Martha welcomed him into her home.” (v. 38)
- John 13:2b-15: The farewell meal: “[Jesus] began to wash the disciples’ feet.” (v. 5)
- 1 Corinthians 11:23-26: Eucharist: “Do this in [memory] of me.” (v. 23)

Easter

- John 20 and 21: Selected narratives of Resurrection.
- John 20:19-23: Jesus appears to the disciples: “He breathed on them and said to them ‘receive the Holy Spirit.’” (v. 21)
- John 20:1-18: the Resurrection of Jesus: “I have seen the Lord.” (v. 18)
- John 21:1-14: Jesus appears to seven disciples: “It is the Lord.” (v. 7)
- John 14:1-9b: Jesus the way to the Father: “Whoever has seen me has seen the Father.” (v. 9)
- Romans 8:15-17: Children of God: “We are children of God.” (v. 16)
- Acts 1:1-11: Story of Pentecost: “You will be baptized with the Holy Spirit.” (v. 5)

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 519, “Christ did not live... for himself but for us” (Compendium n. 101)
- CCC Part One, n. 610, “On the eve of his Passion, at the Last Supper with his apostles, Jesus offered himself freely thus instituting the Eucharist as the memorial of his sacrifice.” (Compendium n. 120)
- CCC Part One, n. 649, “We believe that Jesus died and rose again.” (Compendium n. 130)
- CCC Part One, n. 683, “The knowledge of faith is possible only in the Holy Spirit.” “He comes to meet us and kindles faith in us.” (Compendium n. 136)
- CCC Part Two, n. 1216, In Baptism we use your gift of water. (Compendium n. 252)

- CCC Part Three, n. 1240, Christians are baptized “in the name of the Father, and of the Son, and of the Holy Spirit.” (Compendium n. 256)
- CCC Part Four, n. 2769, The Lord’s Prayer is the prayer of the Church par excellence. It is “handed on” in Baptism to signify new birth into the divine life. (Compendium n. 581)

Other Church Documents

- *Directory for Masses with Children*, n. 14: “... celebrations of the Word of God in the strictest sense should be held rather frequently, especially during Advent and Lent.” (Canadian Conference of Catholic Bishops, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, preparing, endings and beginnings, forgiving one another, sharing a meal, Sunday Eucharist

Symbols

- The central symbol of water unfolds in two ways: in the narrative of the washing of the feet and in their own Baptism
- Water is also part of a ritual of blessing

Exploration and Reflection

- Entering into the Lenten and Easter season by way of meal narratives of forgiveness and welcome, and narratives of Easter and Pentecost
- Meeting Jesus as friend
- Entering into the death and Resurrection of Jesus by way of the symbols of Lent and Easter: water, oil, paschal light, Book of God’s Word, cross, bread and cup

Witnesses

- Neophytes, the woman at the Pharisee’s house, St. Zacchaeus, St. Martha, Mary, St. Mary Magdalene, St. Peter, the disciple whom Jesus loved, the Twelve, the worshipping community, family, catechist, children, the proper of Saints (e.g. St. Patrick, St. Cyril, St. Methodius)

Response and Participation

- Changing the liturgical colour at the table of the Word to reflect the seasons of Lent and Easter, gathering together the primary symbols in Lent in preparation for Easter
- Gathering around the meal table
- Recalling their Baptism with pictures and narratives
- Nurture catechesis through activities such as art, drama, dance, guided imagery, sculpture, paper mâché

Prayer and Celebration

- Prepare and participate in weekly celebrations of the Word throughout Lent, which include
 - Signing with the Sign of the Cross
 - Listening to meal narratives and narratives of forgiveness and welcome
 - Gathering symbols in preparation for Easter
 - Savouring the Word through mystagogy
- Venerating the cross as a sign of God’s love
- Partaking in the celebrations of the Triduum with the parish community and with family
- Celebrating Resurrection narratives of Jesus
- Participating in the ritual of blessing
- Signing with holy water
- Praying the Our Father as baptized Christians
- Renewal of their own Baptism, celebrate a meal of blessing

Remember and Memorization (*GDC n. 154*)

- The cross as a sign of love
- The Sign of the Cross
- The Our Father
- In Baptism we become children of God
- The narratives of the empty tomb and Pentecost

**EXPECTATIONS
BAPTIZED IN CHRIST:
THE LITURGICAL SEASONS OF LENT AND EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The meal narratives of forgiveness and welcome</p> <p>The narratives of Easter from the cross to the sending forth of the Church at Pentecost</p> <p>God as one who wants us to belong to the people of God</p> <p>God shows his love for us through the life and death of Jesus</p>	<p>Listen to Scripture narratives from the cross to the sending forth of the Church at Pentecost</p> <p>Remember and respond in a variety of ways to the narratives of God's loving forgiveness, the Resurrection of Jesus and the coming of the Holy Spirit (e.g. retell the narratives to family, express the meaning of Lent/Easter through art forms)</p>	<p>Listens carefully to biblical narratives</p> <p>Stands in wonder and awe before the mystery of the Resurrection of Jesus and the coming of the Holy Spirit</p> <p>Reverences God as love in the life and death of Jesus</p>
Liturgical Formation	<p>The meaningful rites, symbols, biblical and liturgical signs of Lent and Easter</p> <p>Lent and Easter as seasons of forgiving and of endings and beginnings</p> <p>Water as a symbol of their own Baptism and belonging to the life in the Trinity</p> <p>Through Baptism the Holy Spirit made them sons and daughters of the Father in Christ</p> <p>Breaking bread together is a symbol of love</p> <p>Christians gather on Sunday to share the Eucharist as Jesus' friends gathered with him on the night before he died</p>	<p>Participate in the gathering of symbols in preparation for Easter</p> <p>Prepare and participate in weekly celebrations of the Word in Lent</p> <p>Celebrate Holy Week (Triduum) with their family and in their parish community</p> <p>Remember their Baptism through narratives, pictures and mementoes</p>	<p>Appreciates the cross as a sign of God's love</p> <p>Shows a reverence for God and the sacred symbols of Lent and Easter</p> <p>Celebrates the season as one who belongs to the Christian community</p> <p>Celebrates Pentecost as the coming of the Holy Spirit</p>

**EXPECTATIONS
BAPTIZED IN CHRIST:
THE LITURGICAL SEASONS OF LENT AND EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Moral Formation	That they are called to be a welcoming and forgiving person They are called to love one another as God loves us, especially the poor and others who are most in need of our love	Listen, discuss and recall narratives about how Jesus welcomes everyone and forgives those who need forgiveness Show their family and friends how they welcome, forgive and love others Explore the need to give and receive forgiveness	Appreciates Zacchaeus, Martha, Mary, as well as the woman at the home of the Pharisee, as models of what it means to welcome others and to be forgiven Appreciates the way Jesus loves us Loves others as Jesus loves them
Teaching to Pray	The words of the Our Father and the Sign of the Cross The meaning of the Christian symbol of the cross The elements of prayer (e.g. silence, sacred space, symbols, gathering around the Word, welcoming)	Pray the Our Father Bless themselves, making the Sign of the Cross, saying, “In the name of the Father, and of the Son, and of the Holy Spirit. Amen.”	Prays the Our Father in a spirit of adoration, praise and thanksgiving
Education for Community Life	To live in community means to care for others The Holy Spirit unites us in the community of Christians	Identify ways in which the community supports its members	Shares what he/she has with others Welcomes Jesus into their life in humility Befriends the outsider
Missionary Initiation	How Jesus accepts us and invites us to become more loving people in Lent, as we prepare for Easter The Holy Spirit is active in their lives	Identify people in the community who care for others Discuss ways that children can help others in need of their love Perform simple acts of charity	Trusts in the support of the Holy Spirit Is a witness to others of sharing with the poor, forgiveness and befriending others

BAPTIZED IN CHRIST: THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time by:

After Easter – from the 9th to the 23rd Sunday of Ordinary Time

- Telling the narratives of Jesus, the perfect image of the Father as Jesus
 - Invites people to come and see
 - Calls disciples to follow him
 - Sends out the Twelve
 - Invites people to imitate him
 - Invites his disciples to rest and pray
 - Presents himself as the Good Shepherd

Symbol of Water

Baptism as being washed, baptismal water, cleansed from sin, and clothed in Christ: white cloth of Baptism

THE GOSPEL MESSAGE

Sacred Scripture

After Easter – from the 9th to the 23rd Sunday of Ordinary Time

- John 1:35-42: The first disciples of Jesus: “He said to them, ‘Come and see.’” (v. 39)
- Mark 1:16-20: Jesus calls the first disciples: “And Jesus said to them, ‘Follow me and I will make you fish for people.’” (v. 17)
- Colossians 1:15: Jesus is the image of the Father
- Mark 6:7-13: The mission of the Twelve: “He called the twelve and began to send them two by two.” (v. 7)
- Mark 4:1-9: The Parable of the Sower (focus: the child imitating the Sower): “Listen! A sower went out to sow.” (v. 3)
- Mark 6:30-32: At prayer with Jesus: “He said to them, ‘Come away to a deserted place all by yourselves and rest a while.’” (v. 31)
- John 10:2-5, 11, 14-16: Jesus the Good Shepherd: “I am the good shepherd.” (v. 11)
- Psalm 23: The divine shepherd: “The Lord is my shepherd, I shall not want.” (v. 1)

Sacred Tradition

Catechism of the Catholic Church (CCC) and

(After Easter – from the 9th to the 23rd Sunday of Ordinary Time) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 427, “In catechesis ‘Christ, the Incarnate Word and Son of God... is taught – everything else is taught with reference to him – and it is Christ alone who teaches.’” (Compendium n. 80)
- CCC Part One, n. 458, “The Word became flesh so that we might know God’s love.” (Compendium n. 85)
- CCC Part One, n. 542, “By his word, through signs that manifest the reign of God, and by sending out his disciples, Jesus calls all people to come together around him.” (Compendium n. 107)
- CCC Part One, n. 551, “From the beginning of his public life Jesus chose certain men, twelve in number, to be with him and to participate in his mission.” (Compendium n. 109)
- CCC Part Four, n. 2607, “When Jesus prays he is already teaching us how to pray.” (Compendium n. 544)

CATECHETICAL APPROACH

Experience

- Experiences of listening and being called, welcome, belonging, following, being sent out, sowing, rest and solitude, being loved and cared for, praying and praising every day

Symbol

- Continuing the ritual practices developed over the year: retaining and refreshing the bowl of water in the prayer centre and blessing and signing with holy water

Exploration and Reflection

- Entering into the biblical stories about Jesus as the perfect image of the Trinity
- Deepening wonderment at the friendship and care of Jesus for others
- Using children's literature to enter into the experience of following someone

Witnesses

- Disciples of Jesus, farmers, the children

Response and Participation

- Changing the liturgical colour to reflect Ordinary Time
- Participating in the "Come and see" story through guided imagery
- Getting into "following" Jesus through art, mime and role play
- Acting out and imitating the parable of the sower
- Participating in the story of the Good Shepherd through drama, video, and (mural) art

Prayer and Celebration

- Celebrating Jesus as the Good Shepherd
- Praying parts of Psalm 23
- Giving praise for God's goodness (Psalm 145)

Remember and Memorization (*GDC n. 154*)

- The story of "Come and See"
- The story of the calling of the first disciples
- "A sower went out to sow"
- "I am the Good Shepherd"

**EXPECTATIONS
BAPTIZED IN CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	In Jesus we see a perfect image of the Father	Enter into the biblical narratives of Jesus as the perfect image of the Father as he invites us to imitate him, follow him, pray to the Father as he did and go forth to invite others	Treasures the narratives of Jesus as special narratives about his Father and our relationship with the Father
Liturgical Formation	Water as a sign of blessing and baptismal water, cleansing from sin The colour green as the symbol of Ordinary Time	Prepare and participate in celebrations of the Word, and the ritual of blessing and signing with water Change the liturgical colours to reflect Ordinary Time	Savours the words of Jesus who calls us to “follow him” and be his disciples Appreciates water as a sign of blessing
Moral Formation	Jesus calls all of us to come follow him	Discover what it means to follow Jesus through art, mime and role play	Desires to be a follower of Jesus
Teaching to Pray	Jesus invites us to “come and see” The greatness of God	Participate in guided imagery as one way to talk with God Listen to and pray the Psalms with family and friends	Offers daily prayers of gratitude for Jesus’ friendship Stands in wonder before the greatness and goodness of God
Education for Community Life	Jesus is the Good Shepherd	Explore what it means to be a good shepherd through children’s narratives, videos, drama, art	Commits to being a good shepherd at home with family and friends
Missionary Initiation	Jesus sends us out to be disciples Jesus invites us to imitate him	Listen to and discuss the narrative of the “Mission of the Twelve” Remember and recount the biblical narrative of “the Sower and the Seed” (Mark 4:1-9)	Shares Scripture narratives they hear with family members and friends

SECOND CYCLE: LIFE IN THE HOLY TRINITY

NOTE: For those dioceses where the Confirmation of children occurs prior to First Eucharist, text references are added for the Sacrament of Confirmation wherever Baptism and Confirmation are included. (see shading)

AGE 7: NOURISHED BY THE BREAD OF LIFE

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Nourished by the Bread of Life

The central focus of this catechesis is the Eucharist and the Eucharistic community. At this age, children will enter more deeply into the mystery of the Trinity by getting to know Jesus as a friend who welcomes people who have sinned and eats with them. At the table of the Eucharist in the parish community, nourished by the Bread of Life, children grow in their understanding of the Eucharist as the real presence of Christ, in the gifts of bread and wine changed into the Body and Blood of Christ by the action of the Holy Spirit. By this action, the people of God are changed into one body, one spirit in Christ. As part of the catechesis, the children will also be introduced to the traditional practice of adoration of the Blessed Sacrament, to the mystery of forgiveness and the Sacrament of Penance.

They develop their understanding of sin and why they need to talk to God about their everyday choices, knowing the difference between behaviour that harms and behaviour that helps others.

NOURISHED BY THE BREAD OF LIFE: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time by:

The Introductory Rites

- Gathering in the church as a baptized community
- Strengthening a sense of belonging to the family of God in Baptism and Confirmation
- Understanding the need to come to Eucharist with sins forgiven (Penitential Act)
- Understanding the Sacrament of Penance in relationship to Baptism and Eucharist
- Experiencing the gathering as a gathering of God's people in the church
- Exploring the gathering space of God's people
- Experiencing God's invitation to gather to listen to his Word and to celebrate the Eucharist as God's gift to us
- Symbol of the people of God: water, oil, Word, Lectionary, ambo, table of the altar, paten and chalice, tabernacle, crucifix, sanctuary lamp: encountering the symbols in the gathering space
- Reflecting on and appreciating our daily gatherings

The Liturgy of the Word

- Taking the Bible, opening it and listening to the account of the feeding of the five thousand
- Savouring the biblical narrative (gathering, listening, feeding, nourishing: abundance)
- Listening to other Scripture narratives of feeding and abundance
- Preparing a celebration of the Word
- Celebrating the Word of God
- Symbols of water, oil, people of God, word, altar, paten and chalice
- The Bible as the Word of God

THE GOSPEL MESSAGE

Sacred Scripture

The gathered community preparing to listen to the Word of God (exploring the place of the proclamation of the Word in the Assembly)

- Matthew 18:20: "For where two or three are gathered in my name, I am there among them."
- Luke 22:19: "Do this in remembrance of me."
- 1 Corinthians 12:12: "For in the Spirit we were all baptized into one body..."
- Matthew 5:24: "Leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift."
- John 6:1-15: The feeding of the five thousand

Sacred Tradition

The Introductory Rites

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 113, "... the Church carries in her Tradition, the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture..." (Compendium n. 19)
- CCC Part One, n. 131, "For the children of the Church [Sacred Scripture] is a confirmation of the faith, food for the soul and the fount of the spiritual life." (Compendium n. 24)
- CCC Part Two, n. 1078, "Blessing is a divine and life-giving action, the source of which is the Father..." (Compendium n. 221)

- CCC Part Two, n. 1083, “On the one hand, the Church, united with her Lord and ‘in the Holy Spirit,’ blesses the Father... On the other hand, the Church never ceases to present to the Father the offering of his own gifts, and to beg him to send the Holy Spirit upon that offering, upon herself, upon the faithful and upon the whole world...” (Compendium n. 221)
- CCC Part Two, n. 1084, “In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present.” (Compendium n. 222)
- CCC Part Two, n. 1091, “In the liturgy the Holy Spirit is teacher of the faith of the People of God and artisan of God’s masterpieces, the sacraments of the New Covenant.” (Compendium n. 223)
- CCC Part Two, n. 1213, “Holy Baptism is the basis of the whole Christian life, the gateway to the Spirit... and the door... to the other life sacraments.” (Compendium n. 252)
- CCC Part Two, n. 1348, In the Gathering Rite “Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principle agent of the Eucharist.” (Compendium n. 277)
- CCC Part Two, n. 1349, The Liturgy of the Word in the Eucharistic Liturgy involves proclaiming and listening to the Word of God. (Compendium n. 277)

Other Church Documents

- Benedict XVI, Post-synodal Apostolic Exhortation *Sacramentum Caritatis*, The Eucharist as the Source and Summit of the Church’s Life and Mission. (Canadian Conference of Catholic Bishops, 2007)
- *Directory for Masses with Children*, n. 14: “... celebrations of the Word of God in the strictest sense should be held rather frequently, especially during Advent and Lent.” (Canadian Catholic Conference, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of gathering, of being welcomed and welcoming others, of being nourished, belonging, listening, savouring
- Experiences of forgiveness

Symbol

- The symbols of water, oil, light, Word, altar, plate and cup are integral to this Eucharistic catechesis. A special emphasis is given to the symbols of plate and cup and will be taken up later in the catechesis in the context of the Eucharistic Prayer. At this point in the catechesis, they are added to the prayer table with the other symbols.

Exploration and Reflection

- Nourishing our sense of belonging as baptized Christians by participating in a ritual of gathering in the church
- Exploring the need for God’s forgiveness
- Learning about the Sacrament of Penance
- Exploring the reality of sin
- Learning an Act of Contrition
- Preparing a gathering space with the primary symbols of our faith
- Entering into the biblical narrative of the feeding of the five thousand
- Hearing how the Sunday assembly celebrates the Word
- Learning that just as Jesus is God, even though he is human like us, the bread we receive at the gathering for the Eucharist is Jesus, even though we see bread
- Learning what the word “contrition” means: that they are sorry for their sins or wrongdoing

Witnesses

- The gathered community of the baptized, children, catechist, parents and godparents

Response and Participation

- Gathering at the church to remember our belonging
- Exploring the gathering space of God's people
- Celebrating God's desire to forgive us
- Celebrating the presence of the Holy Spirit as we learn to forgive
- Gathering the symbols of our faith to shape a gathering space
- Adding colour to reflect the liturgical season
- Listening to God's word of abundance
- Creating mobiles of welcome and belonging

Prayer and Celebration

- Remembering our Baptism and looking forward to Confirmation by taking part in a ritual of gathering in the church
- Marking ourselves with the Sign of the Cross at the baptismal font as a sign of God's welcome, and extension of God's welcome to others
- Taking time to notice and give thanks for the important gathering spaces in the church
- Finding a special place in the gathering space to add water, oil, Bible, light, plate and cup
- Listening to the biblical narrative of the feeding of the five thousand
- Preparing a celebration of the Word of God
- Celebrating and savouring the Word
- Remembering how the Sunday assembly celebrates the Word of God

Remember and Memorization (GDC n. 154)

- The words of the Sign of the Cross
- The Introductory Rites at Eucharist prepare us to hear the Word
- Matthew 18:20: "For where two or three are gathered in my name, I am there among them."
- An Act of Contrition: "Lord Jesus, Son of God, have mercy on me, a sinner."
[Here is an opportunity to suggest that the penitent bring a prayer or that these prayers be made available in the Reconciliation room.]

**EXPECTATIONS
NOURISHED BY THE BREAD OF LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The experience of gathering The symbols of Baptism, Confirmation and Eucharist The Book of God's Word Their belonging to the Church	Be actively involved in a gathering Recognize at a simple level the power of symbols Pray an Act of Contrition Listen	Appreciates being part of a gathering Appreciates being baptized and looks forward to being confirmed
Liturgical Formation	How the symbols are linked to Baptism, Confirmation and Eucharist At an incipient level, that in the symbols, one interacts with God The Church as the place of liturgy	Participate in a Gathering Rite Recognize the Book of the Word of God	Appreciates the sacred meaning of symbols Listens intently
Moral Formation	The symbols as "sacred symbols" or as ways of interacting with God The Bible requires reverence	Hear what the Bible says and apply it to personal life Participate in the Sacrament of Penance	Shows reverence for sacred things Appreciates God's forgiveness and knows what the word <i>sin</i> means
Teaching to Pray	The Sign of the Cross before a gathering The responses to the prayers and invocations of the Mass How to listen prayerfully to readings from the Bible	Participate fully in the gathering and listening to the Word of God	Savours the gathering
Education for Community Life	The experience of community in the gathering How to listen to the Word together	Be part of a community gathering and play a role in it Recognize the Church as a community gathering place	Enjoys being part of a gathering
Missionary Initiation	Gathering at Mass is part of God's desire for people to be together The importance of the Word	Make a contribution to enable a gathering to take place	Appreciates the importance of the Word

NOURISHED BY THE BREAD OF LIFE: THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Advent, Christmas and Epiphany by:

Liturgy of the Word (*continued*)

Advent

- Treasuring Mary as the one who listened to and fully accepted the Word of God and bore the Son of God
- Appreciating John the Baptist's response to God's Word

Christmas

- Reflecting on the children's experiences of Christmas at home and in the parish
- Recognizing Jesus, the Word of God, as gift of the Father to us by the working of the Holy Spirit
- Recognizing that the Word became flesh and dwelt among us

Epiphany

- Reflecting through the Creed the narrative of God: Father, Son and Spirit
- Praying together for those in need
- Symbols of water, oil, people of God, word, altar, paten and chalice
- The Bible as the Word of God

THE GOSPEL MESSAGE

Sacred Scripture

Advent

- Luke 1:26-38: The annunciation: The Holy Spirit comes upon Mary
- Romans 8: Mary ponders...
- Luke 1:39-56: The visitation
- Luke 3:10-14: The proclamation of John the Baptist

Christmas

- Luke 2:1-20: The Birth of Jesus; shepherd and angels

Epiphany

- Matthew 2:1-12: The narrative of the visit of the Magi
- 1 Corinthians 15:3: "Christ died for our sins..." as an example of a Creed
- John 14:26-27: Promise of the Spirit, gift of peace
- 1 Timothy 2:1-2: "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made..."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 456, "For us men and for our salvation, he came down from heaven; by the power of the Holy Spirit, he was born of the Virgin Mary." (Compendium n. 85)
- CCC Part One, n. 484, "The Virgin Mary conceived the eternal Son in her womb by the power of the Holy Spirit..." (Compendium n. 94)
- CCC Part One, n. 535, John the Baptist "preaches a 'baptism of repentance for the forgiveness of sins.'" (Compendium n. 105)
- CCC Part One, n. 528, "The great feast of the Epiphany celebrates the adoration of Jesus by wise

- men (Magi) from the East...” (Compendium n. 103)
- CCC Part One, n. 26, “We begin our profession of faith by saying: ‘I believe’ or ‘We believe.’”
- CCC Part One, n. 194–197, “The Apostles’ Creed... is the baptismal symbol of the Church of Rome... To say the Credo with faith is to enter into a communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe.”
- CCC Part Two, n. 1349, Prayers of intercession “put it into practice [the Word of God] ... according to the Apostle’s words, ‘I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions.’” (1 Timothy 2:1-2)

Other Church Documents

- *Directory for Masses with Children*, n. 14: “... celebrations of the Word of God in the strictest sense should be held rather frequently, especially during Advent and Lent.” (Canadian Catholic Conference, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of sharing and celebrating the Word, gathering, listening, waiting, celebrating the gift of Christmas, treasuring the gift of Epiphany, giving thanks and praise

Symbol

- The Bible as the Word of God
- The Holy Spirit enables us to hear the Word of God

Exploration and Reflection

- Remembering and sharing the biblical narratives of Advent, Christmas and Epiphany
- Entering into the spirit of Advent by listening to Mary’s response to God’s Word
- Hearing the invitation to change our hearts in the witness of John the Baptist
- Savouring Christmas experiences and recognizing Jesus as the gift of the Father through the Holy Spirit
- Treasuring the gift of God’s narrative given to us in the Creed
- Treasuring the gift of God’s Holy Spirit (deep listening as made possible through the Holy Spirit)
- Remembering the community’s Prayer of the Faithful

Witnesses

- Mary, St. Elizabeth, St. John the Baptist, the Magi, family, parish community, catechist, children

Response and Participation

- Changing the liturgical colour to reflect the season
- Lighting the Advent candles
- Building the crèche in the home
- Participating in the spirit of Advent, Christmas and Epiphany by way of art, drama, mime, narrative and ritual, silence, gesture and song, murals and mobiles, role play and guided imagery

Prayer and Celebration

- Preparing, celebrating and savouring the Word of God weekly in Advent
- Treasuring Mary’s response to God’s Word
- Praying the Hail Mary
- Celebrating Christmas at home and in the parish community
- Remembering and sharing the Christmas narrative
- Blessing of the crèche and the Christmas tree
- Celebrating Epiphany and the gift of Jesus
- Giving thanks for and praying the Creed
- Participating in Intercessory Prayer

Remember and Memorization (*GDC* n. 154)

- The Hail Mary
- The Creed – I believe in God, the Father almighty; and in Jesus Christ; I believe in the Holy Spirit

EXPECTATIONS
NOURISHED BY THE BREAD OF LIFE:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The narrative of the annunciation and the birth of Jesus The narrative of John the Baptist The Creed is about God: the Father, the Son and the Holy Spirit	Recognize Jesus as a gift of God Recite the three parts of the Creed: I believe in God, the Father almighty; and in Jesus Christ; I believe in the Holy Spirit	Appreciates the season of Advent, Christmas and Epiphany as a sacred time
Liturgical Formation	The liturgical season of Advent, Christmas and Epiphany	Listen to the Word of God announcing and celebrating the birth of Jesus Christ Enter into and participate in the liturgy of this season	Appreciates the significance of the liturgies of the season
Moral Formation	John the Baptist's message of changing one's heart	Demonstrate the meaning of "changing one's heart"	Is developing a moral sense from listening to the narratives of the season
Teaching to Pray	The meaning of the Prayer of the Faithful The Holy Spirit enables us to pray with the Church's Prayer of the Faithful Prayer and listening as an action of the Holy Spirit in us	Identify the needs of themselves and of others Recognize the Prayer of the Faithful as the prayer of the community in the power of the Holy Spirit	Prays for the needs of others and of themselves
Education for Community Life	Christmas season as a season for family and for coming together as a community	To pray, celebrate and participate within a community	Recognizes that community means people and narratives
Missionary Initiation	The importance of the Word of God in the Bible to guide our actions The importance of listening	Tell the narratives of the annunciation, birth of Jesus and the calling of John the Baptist	Shows joy in taking part in the feasts

NOURISHED BY THE BREAD OF LIFE: THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time between Epiphany and Lent by:

The Liturgy of the Eucharist

a) Preparation of the Gifts

- The gifts we offer and receive are gifts from God
- Connecting with the gift of the earth
- Celebrating human work
- Acknowledging bread and wine as God's gifts to us, which in the Eucharist are transformed by the Holy Spirit
- Recognizing that God gives the gifts

Symbols of bread, wine, water, oil, the altar, people of God, Word, paten and chalice

THE GOSPEL MESSAGE

Sacred Scripture

- Genesis 1:1-34: The narrative of Creation
- Luke 24:30: "He took bread."
- Genesis 1:26: "... have dominion over the fish of the sea..."
- Exodus 16:4: Bread from heaven; 16:31: Manna
- James 1:17: Every perfect gift... from the Father...

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1350–1351, "The presentation of the offerings (the Offertory): Sometimes in procession the bread and wine are brought to the altar... they will become... the body and blood" of Christ. (Compendium n. 277)
- CCC Part One, n. 344, "There is a solidarity among all creatures" because they "have the same Creator and are all ordered to his glory." (Compendium n. 62–63)
- CCC Part One, n. 339, "Each creature possesses its own particular goodness and perfection." Therefore, we must respect and care for creation. (Compendium n. 62)
- CCC Part Two, n. 1333–1336, In the Eucharist, Jesus gives his body and blood, to all who believe.
- CCC Part Two, n. 1182, The altar symbolizes "the sacrifice of the Cross... the table of the Lord, and in certain Eastern liturgies... the tomb." (Compendium n. 246)

Other Church Documents

- *Directory for Masses with Children*, n. 14: "... celebrations of the Word of God in the strictest sense should be held rather frequently, especially during Advent and Lent." (Canadian Catholic Conference, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of wonder, praise, reverence, appreciating the gifts of the earth by seeing, tasting, hearing, smelling and touching, hearing how the earth is a gift of God, treasuring the work of human hands and appreciating the beauty of a meal

Symbol

- The paten and chalice as symbolic of the gift of God's creation, of "the fruit of the earth; fruit of the vine; work of human hands," of the act of preparing; the altar as Eucharistic table

Exploration and Reflection

- Nurturing an attitude of wonder and awe for the fruits of God's creation through sensory experiences
- Listening to narratives of how bread and wine are made
- Appreciating the work of human hands by participating in food-making activities

Witnesses

- The Eucharistic community, family, catechists, children

Response and Participation

- Changing the liturgical colour to reflect Ordinary Time
- Appreciating how the Sunday assembly prepares the table of the Eucharist
- Recognizing that the human values of preparing food and table are important for Eucharist
- Treasuring God's bountiful gift of the earth and the work of human hands by entering into bread - and wine-making processes

Prayer and Celebration

- Sharing prayers of praise and thanks for God's gifts of the earth
- Giving thanks for the work of human hands by preparing the gifts for celebration

Aboriginal Connection

- Traditional Medicine – The knowledge in Aboriginal communities about the healing power of plants and other parts of nature speaks to a view of the world as in balance. It could provide a way into the awe of God's creation that may be less apparent to a child in a modern culture.

Remember and Memorization (GDC n. 154)

- "He took bread..." "He took the chalice"
- "Blessed are you, Lord God of all creation, for through your goodness we have received the bread... the wine we offer you: fruit of the earth... fruit of the vine and work of human hands."

**EXPECTATIONS
NOURISHED BY THE BREAD OF LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	God as the creator of the gifts of the earth The Holy Spirit is the giver of life (Creed)	Recognize bread and wine as gifts of the Creator Have an awareness of the action of the Holy Spirit in creation	Appreciates the earth and its gifts
Liturgical Formation	That the gifts of bread and wine are prepared for the Liturgy of the Eucharist	Identify the gifts as coming from human work	Appreciates being part of the preparation of the gifts Recognizes that gifts are also divine; God gives gifts
Moral Formation	The need to care for the earth as the source of the gifts	Recognize the importance of the earth for food and drink	Cares for the earth
Teaching to Pray	A prayer is said over the offering, praising God for them	Give thanks for the gifts of the earth	Appreciates the importance of giving thanks in prayer before meals, and for God's gifts of the earth
Education for Community Life	The gifts of the earth belong to all The offerings connect the community	Recognize that the offerings are for all people Share gifts	Appreciates the need to share with others
Missionary Initiation	By sharing gifts we honour God, the giver of all gifts	Give something to others	Appreciates the need to give generously and receive graciously the gifts that others give us

NOURISHED BY THE BREAD OF LIFE: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds during the season of Lent by:

The Liturgy of the Eucharist (continued)

b) Eucharistic Prayer

- Exploring blessing and praising God for gifts
- Understanding the essential role of the priest in the Eucharist
- Remembering what Jesus has done
- Thanking the Holy Spirit for changing the gifts and making us into a community of Christ
- Thanksgiving and gratitude for the great things God has done

Communion

a) Preparation for communion: Our Father

- Presenting the Our Father as a prayer for daily bread and for forgiveness
- Reflecting on “Body given up” and “Blood poured out” (the sacrifice of Jesus; Easter gift of reconciliation; Sacrament of Penance)

b) Communion Rite

- Reflecting on Jesus feeding us (Breakfast at the seashore, feeding of the five thousand)
- Celebrating communion as entering into the circle of love of God
- Responding to the Eucharist with prayer and adoration

Symbols of water, oil, people of God, Word, altar, paten and chalice

THE GOSPEL MESSAGE

Sacred Scripture

- Acts 2:1-41: Pentecost: the coming of the Holy Spirit
- Luke 11:1-4: The Our Father
- Luke 22:47, 23:57: Apprehension, trial and death and burial of Jesus
- Luke 24:1-12: The Resurrection of Jesus
- John 13:1-15: The washing of the feet
- Matthew 28:1-10: The Resurrection of Jesus
- John 21:1-14: Breakfast on the shore
- John 6:1-15: Feeding of the five thousand
- John 6:35, 51-71: Bread of life

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1337, At the feast of the Passover (the Last Supper), Jesus “instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return...” (Compendium n. 276)
- CCC Part Two, n. 1341, “The Church, faithful to the command of their Lord, ‘Do this in memory of me’ has always celebrated the Eucharist...” (Compendium n. 276)
- CCC Part Two, n. 1346, “The Eucharist unfolds in two great parts,” the Liturgy of the Word and the Liturgy of the Eucharist which together form ‘one single act of worship.’” (Compendium n. 277)

- CCC Part Two, n. 1352, The Liturgy of the Eucharist includes the presentation of the bread and wine, the prayer or the anaphora containing the words of consecration and communion.” (Compendium n. 277)
- CCC Part Two, n. 1363, “The Eucharist is a memorial... it makes present and actual the sacrifice which Christ offered to the Father on the cross, once and for all on behalf of mankind.” (Compendium n. 280)
- CCC Part Two, n. 1107, “The Holy Spirit’s transforming power in the liturgy hastens the coming of the kingdom and the consummation of the mystery of salvation.” (Compendium n. 223)
- CCC Part Four, n. 2759f, The Our Father
- CCC Part Two, n. 1355, “In the communion... the faithful receive the body and blood of Christ who offered himself ‘for the life of the world.’” (Compendium n. 277)
- CCC Part Two, n. 1384f, Communion Rite: “Truly I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.” (Compendium n. 287)
- CCC Part One, n. 638f, “The Resurrection of Jesus... represents along with his cross an essential part of the Paschal Mystery” (Compendium n. 126)
- CCC Part Two, n. 1169f, “Easter in the Liturgical Year is the ‘feast of feasts’... the ‘Great Sunday’ over all other Sundays.” (Compendium n. 242)
- CCC Part One, n. 737, “The Holy Spirit prepares men and goes out to them with his grace, in order to draw them to Christ.” (Compendium n. 145)
- CCC Part Two, n. 1566, Priest “acting in the person of Christ... unites the votive offerings of the faithful to the sacrifice of Christ.”
- CCC Part Two, n. 1418, “Because Christ himself is present in the sacrament of the altar, he is to be honoured with the worship of adoration.”

Other Church Documents

- *Directory for Masses with Children*, n. 14: “... celebrations of the Word of God in the strictest sense should be held rather frequently, especially during Advent and Lent.” (Canadian Catholic Conference, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of gathering, blessing, praising and thanking God, Sunday worship, gestures of peace and forgiveness, Easter and the joy of Easter, listening to stories of Jesus

Exploration and Reflection

- Entering into the death and Resurrection of Jesus by way of the narratives, prayer and gestures, rites and symbols of Lent and Easter: water, oil, paschal light, Book of God’s Word, cross, plate and cup
- Entering into the Eucharistic Prayer by way of discovering and deepening an appreciation of Christ’s four-fold action as actions today of the Church by the working of the Holy Spirit
- Treasuring Jesus’ gift of himself; he is the Body given up and Blood poured out for us
- Remembering how through the power of the Holy Spirit Jesus feeds the Sunday assembly

Witnesses

- The Sunday assembly, children, catechist, all those involved in the narratives of the Passion

Response and Participation

- Changing the liturgical colour in the gathering space to reflect the seasons of Lent and Easter
- Deepening an understanding of the Eucharistic celebration by remembering the four-fold action of taking, blessing, breaking and giving in the Eucharistic Prayer
- Recognizing the role of the Holy Spirit in the Eucharistic Prayer
- Preparing for Easter by way of reflection and silence, narrative and ritual, gestures of peace and forgiveness, prayer, fasting and almsgiving, mime, art and drama

Prayer and Celebration

- Treasuring the Lenten journey as a time to prepare for Easter
- Participating in a celebration of the Sacrament of Penance
- Remembering and giving thanks for the action of the Holy Spirit on the gifts of bread and wine and upon the assembly in the Eucharistic celebration
- Remembering and praying the Our Father as our request for daily bread and reconciliation
- Entering into the Passion narrative of Jesus Christ
- Treasuring and giving thanks for the experiences of the Triduum and for Easter
- Savouring the presence of the risen Christ in the Easter community
- Remembering that the food we share at the Sunday banquet is Jesus, the bread of life, and makes us one with the Father and the Holy Spirit
- Sharing in a ritual of service – foot washing
- Praising, blessing and thanking God in Eucharistic adoration

Remember and Memorization (*GDC n. 154*)

- Sign of the Cross
- Litany prayer – a praise and blessing to God
- Acclamation (Alleluia)
- The words and gestures that accompany the action of taking, blessing, breaking and giving in the Eucharistic Prayer
- The Lord's Prayer
- The Rite of Peace
- Lamb of God prayer

EXPECTATIONS
NOURISHED BY THE BREAD OF LIFE:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>In the Eucharistic Prayer we give thanks to the Father through, with and in Christ for the gifts of creation and salvation</p> <p>In the Eucharistic Prayer we remember what Jesus did on the night before he died</p> <p>In the Eucharistic Prayer the Trinitarian God acts among us through the Spirit:</p> <ol style="list-style-type: none"> 1. Transforming the bread and wine into Christ's gift of his Body and Blood for us 2. Making the baptized one with Christ and with one another 	<p>Grasp that Jesus Christ becomes present in the bread and the wine; that the bread and wine are changed into Christ</p> <p>Recite the Lord's Prayer</p> <p>Recognize in the breaking of the bread an image of Jesus giving himself</p>	<p>Is reverent before the action of the Holy Spirit in the Eucharistic Prayer</p> <p>Appreciates what it is to receive communion</p>
Liturgical Formation	<p>The priest's actions in the liturgy: taking, blessing, breaking and giving</p> <p>The action of the Holy Spirit in the Eucharist</p> <p>Through Jesus, God gives himself to us</p> <p>The Eucharist requires reverence</p>	<p>Recognize that they participate in the Eucharistic Prayer</p>	<p>Recognizes the importance of the Eucharistic Prayer</p>
Moral Formation	<p>The Our Father as a prayer for forgiveness</p>	<p>Forgive others</p> <p>Participate in the Sacrament of Penance</p>	<p>Is forgiving</p>
Teaching to Pray	<p>The Our Father is the prayer of the whole community</p> <p>The prayer of adoration owed to Christ present in the Eucharist</p>	<p>Link the Our Father with communion</p> <p>Understand the reason for adoration</p>	<p>Prays the Lord's Prayer</p> <p>Is reverent before the Blessed Sacrament</p>

**EXPECTATIONS
NOURISHED BY THE BREAD OF LIFE:
THE LITURGICAL SEASONS OF LENT AND EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	Communion as making us one with God through Jesus Christ and the Holy Spirit	Make a connection between the Eucharistic Prayer and community	Enjoys being part of the parish community
Missionary Initiation	The gift of Jesus Christ brings reconciliation and remakes the human community	See the need for reconciliation	Makes friends and brings people together

NOURISHED BY THE BREAD OF LIFE: THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds during the season of Ordinary Time after Easter by:

Mystagogy

- Entering more deeply into the experience of encountering the Lord through the action of the Holy Spirit in us
- Celebrating growth in Christ

The Concluding Rites

The Dismissal

- Exploring the meaning of being sent forth – Mission
- Experiencing God’s blessing as we go forth

Symbols of water, oil, people of God, Word, altar, paten and chalice

As part of the mystagogy, the symbols remain present and are used to help the deepening process of faith

- Exploring the meaning of Eucharistic adoration

THE GOSPEL MESSAGE

Sacred Scripture

- John 20:24-29: Doubting Thomas
- Luke 24:13-35: Two disciples on the way to Emmaus
- John 10:1-10: Jesus, the Good Shepherd
- John 14:1-12: “Lord, show us the Father...”
- John 14:15-21: “I will not leave you orphaned...”
- 1 Corinthians 12:3 “... and no one can say ‘Jesus is Lord’ except by the Holy Spirit.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1075, Mystagogy: Liturgical catechesis aims to initiate people into the mystery of Christ (Compendium n. 219)
- CCC Part Two, n. 1077f, “Through the liturgy the Father fills us with his blessings” and “the Church blesses the Father by her worship, praise, and thanksgiving.” (Compendium n. 221)
- CCC Part Two, n. 2645, “Because God blesses the human heart, it can in turn bless him who is the source of every blessing” (Compendium n. 551)
- CCC Part Three, n. 2304, “Respect for and development of human life requires peace.” (Compendium n. 482)
- CCC Part Two, n. 1405, “The Eucharist is a pledge... and a sign of great hope in the new heavens and the new earth ‘in which righteousness dwells’...” (Compendium n. 294)

Other Church Documents

- *Directory for Masses with Children*, n. 14 “... celebrations of the Word of God in the strictest sense should be held rather frequently.” (Canadian Catholic Conference, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of gathering, listening, reflecting on the mysteries of our faith, encountering people who witness to Jesus, sharing a gesture of peace with another

Symbol

- As part of the mystagogy, the symbols remain present and are used to help the deepening process of faith

Exploration and Reflection

- Entering into the spirit of Christian witnesses by way of biblical narratives: John 20:24-29: Doubting Thomas; Luke 24:13-35: Two disciples on the way to Emmaus; John 10:1-10: Jesus, the Good Shepherd; John 14:1-12: “Lord, show us the Father...”; and John 14:15-21: “I will not leave you orphaned...”
- Deepening an appreciation for the Concluding Rites at Mass by exploring what it means to be a servant and witness of Christ

Witnesses

- The believing community, St. Thomas, the disciples on the way to Emmaus, children, catechist

Response and Participation

- Remembering and savouring what it means to be Christ’s witness by way of reflection and silence, celebrations of the Word, gestures of peace, art, drama and role play
- Discovering the words and gestures that accompany the Concluding Rites of the Eucharistic celebration

Prayer and Celebration

- Sharing and celebrating the Word of God
- Reflecting on the mysteries of our faith (mystagogy) and treasuring the experience of meeting the Lord
- Creating an awareness of the Holy Spirit praying in us
- Giving thanks for being sent forth as a witness of Christ
- Sharing the Sign of Peace with one another
- Receiving a blessing and the Sign of the Cross

Remember and Memorization (GDC n. 154)

- The Rite of Peace
- The words of dismissal (four formulas – knowing one or two)
- The Easter narratives

**EXPECTATIONS
NOURISHED BY THE BREAD OF LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>Jesus as</p> <ol style="list-style-type: none"> 1. God (Thomas narrative) 2. the one whom we meet in the Eucharist 3. the Good Shepherd 4. the one who is always with us <p>Being sent forth in the power of the Holy Spirit to be like Jesus</p> <p>The meaning of Eucharistic adoration</p>	<p>Enter into the narratives and celebrations of the mystagogy that complete the celebration of First Communion</p> <p>Translate practically the meaning of being sent forth</p>	<p>Knows Jesus at this stage more through feeling than through articulated knowledge (has appreciation of the action of the Holy Spirit)</p> <p>Appreciates the narratives and the celebrations of the mystagogy</p> <p>Seeks to become more like Jesus</p>
Liturgical Formation	<p>How important it is to reflect on and relive the experiences of the liturgy</p> <p>The Eucharist is about interacting with God: Father, Son and Spirit</p>	<p>Participate in the gestures, structure and event of the Eucharist</p> <p>Participate in Eucharistic adoration</p>	<p>Appreciates that the Eucharist is an encounter with God in, through and with Jesus</p> <p>Shows reverence for the Blessed Sacrament</p>
Moral Formation	<p>Christian moral life is about following the example of Jesus in his relation to God and to others</p>	<p>Translate the encounter with Jesus into practical actions</p>	<p>Lives consciously (at the level of age 7) the following of Jesus Christ</p>
Teaching to Pray	<p>The form of prayer and reflection of mystagogy</p>	<p>Pray silently, reflecting and celebrating the encounter with the Trinitarian God in the Eucharist (Jesus who brings us to the Father in the Spirit)</p>	<p>Has an appreciation of the liturgical event and of the encounter with God in, through and with Jesus</p>
Education for Community Life	<p>The Concluding Rites as a challenge to live the Eucharist in relation to others</p>	<p>Translate the encounter with Jesus into practical repercussions in relations with others</p>	<p>Wants to be part of the Eucharist in the community</p>

**EXPECTATIONS
NOURISHED BY THE BREAD OF LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Missionary Initiation	Christian life as a following of the example of Jesus in his relation to God and to others The Concluding Rites as a challenge to live the Eucharist in relation to others	Translate what it means practically to be sent forth	Follows the example of Jesus in his relation to God and to others

SECOND CYCLE: LIFE IN THE HOLY TRINITY

AGE 8: ALIVE IN THE SPIRIT

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Alive in the Spirit

The focus of this catechesis is the One who is the bond of love within God: the Holy Spirit, the Giver of Life, who draws us to Christ. This catechesis extends an invitation to the children to recognize more fully the presence of the Holy Spirit active in the Church and in creation. We hear the Holy Spirit speak in words and actions: God's creation, the great prophets, Mary, the great women and men who throughout the ages reveal the power of holiness and freedom, and the voice of our own heart and conscience, but above all in Jesus Christ and his Church. This resource will explore the great narrative of the Christian tradition and our experience of the Holy Spirit, especially in the community of faith, and sent forth as the hands, feet and voice of Christ for the work of salvation in the world.

Understanding the Spirit as the power of God and the power of God's love.

ALIVE IN THE SPIRIT INTRODUCTION

CATECHETICAL FOCUS

Aim: To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who:

- Brings Jesus Christ into the lives of the children by the sacraments
- Prepares the children to encounter the Lord Jesus
- Makes Jesus Christ present here and now
- Unites the children to the life and mission of Christ
- Sends the Church/the children forth in Christ

CATECHETICAL FOCUS

Aim: To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit by introducing them to the actions of the Spirit by:

Introductory Focus

- Welcoming the children
- Introducing the Holy Spirit as Jesus does in his farewell meal
- Presenting the narrative of Jesus' promise of the Spirit
- Reflecting on narratives of absence and presence ("I am gone but never far away")

THE GOSPEL MESSAGE

Sacred Scripture

- John 14:15-29: "I will not leave you orphaned."
- Matthew 28:20: "I am with you always."

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 729, "The Holy Spirit will come and we shall know him; he will be with us forever; he will remain with us." (Compendium n. 143)

CATECHETICAL APPROACH

Experience

- Experiences of being welcomed
- Experience of being alone and not afraid because of a protective presence

Symbol

- Symbols for the Holy Spirit (fire, wind, breath, dove, etc.)

Exploration and Reflection

- Entering into the narrative of Jesus at his farewell meal with his disciples/reflecting on the Book of Acts and the action of the Holy Spirit at Pentecost

Witnesses

- Apostles, early disciples of Jesus, family members

Response and Participation

- Savouring the Word of God of the narrative of Jesus at his farewell meal with his disciples and the promise of the Spirit through art, role play, mime, preparing a celebration of the Word

Prayer and Celebration

- A celebration of the Word in gratitude for the Holy Spirit

Remember and Memorization (*GDC* n. 154)

- “I am with you always.” (Matthew 28:20)
- “I will not leave you orphaned.” (John 14:18)

**EXPECTATIONS
ALIVE IN THE SPIRIT
INTRODUCTION**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The promise of Jesus to make the Spirit present to us	Recognize the active presence of someone who is absent	Feels the presence of the Holy Spirit
Liturgical Formation	That the Holy Spirit is present in our liturgical celebrations	Participate in a celebration of the Word honouring the Holy Spirit	Celebrates the presence of the Holy Spirit
Moral Formation	That the Holy Spirit guides our actions	Call on the Holy Spirit for help	Hopes for the guidance of the Holy Spirit
Teaching to Pray	Prayer to Jesus in the power of the Holy Spirit	Pray to the Holy Spirit	Prays to the Holy Spirit and asks for guidance in times of need
Education for Community Life	The role of the Holy Spirit in gathering the community	Participate in community activities	Appreciates the experience of gathering with others
Missionary Initiation	That the Holy Spirit helps us to reach out to others	Give to others	Wants to reach out and give to others

ALIVE IN THE SPIRIT: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Aim: To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who brings Jesus Christ into the lives of the children through the sacraments by:

- Exploring the notion of gathering
- Presenting the Church as God's people who come together in worship as one family
- Examining bonds that unite people
- Exploring Baptism and Confirmation as acts of gathering and forming a family in the Holy Spirit
- Remembering the Eucharist as the Holy Spirit's gathering of God's people
- Presenting the Holy Spirit as God, the Giver of Life
- Presenting the Holy Spirit as making Christ present in the lives of people
- Presenting the Holy Spirit as the power that transforms bread and wine into the Body and Blood of Christ
- Presenting the Holy Spirit as the power that deepens our unity in the Body of Christ
- Recognizing Sunday as a day of gathering
- Presenting the Holy Spirit as the power of gathering God's people

THE GOSPEL MESSAGE

Sacred Scripture (Ordinary Time: 24th – 34th Sunday)

- Isaiah 25:6: "The Lord... will make... a feast of rich food."
- John 10:1-11: "I am the good shepherd."
- Ephesians 1:9-10: "A plan... to gather up all things in him."
- Mark 6:30-43: The narrative of the multiplication of the loaves and fishes (v. 39)
- John 14:26-27: "But... the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you." (v. 25)
- Acts 10:34-48: "How God anointed Jesus with the Holy Spirit and with power; how he went about doing good... While Peter was still speaking the Holy Spirit fell upon all who heard the word... So he ordered them to be baptized in the name of Jesus Christ."
- Matthew 22:37-39: "You shall love the Lord your God with all your heart... You shall love your neighbour as yourself."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1092, The Holy Spirit "...makes Christ manifest to the faith of the assembly... makes the mystery of Christ present here and now... communion unites the Church to the life and mission of Christ." (Compendium n. 223)
- CCC Part Two, n. 1138, All those who are "recapitulated in Christ"... a great multitude which no one could number, from every nation, from all tribes and peoples and tongues." (Compendium n. 234)
- CCC Part Two, n. 1139, "It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments." (Compendium n. 234)
- CCC Part Two, n. 1325, "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the people of God by which the Church is kept in being." (Compendium n. 274)

Other Church Documents

- *Directory for Masses with Children*, n. 9: "...even if children already have some feeling for God and the things of God, they may also experience in proportion to their age and personal development the human values that are present in the Eucharistic celebration... the community activity, exchange of greetings, capacity to listen and to seek and grant pardon, expression of gratitude, experience of symbolic actions, a meal of friendship, and festive celebration." (Canadian Catholic Conference, 1974)

CATECHETICAL APPROACH

Experience

- Experiences of gathering of family, school, Church; the celebration of Baptism, Confirmation and Eucharist; savouring the celebrations in which the Spirit is alive among us

Exploration and Reflection

- Nourishing a sense of belonging and being gathered
- Entering into the Scriptural narratives: Jesus and the Spirit as gatherers
- Exploring Church, Baptism, Confirmation and Eucharist as the Trinity's gathering of a new people
- Exploring how the Holy Spirit makes Jesus come alive among them
- Exploring the Holy Spirit as God acting within humans

Witnesses

- The Christian community, catechist, children, family, friends

Response and Participation

- Recognizing in their own Baptism, Confirmation and Eucharist a different way of belonging and being together with others in the power of the Holy Spirit
- Sacraments as rituals in which the Spirit makes Jesus Christ present
- Examining the Church as a gathering of people from all parts of the earth
- Exploring how the Spirit makes us belong to the Church
- Looking at Sunday as a day of God's gathering
- Seeing Jesus as the Good Shepherd
- Listening to accounts of people who are good gatherers of others
- Working with songs that bring people together

Prayer and Celebration

- Celebrating our belonging to Jesus and the Spirit in Baptism, Confirmation and Eucharist
- Preparing a celebration of the Word

Remember and Memorization (GDC n. 154)

- Matthew 22:37-39: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind... You shall love your neighbour as yourself."
- In the name of the Father, and of the Son and of the Holy Spirit: the Holy Spirit is God as the Father and the Son are God. The Holy Spirit is the Third Person in the Trinity
- Sunday as a day of worship
- The names of the sacraments of Baptism, Confirmation and Eucharist

**EXPECTATIONS
ALIVE IN THE SPIRIT:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	God as one who gathers all people into a communion The Church as a gathering of God's people The Holy Spirit as God the Giver of Life The sacraments of Baptism, Confirmation and Eucharist as making Christ present in our lives	Understand gatherings as coming out of a bond that unites people Connect Church and gathering Name Sunday as a day of worship	Enjoys being part of and participating in a gathering
Liturgical Formation	The celebration of Thanksgiving as a harvest celebration Baptism, Confirmation and Eucharist as God's way of gathering people and making Christ present Sunday as a day of gathering of Christians	Grasp the actions of Baptism, Confirmation and Eucharist as actions of God Distinguish Sunday from other days of the week	Appreciates Sundays as a day of gathering God's people Enters fully into the celebration of Thanksgiving
Moral Formation	The importance of others in a community The importance of meeting Christ Some of the implications for one's life for Baptism, Confirmation and Eucharist	Be part of a community or gathering Respond to being with others and respect others	Connects with others and makes friends
Teaching to Pray	Prayer to God as important for being part of a community Gratitude for the fruits of the harvest as food for our bodies	Participate in the celebrations and rituals of the Christian community Sing with others	Has a sense of God's action in the harvest of food

**EXPECTATIONS
ALIVE IN THE SPIRIT:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	The Church as the community of Christians	Identify gatherings as communities and Church	Appreciates ways in which gatherings form community Is grateful for the people who are part of his or her community
Missionary Initiation	The Church as God's people united in their commitment to help others	Work, play, sing with others in the formation of a community (family, school, parish)	Works and plays with others with joy

ALIVE IN THE SPIRIT: THE LITURGICAL SEASONS OF ADVENT, CHRISTMAS AND ORDINARY TIME

CATECHETICAL FOCUS

Aim: To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who prepares children to encounter the Lord by:

Advent/Christmas

- Exploring the notion of hope
- Presenting the Advent–Christmas–Epiphany cycle through Isaiah, John the Baptist, Mary and Joseph
- Telling narratives of scriptural figures of hope in the midst of darkness
- Celebrating the Holy Spirit as the One who came to Isaiah, John the Baptist, Mary and Joseph
- Using the symbol of the Advent wreath as a symbol of hope

Ordinary Time

- Presenting the ministry of Jesus – in the power of the Holy Spirit – as a growing light in the darkness

THE GOSPEL MESSAGE

Sacred Scripture

Advent/Christmas

- Isaiah 9:2: “The people who walked in darkness have seen a great light.”
- Luke 1: The story of John the Baptist: hope in a time of darkness
- Luke 2: The story of the birth of Jesus at night
- Matthew 2: The visit of the Magi to Jesus, guided by a star
- Mark 1:8-10: “He will baptize you with the Holy Spirit... Just as he was coming up out of the water, he saw... the Spirit descending like a dove on him.”

Ordinary Time

- Matthew 4:1-11: Jesus “led by the Spirit into the wilderness.”
- Luke 4:16-21: Jesus reading the messianic text of Isaiah in Nazareth
- Matthew 4:18-22: Calling of first disciples
- Luke 4:38-40: Healings at Simon’s house
- Luke 5:12-13: Jesus cleanses a leper
- Luke 5:17-26: Jesus heals a paralytic

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

Advent /Christmas

- CCC Part One, n. 711–716, The expectation of the Messiah and the Spirit: “Behold, I am doing a new thing” (Is. 43:19) “... There shall come forth a shoot from the stump of Jesse... and the Spirit of the Lord shall rest upon him [the Messiah].” (Compendium n. 140)
- CCC Part One, n. 332, “... the angel Gabriel announced the birth of the Precursor and that of Jesus himself.” (Compendium n. 60)
- CCC Part One, n. 722–726, In Mary “the Father found the dwelling-place where his Son and his Spirit could dwell among humans.” (Compendium n. 142)
- CCC Part One, n. 524, “The liturgy of Advent... makes present this ancient expectancy of the Messiah.” (Compendium n. 102)
- CCC Part One, n. 525–528, Christmas–Epiphany: “In his poverty heaven’s glory is made manifest.” (Compendium n. 103)

- CCC Part One, n. 535–537, Baptism of Jesus: “The Christian must enter into this mystery... go down into the waters with Jesus in order to rise with him.” Buried with Christ. (Compendium n. 105)

Ordinary Time

- CCC Part One, n. 538–540, Jesus is tempted in the desert: Jesus is “tested as we are.” (Compendium n. 106)
- CCC Part One, n. 727, “The entire mission of the Son and the Holy Spirit... is contained in this: that the Son is the anointed one by the Father’s Spirit...” (Compendium n. 143)

CATECHETICAL APPROACH

Experience

- The experience of stories of people who create light in the midst of darkness
- The experience of the symbols of Advent and Christmas

Symbol

- The symbols of the liturgical season, such as Advent wreath, Jesse Tree, crèche, etc.

Exploration and Reflection

- Sharing the narratives of Isaiah, John the Baptist and Mary and Joseph
- Exploring these narratives as narratives of people, living in darkness or difficult times, who reveal glimmers of light in the darkness
- Connecting the search for light and the proclamation of hope with God’s Spirit
- Presenting the narrative of the beginning of Jesus’ ministry (baptism, time in wilderness, call of disciples, miracles of healing) as a beginning of the revelation of God’s light – in the power of the Holy Spirit – in the midst of darkness
- Presenting Jesus as God in our midst

Witnesses

- Isaiah, St. John the Baptist, Mary, St. Joseph, Magi, the first disciples

Response and Participation

- Preparing, celebrating and savouring the Word of God during Advent
- Celebrating the birth of Jesus at home and in the parish
- Treasuring the hope of Isaiah, John the Baptist and Mary
- Sharing with the Magi the delight in the guiding star
- Entering into the narrative of the Baptism of Jesus
- Entering the desert experience and the call of disciples by Jesus
- Listening to the narratives of Jesus’ ministry

Prayer and Celebration

- Advent celebrations
- Christmas prayer at home to welcome the nativity of Jesus
- Regular celebrations of the Word throughout Advent

Remember and Memorization (GDC n. 154)

- Angelus prayer:
 “The angel of the Lord came unto Mary
 And she conceived by the power of the Holy Spirit.
 Behold the Servant of the Lord.
 Let it be done to me according to your word.
 And the Word was made flesh
 And dwelt among us.”
- “Hail Mary, full of grace, the Lord is with you.”

**EXPECTATIONS
ALIVE IN THE SPIRIT:
THE LITURGICAL SEASONS OF ADVENT, CHRISTMAS AND ORDINARY TIME**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The narratives of Isaiah, John the Baptist, Mary The Holy Spirit is at work everywhere to make light where there is darkness The Holy Spirit is present at all points in Jesus' birth and life The narratives of some of the healings by Jesus Some of the narratives of the call of the first disciples	Identify the imagery of hope in the midst of darkness Grasp the meaning of the narratives of darkness and light	Appreciates the seasons of Advent and Christmas as a time of light and hope in darkness Appreciates the ministry of Jesus, in the power of the Holy Spirit, as a growing light in the darkness
Liturgical Formation	The season of Advent and Christmas Some rituals celebrated during this time (Advent wreath...) The season of Ordinary Time	Work with the symbols and narratives of the liturgical seasons/ create charts noting mood, colour, prayer and the connection to our day-to-day lives and seasons	Appropriates the meaning of the liturgical seasons
Moral Formation	The joy of hope and deliverance in difficult moments	Be sensitive to others when things are difficult	Retains hope in spite of difficult times
Teaching to Pray	The responses to the Angelus The different prayer moments in celebrations Advent and Christmas	Participate and contribute to the celebrations and to prayer Set up the symbols and prepare the rituals of celebrations for Advent, Christmas and Ordinary Time	Has a sense of the prayer of the liturgical seasons of Advent and Christmas
Education for Community Life	The importance of working together with others The importance of celebrating the liturgical feasts with the community	Work with others on projects Participate in group activities	Enjoys participating fully in group activities
Missionary Initiation	That the Holy Spirit prompts us to give to those who are less fortunate	Participate with their families in actions of sharing with others	Gives witness by participating joyfully in giving

ALIVE IN THE SPIRIT: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who makes the children enter into the mystery of Christ by:

- Exploring the earth and God's Spirit in creation
- Exploring the notion of life and renewal of life
- Entering into the Lent–Easter cycle
- Celebrating the power of the Holy Spirit in bringing us forgiveness and reconciliation
- Participating in the mystery of Christ's death during Holy Week
- Celebrating the power of the Spirit in raising Jesus to new life

THE GOSPEL MESSAGE

Sacred Scripture

- Psalm 8: "O Lord, our Sovereign, how majestic is your name in all the earth!"
- Psalm 104: "You stretch out the heavens like a tent . . . you make the clouds your chariots, you make the winds your messengers, fire and flame your ministers."
- Different biblical narratives: from death to life
 - Luke 15:1-7: The parable of the lost sheep: "Rejoice with me, for I have found my sheep that was lost."
 - Luke 19:1-10: The narrative of Zacchaeus: "Hurry and come down; for I must stay at your house today."
 - Luke 15:11-24: The parable of the prodigal son
 - Matthew 18:21-22: "How often should I forgive?"
- Luke's Story of the Passion with the narrative of the empty tomb
- John 20:19-22: Jesus sends the Spirit upon his disciples: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them."
- John 11:25: "I am the Resurrection and the life."

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

- CCC Part Two, n. 1420, "We are still in our 'earthly tent,' subject to suffering, illness and death. This new life as a child of God can be weakened and even lost by sin." (Compendium n. 295)
- CCC Part Two, n. 1439, The process of conversion and repentance using the parable of the prodigal son. (Compendium n. 301)
- CCC Part One, n. 734, "Because we are dead or at least wounded through sin, the first effect of the gift of love is the forgiveness of our sins. The communion of the Holy Spirit in the Church restores to the baptized the divine likeness lost through sin." (Compendium n. 145)
- CCC Part One, n. 607, Death of Jesus: "The desire to embrace his Father's plan of redeeming love inspired Jesus' whole life, for his redemptive passion was the very reason for his Incarnation." (Compendium n. 119)
- CCC Part One, n. 638, "Christ is risen from the dead! Dying, he conquered death; to the dead, he has given life." (Compendium, n. 126)

Link to the Eastern Churches

- Troparion of Easter: Byzantine Liturgy. (Compendium n. 126)

CATECHETICAL APPROACH

Experience

- The experience of forgiving
- The experience of sin as harming our relationship with God and with others
- The experience of the earth as God's creation

Exploration and Reflection

- Examining the earth as a gift from the hand of God, requiring our care
- Exploring the path from death to life in Jesus' death and Resurrection
- Reflecting on sin as a lessening of life and breaking of friendship
- Presenting forgiveness and reconciliation as a passage from death to life
- Presenting the gift of the Spirit by Jesus in the Resurrection

Witnesses

- The Apostles and early disciples, St. Francis of Assisi

Response and Participation

- Preparing, celebrating and savouring the Word of God during Lent and Easter
- Celebrating the Triduum and Easter at home and in the parish
- Getting involved with the earth and its health
- Engaging in activities around forgiveness and reconciliation
- Entering into ways of God's Holy Spirit in growth and in overcoming death
- Entering into the mystery of Jesus during Holy Week and Easter

Prayer and Celebration

- Lenten and Easter celebrations
- Regular celebrations and moments of prayer throughout the catechetical experience

Remember and Memorization (GDC n. 154)

- "Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be forever. Amen."
- The Holy Spirit is the Third Person of the Trinity

**EXPECTATIONS
ALIVE IN THE SPIRIT:
THE LITURGICAL SEASONS OF LENT AND EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The law of life and death in nature Creation as God's gift Importance of Lent and Easter The Holy Spirit helps us to become united with Christ again if we sin The Holy Spirit was present in all that Jesus said and did	Link the earth and the work of God's Holy Spirit Link Lent and Easter with the narrative of Jesus Recognize the need to forgive and to be forgiven	Is grateful for the gifts of the earth Appreciates how in Lent and Easter one becomes involved with the narrative of Jesus
Liturgical Formation	Some of the rituals of Lent and Easter The Sacrament of Penance The Easter narratives	Link the rituals of Lent and Easter with the narrative of Jesus Recognize the liturgical colours of the season	Celebrates the liturgical season of Lent and Easter at home and in the parish Participates in the Sacrament of Penance
Moral Formation	The earth requires our care What we have done wrong can be forgiven	Find ways of healing the earth Grasp the importance of forgiveness	Has a desire to be forgiven and forgive Has care for the earth
Teaching to Pray	The "Glory be" Importance of prayer and celebration Special prayers for Lent and the Easter season	Participate in and contribute to the prayers, songs and celebrations Help with the decorations and changes in the prayer centre for Lent and Easter	Is a prayerful person Participates in the celebrations
Education for Community Life	The importance of celebrating the liturgical feasts together	Participate in group activities	Is a peacemaker
Missionary Initiation	The importance of caring for the earth The importance of forgiveness to heal relations with others	Identify practical ways of caring for the earth Forgive	Appreciates the importance of caring for the gifts of God's creation Recognizes the importance of forgiveness

ALIVE IN THE SPIRIT: THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

CATECHETICAL FOCUS

Aim: To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who unites the children to the life and mission of Christ by:

- Exploring the way the Holy Spirit is at work in uniting people with Christ
- Telling narratives of people who are (were) extraordinary in their generosity and goodness
- Exploring parables of Jesus as the superabundance of the kingdom of God
- Savouring the narratives of Jesus and his goodness to the sick and to the excluded
- Examining the narrative of Pentecost as the effusion of the Holy Spirit and its effects on the first community
- Exploring how the Holy Spirit sends the Church out into the world

THE GOSPEL MESSAGE

Sacred Scripture

- Mark 4:3-8: “Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.”
- Mark 6:30-44 (and parallels): Feeding of the Five Thousand (notion of abundance: from five loaves and two fish to twelve baskets full of broken pieces)
- Luke 13:18: The Parable of the Mustard Seed
- Matthew 13:44-45: Parable of the Treasure and the Merchant
- Mark 6:53-56: “And all who touched it (the fringe of Jesus’ cloak) were healed.”
- Mark 10:46-54: The Healing of Blind Bartimaeus
- Luke 5:17-26 (and parallels): The Healing of a Paralytic
- Luke 7:1-10 (and parallel): Jesus Heals a Centurion’s Servant
- Luke 17:11-19: Jesus Cleanses Ten Lepers
- Acts 2:1-4: The Coming of the Holy Spirit

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 543, “Everyone is called to enter the kingdom... Then, by its own power, the seed sprouts and grows until the harvest.” (Compendium n. 107)
- CCC Part One, n. 546, “Jesus’ invitation to enter his kingdom comes in the form of parables, a characteristic feature of his teaching.” (Compendium n. 107)
- CCC Part One, n. 547, “Jesus accompanied his words with signs and miracles to bear witness to... [God’s] kingdom.” (Compendium n. 108)
- CCC Part Three, n. 1997, “Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life.” (Compendium n. 423)
- CCC Part One, n. 798, The Holy Spirit “works in many ways to build up the whole Body in charity.” (Compendium n. 159)
- CCC Part Three, n. 1831, “The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.” (Compendium n. 389)
- CCC Part Three, n. 1832, “The fruits of the Spirit as perfections the Holy Spirit forms in us:... charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.” (Compendium n. 390)

CATECHETICAL APPROACH

Experience

- The experience of stories of abundance

Exploration and Reflection

- Sharing of narratives abundance
- Sharing of the narratives of the parables of generosity and abundance
- Sharing of narratives of people of extraordinary generosity
- Sharing of the narratives of Jesus' healings of the sick as a sign of God's generosity
- Exploring the Holy Spirit as the giver of life in the ministry of Jesus
- Exploring the gift of the Holy Spirit at Pentecost
- Exploring the gifts of the Holy Spirit who helps to follow the prompting of the Spirit
- Exploring the fruits of the Holy Spirit as perfections formed in us

Witnesses

- The extraordinary people (the saints) as witnesses of God's generosity – St. Stephen, St. Vincent de Paul, St. Marguerite Bourgeoys, St. John XXIII

Response and Participation

- Preparing and celebrating and savouring the Word of God in the Scripture narratives
- Responding to the parables of Jesus
- Entering into the works of the Holy Spirit in the ministry of Jesus and at Pentecost

Prayer and Celebration

- The celebrations of God's generosity within the catechetical sessions
- A prayer for the coming of the Holy Spirit

Remember and Memorization (*GDC n. 154*)

- "Let us give thanks to the Lord our God. It is right and just."
- "Come, Holy Spirit, fill our hearts"

**EXPECTATIONS
ALIVE IN THE SPIRIT:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The notion of generosity and abundance In an age-appropriate way, the gifts and fruits of the Holy Spirit Jesus as a parable teller God gives gifts in abundance through the Holy Spirit	Understand the tenor of the parables of Jesus and the meaning of the healing narratives (in relation to the kingdom of God) Identify some of the gifts and fruits of the Holy Spirit	Enters fully into the parables and narratives of Jesus Appreciates the power of the Holy Spirit in the narratives of Jesus Appreciates and lives the fruits of the Holy Spirit in relation to the mission of the Son
Liturgical Formation	The meaning of the feast of Pentecost	Connect the coming of the Holy Spirit with the events of the first community	Celebrates the feast of Pentecost Participates in the Church's life
Moral Formation	Some of the ways that the Holy Spirit affects us (fruits of the Holy Spirit) Some of the gifts of the Spirit making it possible to follow the Spirit	Understand that the earth is a holy place that we must respect because God made it Understand generosity as something one responds to with generosity	Is sustained by the gifts of the Holy Spirit Is generous
Teaching to Pray	Gratitude for the abundance of life The importance of prayer and celebration	Express gratitude Participate in and contribute to the prayers, songs and celebrations of the group	Expresses gratitude in prayer
Education for Community Life	Generosity, joy and goodness, exemplified in Christ, creates community	Assist with the preparation of community events	Participates in activities of the Christian community
Missionary Initiation	The importance of sharing the gifts of life and abundance with others	Respond with gratitude	Enjoys being with others and is helpful

THIRD CYCLE:
LIFE IN CHRIST
(AGES 9–11)

AGES 9–11

The Aim: To know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the liturgical year

Description: Three basic teachings of the Christian tradition are presented in the third cycle: the person of Jesus Christ as the revelation of God, the Church as the sacrament of Trinitarian life, and Christian moral life as a living out of the commandment of charity. The third cycle builds on the second as it deepens the relationship with Jesus and creates a greater awareness of his identity, as it strengthens the young person's understanding of the role, history and activity of the Church as communion with the Trinity, and as it allows them to understand better how their faith in God, Father, Son and Holy Spirit, finds expression in their moral and ethical life.

Students learn the difference between the structures that make up the local church and the universal Church.

THIRD CYCLE: LIFE IN CHRIST

AGE 9: CONTEMPLATING THE FACE OF JESUS CHRIST

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Revealed in Jesus Christ

In this catechesis, the children encounter the person of Jesus Christ as he is revealed to us in the writings of the New Testament. The central catechetical activity is the handing on by the Church of the Good News, the living memory and witness of Jesus' death and Resurrection. Through the living experience of Gospel witnesses, the catechesis will guide the children to a deeper attachment to and following of Jesus Christ, and to an exploration of what it means to be a friend and disciple of Jesus.

CONTEMPLATING THE FACE OF JESUS CHRIST: INTRODUCTION

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as revealed in Jesus Christ in six sections:

- (1) Introductory Focus
- (2) The Liturgical Season of Ordinary Time Before Advent
- (3) The Liturgical Seasons of Advent and Christmas
- (4) The Liturgical Season of Ordinary Time Between Christmas and Lent
- (5) The Liturgical Seasons of Lent and Easter
- (6) The Liturgical Season of Ordinary Time After Easter

Introductory Focus

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity in the Introductory Focus by:

- Welcoming the children
- Recalling their Baptism into Christ
- Recalling the previous year regarding the Holy Spirit
- Presenting the Church as the presence of Jesus today
- Receiving a Bible through the parish community
- Enthroning the Bible in their space as the symbol of the year
- Exploring the contents of the Bible

THE GOSPEL MESSAGE

Sacred Scripture

- Acts 2:1-18: Coming of the Holy Spirit (recall of narrative)
- Acts 2:32-33; 36-42: Peter recalls the narrative of Jesus
- 1 John 1:3-4: “What we have seen and heard...”

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 683–684, “No one can say ‘Jesus is Lord’ except by the Holy Spirit... it is impossible to see God’s Son without the Spirit, and no one can approach the Father without the Son...” (Compendium n. 136)
- CCC Part One, n. 731, “... at Pentecost the glorified Christ poured out the Spirit in abundance and revealed him as a divine Person so that the Holy Trinity was fully manifest.” (Compendium n. 144)
- CCC Part One, n. 638, “The Resurrection of Jesus is the crowning truth of our faith in Christ and represents along with this cross an essential part of the Paschal Mystery.” (Compendium n. 126)
- CCC Part One, n. 857, “The Church is apostolic because she is founded on the apostles... keeps and hands on the teaching... [and] continues to be taught, sanctified and guided by the apostles until Christ returns...” (Compendium n. 174)
- CCC Part One, n. 124–125, “The New Testament, whose central object is Jesus Christ, conveys to us the ultimate truth of divine Revelation. The four Gospels at the heart of all the scriptures... hold a unique place in the Church.” (Compendium n. 22)

CATECHETICAL APPROACH

Experience

- Presupposes the experiences of gathering (Church) and Eucharist of the two previous years; gathering around the Word, reverencing the Word, listening to narratives, an initial experience of Jesus, an experience of being welcomed and welcoming others

Symbol

- The central symbol of the Bible is received through the local parish, introduced as the book of the narratives about Jesus and, if possible, enthroned in the catechetical space. Make sure the text is the one used for the Church liturgy

Exploration and Reflection

- Exploring the books of the Bible
- Deepening the awareness of receiving the narrative of Jesus Christ from the Church
- Deepening a sense of belonging
- Church as universal and local and the way people are organized in various offices and ministries

Witnesses

- St. Peter, the family, local parish, catechist

Response and Participation

- Setting up a prayer centre, with liturgical colour, crucifix and light
- Enthroning the Bible
- Exploring the Bible as their book
- Celebrating the bringing of the Bible into the space

Prayer and Celebration

- Celebrating the enthronement of the Bible
- Reading from and listening to the Bible

Remember and Memorization (GDC n. 154)

- The names of the four evangelists: Matthew, Mark, Luke, John
- Introduction to ecclesiological terms related to local and universal Church: for example, diocese, chancery, chancellor, etc.

**EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The Holy Spirit and the beginning of the narrative of Jesus The Bible as the Church's teaching about Jesus The local Church and universal Church The four evangelists	Make an initial connection between the Holy Spirit, the narrative of Jesus and the local parish Make the connection between the Bible and the local parish	Has a desire to know Jesus better Is respectful of the Bible as the Word of God Continues to grow in belonging to God through the narrative of Jesus
Liturgical Formation	The Bible as the Church's book The Bible as central to the Church's Lectionary	Recognize the Bible as a holy book for the parish Participate in the setting up of a prayer centre	Is respectful of the Bible Appreciates the gesture of belonging to the parish
Moral Formation	The respect required for dealing with holy things	Be friendly toward others in the group Work together	Shows gratitude for the gift of the Bible Respects the Bible
Teaching to Pray	The Bible as a source of prayer The importance of the Bible for the parish	Pray using the Bible	Prays Remembers and savours the Word of God Is reverent before the Word of God
Education for Community Life	The importance of the local parish and how it is organized and connected to the diocese	Participate in the life of the community	Is an active member of the community Welcomes others
Missionary Initiation	The Bible is the Book of God's Word	Articulate the importance of the Bible for Christians	Is eager to read from the Bible and learn the narrative of Jesus

CONTEMPLATING THE FACE OF JESUS CHRIST: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Ordinary Time (c)
From 14th to 34th Sunday

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time by:

- Hearing how the crowds are attracted to Jesus
- Encouraging the desire to know Jesus better
- Listening to the narratives of Jesus' call of his disciples
- Learning about the mission of the disciples
- Appreciating what it means to follow Jesus
- Exploring the lifestyle of Jesus and the disciples
- Getting to know Jesus as a teller of parables
- Understanding the parables as narratives about God
- Exploring our task to keep these narratives alive
- Recognizing ourselves as witnesses of the memory of Christ

Symbol of Bible

- Reverence for the Bible and constant use of the Bible for the narratives of Jesus

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 15:29-31: Jesus healed many
- John 1:37-39: The call of the first disciples: "Jesus turned and saw them following... 'What are you looking for?' 'Rabbi, where are you staying?' 'Come and see.'"
- Matthew 9:9: The call of Matthew
- Crowd narratives from Mark: 1:33, 35-38, 40-45ff.
- Mark 8:17-30: "Who do you say that I am?"
- Luke 9:1-6, 10:1-12 and Matthew 10:5-15: Lifestyle and mission of disciples
- Selection of parables
- 2 Corinthians 3:2-3: "You yourself are our letter, written on our hearts, to be known and read by all; and you show that you are a letter of Christ, prepared by us, written not with ink, but with the Spirit of the living God... on the tablets of your heart."

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

- CCC Part One, n. 520, In all of his life, Jesus presents himself as our model. (Compendium n. 101)
- CCC Part One, n. 542, Through his word, actions and his disciples, "Christ stands at the heart of this gathering of all men." (Compendium n. 107)
- CCC Part One, n. 551, Jesus chose certain men to be with him and to participate in his mission. (Compendium n. 109)
- CCC Part One, n. 787, Jesus revealed the mystery of the kingdom to the disciples and "unites his faithful people to himself in an intimate way by means of the Spirit." (Compendium n. 156)
- CCC Part One, n. 546, "Through his parables [Jesus] invites people to the feast of the kingdom." (Compendium n. 107)
- CCC Part One, n. 428, "Whoever is called 'to teach Christ' must first seek to know and follow Christ." (Compendium n. 80)

- CCC Part One, n. 436–451, “Jesus is the Christ, for God anointed Jesus of Nazareth with the Holy Spirit and with power” for his mission. (Compendium n. 82–84)
- CCC Part One, n. 687, “God’s Spirit... makes known to us Christ, his Word...” (Compendium n. 140)

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, friendship, following a leader, welcoming others who are different, a daily routine of living

Symbol

- The Bible will be enthroned in the prayer centre and each time a narrative is read, the Bible from the prayer centre will be handled with reverence and, after the narrative is told, returned to the prayer centre

Exploration and Reflection

- Entering into biblical narratives of the call and mission of the disciples, the following of Jesus, and a number of parables
- Exploring Jewish religious customs around these narratives
- Exploring the meaning of a disciple
- Exploring the meaning of parables: Jesus’ way of speaking about God the Father
- Using children’s literature to share narratives of people who are disciples or followers of Jesus, of the type of narrative that is a parable of friendship and belonging

Witnesses

- St. Matthew, St. Peter, St. Andrew, St. Philip, catechist, children with their peer groups

Response and Participation

- Art
- Drama
- Role play
- Mime
- Guided imagery
- Interviewing
- Using ritual gestures and symbols: changing the liturgical colour at the table of the Word
- The Bible
- Silence and singing with gestures
- Gathering around the meal table
- Meal blessing

Prayer and Celebration

- Celebrating the events of the life of Jesus through prayer and celebrations
- Savouring the Word of God following each celebration through mystagogy
- Weaving in prayer and celebration throughout

Remember and Memorization (*GDC* n. 154)

- One narrative of the call of a disciple and one parable
- “And he told them many parables.” (Mark 12)

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	Some of the biblical narratives about the call of the disciples, the lifestyle of the disciples with Jesus Some parables of Jesus Some Jewish customs as background to the narratives The meaning of “following Jesus” The Holy Spirit unites us to Jesus and makes us his witnesses	Remember and respond in a variety of ways to the narratives	Grows in the knowledge and appreciation of the person of Jesus
Liturgical Formation	Biblical narratives of Jesus are the same as the ones proclaimed on Sunday	Participate in the prayer celebrations to help enter more deeply into the narratives of Jesus	Lives the message of Jesus by applying it to daily living
Moral Formation	The importance of the life of Jesus for Christian living Christian life means to “follow Jesus” or to witness by one’s life to Jesus	Understand the importance of following Jesus or being a disciple for Christian life	Makes the connections between the narratives and Christian life Recognizes Jesus as the One who does the Father’s will
Teaching to Pray	The meaning and some practices of prayer The need to make connections between learning the narratives about Jesus and our relationship with the Word of God	Participate in the preparation of the celebrations	Is prayerful Remembers and savours the Word of God Is reverent before the Word of God
Education for Community Life	The narratives of Jesus are intended to transform the world to look more like the kingdom of God	Make applications of the Jesus narratives to life in the community Connect the parables with common situations and daily living	Follows Jesus in the context of the Church and daily life among others
Missionary Initiation	The narratives about Jesus are intended for everyone	Grasp the importance of these narratives for those who seek to follow Jesus	Is a good example of someone who follows the way of Jesus

CONTEMPLATING THE FACE OF JESUS CHRIST: THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Advent–Christmas–Epiphany by:

Advent

- Exploring the theme of light and darkness
- Presenting John the Baptist announcing the coming of the Messiah
- Preparing for the coming of Jesus

Christmas

- Listening to the narrative of the birth of Jesus
- Celebrating the birth of Jesus within the Christian community
- Making the memory come to life in Church and at home

Epiphany

- Celebrating Jesus as a light for all people: the narrative of the Magi
- Exploring “God with us” in the birth of Jesus from the Virgin Mary

Symbol of Bible

- The proclamation of the narrative of the birth of Jesus from the Bible

THE GOSPEL MESSAGE

Sacred Scripture

- Luke 3:1-3, 10-14: the preaching of John the Baptist
- John 1:6-9: “There was a man sent from God whose name was John. He came as a witness to testify to the light.”
- John 3:28-30: “The friend of the bridegroom... rejoices greatly at the bridegroom’s voice.”
- John 1:30: John the Baptist as a witness
- Luke 2:3-20: The birth of Jesus
- Matthew 2:1-13: the birth of Jesus
- Matthew 2:1-12: The narrative of the Magi

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 523, “John the Baptist is the Lord’s immediate precursor... sent to prepare his way... in his preaching, by his Baptism of conversion, and through his martyrdom.” (Compendium n. 102)
- CCC Part One, n. 524, “When the Church celebrates the liturgy of Advent each year, she makes present this long expectancy of the Messiah” renewing an “ardent desire” for the Saviour’s second coming. (Compendium n. 102)
- CCC Part One, n. 525, “At Christmas the glory of heaven is shown forth in the weakness of a baby.” (Compendium n. 103)
- CCC Part One, n. 528, “Epiphany is the manifestation of Jesus as Messiah of Israel, Son of God and Saviour of the world.” (Compendium n. 103)
- CCC Part One, n. 717, 719, “The Spirit filled John the Baptist” and sent him out to “proclaim the coming of Christ, the Son of God...” (Compendium n. 141)
- CCC Part Two, n. 1224, “At the beginning of his public life Jesus had himself baptized by John the Baptist in the Jordan.” (Compendium n. 254)

- CCC Part One, n. 608, “John the Baptist looked at Jesus and pointed him out as the Lamb of God.” (Compendium n. 119)
- CCC Part Two, n. 1171, “In the liturgical year the Church celebrates the whole mystery of Christ from his Incarnation to his return in glory.” (Compendium n. 242)

Link to the Eastern Churches

- The celebration of the Theophany

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, waiting, welcoming others, wonderment

Symbol

- The Bible will be enthroned in the prayer centre and each time a narrative is read, the Bible from the prayer centre will be treated with reverence and, after the excerpt is told, returned to the prayer centre

Exploration and Reflection

- Entering into biblical narratives of Advent, Christmas and Epiphany
- Deepening the sense of Advent–Christmas–Epiphany at home and in the parish
- Using children’s literature to share narratives of light and darkness, expectation, birth, family, friendship and belonging
- Reflecting on the meaning of the coming of God and God-with-us

Witnesses

- Mary, St. Joseph, St. John the Baptist, shepherds and Magi, Simeon and Anna, the family, catechist, child

Response and Participation

- Art
- Drama
- Role play
- Mime
- Guided imagery
- Interviewing
- Using ritual gestures and symbols: changing the liturgical colour at the table of the Word, lighting the Advent candles, building the crèche in the home
- Reading from the Bible
- Silence and singing with gesture
- Gathering around the meal table
- Meal blessing

Prayer and Celebration

- Preparing a weekly celebration of the Word around the Advent wreath
- Celebrating the Word of God in Advent
- Savouring the Word of God following each celebration through mystagogy
- Honouring Mary by praying the Hail Mary
- Participating in Christmas at home: decorating the home, reading the Christmas narrative, sharing in the rituals of the Christmas meal, participating in the Mass of the Nativity
- Blessing the home with water on Epiphany
- Blessing of water – Ukrainian Catholic tradition

Aboriginal Connection

- Pilgrimage and journey, traditionally nomadic; the idea of pilgrimage is very deep in Native spirituality. It is in stories and poems but also honoured in the act of pilgrimage. The Lac Ste Anne Pilgrimage as well as the pilgrimage to the shrine of St. Anne in Quebec are very good contemporary expressions.

Remember and Memorization (GDC n. 154)

- Mary is the Mother of Jesus, the Mother of God
- Be able to retell the narratives of the birth of Jesus according to Luke
- Hail Mary (The Word was made flesh and dwelt among us) (John's Gospel)

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	And is able to tell the narrative of the birth of Jesus and of the Magi Mary as the Mother of Jesus and Mother of God John the Baptist as announcing the coming of the Messiah	Find the narratives of Christmas and Epiphany in the Bible Recognize the difference between the narratives of the birth of Jesus in Luke and Matthew	Enjoys finding the narratives of the birth of Jesus in the Bible Appreciates Mary as the Mother of Jesus and God Cherishes the person of Mary
Liturgical Formation	The place of John the Baptist in the liturgy of Advent Christmas as the feast of the birth of Jesus The meaningful rites, symbols, biblical and liturgical signs of Advent, Christmas and Epiphany	Prepare and participate in weekly Advent celebrations Grasp the liturgical sequence of Advent, Christmas and Epiphany Celebrate with their families and in their parish the Feast of the Nativity	Celebrates and participates in the liturgical season
Moral Formation	The example of John the Baptist as one who always points to Jesus The goodness of motherhood and the birth of children	Express an awareness and respect for parents Be aware of others Articulate a moral meaning of light and darkness	Appreciates Mary as a model Experiences the goodness of God in the birth of Jesus Appreciates the example of John the Baptist
Teaching to Pray	The words of the Hail Mary Liturgy of the season as the Church's way to pray	Participate in the preparation for the celebrations Identify the components of a celebration	Prays Remembers and savours the Word of God Is reverent before the Word of God
Education for Community Life	That Jesus, Mary, John the Baptist, the shepherds and the Magi are all part of our Christian family The Christian community as important	Participate in the life of the community	Is a caring member of the community Welcomes others
Missionary Initiation	The narratives of the birth of Jesus as God-with-us as "good news" That persons like Mary and John the Baptist are important witnesses	Recognize through the eyes of the shepherds and the Magi the importance of the coming of God among us	Is generous Trusts in God

CONTEMPLATING THE FACE OF JESUS CHRIST: THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

CATECHETICAL FOCUS

Ordinary Time (a)
From the First Sunday of Ordinary Time to Ash Wednesday

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time by:

- Exploring the meaning of the presentation of Jesus in the temple
- Recognizing Jesus' ancestry as Jewish
- Learning about and appreciating Jewish religious practices
- Appreciating the narrative of Jesus in the temple at age 12
- Entering into the narrative of the Baptism of Jesus and his 40-day fast in the desert
- Listening to Jesus' announcement of the kingdom of God
- Learning about Jesus' prayer to God: the Our Father
- Understanding Jesus as one who gives human form to God's love and God's will

Symbol of Bible

- Reverence for and reading from the Bible

THE GOSPEL MESSAGE

Sacred Scripture (Lent)

- Luke 2:22-40: The presentation in the temple
- Luke 2:41-52: Jesus in the temple at age 12
- Exodus 3:1-16: Moses' call by God in the burning bush
- Luke 7:22: Jesus' message to John the Baptist

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 529, "The presentation of Jesus in the temple shows him to be the first born Son who belongs to the Lord... the long expected Messiah..." (Compendium n. 103)
- CCC Part One, n. 531-534, "During... his life Jesus shared the condition of the vast majority of human beings... his 'hidden life' allows everyone to enter into fellowship with Jesus by the most ordinary events of daily life." (Compendium n. 104)
- CCC Part One, n. 535, "To inaugurate his public life and to anticipate the 'Baptism' of his death, [Jesus] who was without sin accepted to be numbered among sinners," allowing John to baptize him by water. (Compendium n. 105)
- CCC Part One, n. 538, After his Baptism, Jesus is "driven by the Spirit into the desert; Jesus remains there for forty days without eating..." though tempted three times by Satan, he remains faithful to the will of God. (Compendium n. 106)
- CCC Part One, n. 541-542, "To carry out the will of the Father, Christ inaugurated the kingdom of heaven on earth." "All are invited by Jesus to enter the Kingdom of God." (Compendium n. 107)
- CCC Part Four, n. 2767-2768, "The Lord's Prayer (Our Father) is the prayer of the Church par excellence." (Compendium n. 581)

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, welcoming others who are different

Symbol

- The Bible will be enthroned in the prayer centre and each time a narrative is read, the Bible from the prayer centre will be handled with reverence and, after the narrative is told, returned to the prayer centre

Exploration and Reflection

- Entering into biblical narratives of the purification in the temple, Jesus at age 12, Baptism by John, and Jesus' visit to Nazareth
- Exploring Jewish religious customs around the temple, fasting, the meaning of the desert for Jews at the time of Jesus
- Exploring desert life
- Exploring the meaning of "kingdom of God": Jesus talks to us about God
- Learning how to pray as Jesus does
- Using children's literature to share narratives of people from different cultures/religions, Jewish children, friendship and belonging

Witnesses

- Mary, St. Joseph, Sts. Joachim and Anne, St. John the Baptist, catechist, children

Response and Participation

- Art
- Drama
- Role play
- Mime
- Guided imagery
- Interviewing
- Using ritual gestures and symbols: changing the liturgical colour at the table of the Word
- Prayer
- The Bible
- Silence and singing with gestures
- Gathering around the meal table
- Meal blessing

Prayer and Celebration

- Celebrating the events of the life of Jesus through prayer and celebrations
- Savouring the Word of God following each celebration through mystagogy
- Praying the way Jesus does: "Our Father"
- Weaving in prayer throughout

Remember and Memorization (*GDC n. 154*)

- The narrative of Jesus' Baptism and of Jesus proclaiming his message in Nazareth
- Jesus came to proclaim the kingdom of God
- The Our Father

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The biblical narratives of the presentation in the temple, Jesus at age 12, Jesus' Baptism by John, his going into the desert and his preaching in Nazareth</p> <p>Some Jewish customs as background to the Scriptures</p> <p>The meaning of the Baptism of Jesus</p> <p>The meaning of "kingdom of God"</p>	<p>Remember and respond in a variety of ways to the narratives</p> <p>Understand the customs of another culture and religion</p>	<p>Grows in the knowledge and appreciation of the person of Jesus</p> <p>Feels comfortable with the narratives of Jesus, which include learning about his culture and religious practice</p>
Liturgical Formation	<p>Biblical narratives of Jesus are the same as the ones proclaimed on Sundays</p> <p>The connection of the narrative of the presentation with the Feast of the Presentation on February 2</p>	<p>Participate in the prayer celebrations to enter more deeply into the narratives of Jesus</p> <p>Recognize the importance of the Our Father in liturgy: review of where the prayer came from</p>	<p>Lives the narrative of Jesus by applying it to daily living</p>
Moral Formation	<p>The importance of the life of Jesus for Christian living</p> <p>Jesus is someone whose whole life consists of doing the will of God</p>	<p>Make connections between the narratives about Jesus and the way Christians apply them to Christian life</p>	<p>Makes personal the connections between the narratives and Christian life</p> <p>Recognizes Jesus as an example of one who does God's will</p>
Teaching to Pray	<p>The meaning and some practices of prayer</p> <p>The need to make connections between learning the narratives about Jesus and our relationship with God</p> <p>The Our Father</p>	<p>Participate in the preparation of the celebrations</p> <p>Understand the importance of the two halves of the Our Father: right relationship with God, then with neighbour</p>	<p>Is prayerful</p> <p>Remembers and savours the Word of God</p> <p>Is reverent before the Word of God</p> <p>Appreciates the meaning of the Our Father</p>

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	The connection between the narratives about Jesus and the Church and living within the community Jesus as the One who brings the kingdom of God into the world	Make applications of the Jesus narratives to life in the community	Lives the narratives in the context of the Church and of daily life among others
Missionary Initiation	The proclamation of Jesus is intended for everyone	Grasp the importance of these narratives for those who seek to follow Jesus	Is a good example of someone who follows the way of Jesus

CONTEMPLATING THE FACE OF JESUS CHRIST: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Lent–Easter by:

Lent

- Learning about the opposition to Jesus
- Appreciating Jesus' love for people and their health
- Understanding Jesus' faithfulness to his Father and to the people
- Understanding the truth about Jesus as God made man; the divine and human natures of Christ
- Seeing the Last Supper as a symbol of Jesus' gift of self
- Remembering Jesus' death as love on the cross
- Getting to know a love that frees us

Easter

- Celebrating the Easter proclamation: "He who was crucified is risen"
- Recalling the Easter experience: "We have seen the Lord"
- Living the Easter spirituality: trust God
- Exploring Jesus' relationship to God through the High Priestly Prayer (John 17)

Symbol of Bible

- Constant reverence shown to the Bible and using it for all the readings

THE GOSPEL MESSAGE

Sacred Scripture

- Stories of opposition to Jesus
- Mark 2:1–3:6: Five narratives of Jesus that create opposition
- Matthew 12:22–24: Cure of demoniac
- Matthew 13:52–58: Lack of acceptance in Nazareth
- John 11:56–57: The threat to arrest Jesus
- Mark 11:1–11: The entry into Jerusalem
- John 13:1–15: Jesus washes the feet of his disciples
- Matthew 26:26–29: The institution narrative
- Luke 23: The Passion narrative
- Luke 24:1–11: The women at the tomb
- John 20:3–10: Peter and John run to the tomb
- John 21:1–14: Breakfast on the shore
- John 21:15–19: Peter's confession of love
- John 20:25: "We have seen the Lord..."
- Luke 24:36–43: Jesus appears to the disciples
- John 20:24–29: Thomas' profession of faith
- Luke 24:50–53: The ascension of Jesus
- John 17:2–21: The High Priestly Prayer of Jesus

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 594, “Jesus performed acts, such as pardoning sins that manifested him to be the saviour God himself. Certain Jews, who did not recognize God made man, saw in him only a man who made himself God, and judged him as a blasphemer.” (Compendium n. 116)
- CCC Part One, n. 595–599, The death of Jesus is a result of all human sin and “is part of the mystery of God’s plan.” (Compendium n. 117)
- CCC Part One, n. 605–609, Jesus freely “gave his life as a ransom for many” (Mark 10:45) and in this way reconciled humanity with God. (Compendium n. 119)
- CCC Part One, n. 610, “Jesus transformed the “Last Supper into the memorial of his voluntary offering to the Father for the salvation of men.” (Compendium n. 120)
- CCC Part One, n. 616, “Jesus fully offered his life [in] reparation for our sins with the full obedience of his love unto death.” (Compendium n. 122)
- CCC Part Two, n. 1341, “Jesus instituted the Eucharist... when he celebrated the Passover meal with his disciples. The Church faithful to the commandments of her Lord, ‘Do this in memory of me’ has always celebrated the Eucharist, especially on Sunday...” (Compendium n. 276)
- CCC Part Two, n. 1364, “When the Church celebrates the Eucharist, she commemorates Christ’s Passover, and... the sacrifice Christ made on the cross remains ever present.” (Compendium n. 280)
- CCC Part One, n. 639–655, “The mystery of Christ’s Resurrection is a real event... historically verified” by the empty tomb and in the appearance Narratives of the New Testament. (Compendium n. 127)
- CCC Part One, n. 653, The truth of Jesus’ divinity is confirmed by his Resurrection. (Compendium n. 131)

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, earlier experiences of the Lent–Easter season, the importance of the Bible

Symbol

- The Bible will be enthroned in the prayer centre and each time a narrative is read, the Bible from the prayer centre will be handled with reverence and, after the narrative is told, returned to the prayer centre

Exploration and Reflection

- Entering into biblical narratives of Lent and Easter
- Deepening the sense of the season of Lent and Easter at home and in the parish
- Using children’s literature to share narratives of giving of self, living the will of God, vocation, friendship and belonging
- Exploring the meaning of the Last Supper as a way of remembering Jesus
- Reflecting on the narrative of the suffering and death of Jesus through the Stations of the Cross

Witnesses

- The disciples, women of Jerusalem, Simon of Cyrene, St. Veronica, Good Thief, Mary, Centurion, the Marys at the foot of the cross, the women at the tomb, Sts. Peter and John, St. Thomas, St. Mary of Magdela, St. Joanna and the other women, St. Peter, St. Philip, St. John, catechist, children

Response and Participation

- Art
- Gospel drama of the Stations of the Cross
- Role play
- Mime
- Guided imagery
- Interviewing
- Using ritual gestures and symbols: changing the liturgical colour at the table of the Word, Easter light and Easter symbols
- Silence and singing with gestures
- Gathering around the meal table
- Meal blessing

Prayer and Celebration

- Preparing a weekly celebration of the Word in Lent and Easter
- Celebrating the Word of God
- Savouring the Word of God following each celebration through mystagogy
- Participating in the liturgy of Lent and Easter
- Receiving the ashes on Ash Wednesday
- Celebrating Holy Week: Passion (Palm) Sunday, palms, Holy Thursday (washing of feet), veneration of the cross on Good Friday, blessing of fire and water at the Easter Vigil/ Examination of Conscience/Stations of the Cross
- Celebrating Easter at home: using Easter symbols, reading the Easter narratives

Remember and Memorization (GDC n. 154)

- The first Easter creed: “Jesus died for our sins in accordance with the Scriptures, he was buried, on the third day he rose again in accordance with the Scriptures; he appeared to Cephas, then to the Twelve” (1 Corinthians 15:3b-5)
- Easter Greeting: “He has risen, Alleluia,” and the response “He has risen indeed, Alleluia”
- Thomas said, “My Lord and my God!”
- The ability to recount the Last Supper, the Passion and one of the narratives of the Resurrection

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The narratives of opposition to Jesus, the Last Supper, the Way of the Cross and Easter</p> <p>The meaning of the death of Jesus through the narrative of the Last Supper</p> <p>The confession of Jesus as Lord and God through the Holy Spirit; Jesus as fully human and fully divine</p>	<p>Tell, act out in drama, display, etc., the narratives of the Last Supper, the Passion of Christ and one of the Easter narratives</p> <p>Respond in a variety of ways to the narratives of the opposition to Jesus, the entry into Jerusalem, the Last Supper, the Way of the Cross and the Easter narratives</p>	<p>Appreciates the biblical narratives of the Last Supper, the Passion of Christ and Easter</p>
Liturgical Formation	<p>The season of Lent and its practices</p> <p>Holy Week and its different celebrations</p> <p>The Easter season as a time of celebrating Jesus' Resurrection</p>	<p>Remember the different celebrations of Holy Week:</p> <ul style="list-style-type: none"> • Palm Sunday as the entry of Jesus into Jerusalem • Easter Triduum: <ul style="list-style-type: none"> – Holy Thursday as the day of the Lord's Supper – Good Friday as the day of the Lord's Passion – Holy Saturday as the day of the entombment of Jesus – Easter Sunday as the day of the Resurrection of Jesus 	<p>Appreciates the different celebrations of the suffering and death and Resurrection of Jesus</p> <p>Enjoys reading the narratives from the Scriptures</p> <p>Connects Holy Thursday with the Eucharist</p>
Moral Formation	<p>In a way appropriate to the age, the power and effect of love</p>	<p>Recognize the effect that the Resurrection of Jesus has on the disciples</p>	<p>Cares for the earth</p> <p>Appreciates the meaning of service for others</p>
Teaching to Pray	<p>The way of the cross</p> <p>Celebrations around Holy Week and Easter</p>	<p>Participate in the preparations and the execution of the different celebrations</p>	<p>Celebrates and savours the liturgy of Holy Week and Easter</p> <p>Enters personally into the celebration of the events of the death and Resurrection</p>

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	The importance of the events of the death and Resurrection of Jesus for the Church	Understand the importance of forgiveness in the narratives of Easter Understand that we must take care of one another	Appreciates the importance of these events of Jesus for the parish and participants
Missionary Initiation	The death and Resurrection of Jesus as very important to Christians	Witness to the sacred mysteries of the season by reaching out to those in need	Witnesses to others of the importance of these events of Jesus by their participation and generosity to others

CONTEMPLATING THE FACE OF JESUS CHRIST: THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

CATECHETICAL FOCUS

Ordinary Time (b)

From First Sunday after Pentecost to 13th Sunday

Aim: To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time by:

- Listening to the narratives of Jesus going about doing good (narratives of what Jesus says and does)
- Exploring the miracle narratives of Jesus
- Celebrating the miracle narratives as revealing the will of God for people
- Appreciating the response of the people to the miracles of Jesus: praise of God
- Listening to a narrative of Jesus' care for those who are searching
- Listening to the narratives of Jesus with the poor and sinners
- Exploring Jesus' love for the poor
- Exploring the meaning of reconciliation of sinners
- Symbol of Bible
- Reverence for and constant reading from the Bible

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 15:29-31: Jesus cures many people
- John 3:1-8, 16: Jesus and Nicodemus
- John 4:4-42: The Samaritan woman
- Luke 19:1-10: The narrative of Zacchaeus

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 543, "Everyone is called to enter the Kingdom." (Compendium n. 107)
- CCC Part One, n. 544, "The Kingdom belongs to the poor and the lowly, which means those who have accepted it with humble heart." (Compendium n. 107)
- CCC Part One, n. 545, "Jesus invites sinners to the table... to that conversion without which one cannot enter the Kingdom..." (Compendium n. 107)
- CCC Part One, n. 547-550, "Jesus accompanies his words with signs and miracles to bear witness to the fact that the Kingdom is present in him, the Messiah... He did not come to abolish all evil... but to free us from the slavery of sin." (Compendium n. 108)
- CCC Part Two, n. 1443, "During his public life Jesus... forgave sins... expressing both God's forgiveness and the return to the bosom of the People of God."
- CCC Part Two, n. 1446, "Christ instituted the sacrament of Penance for all sinful members of his Church... Penance offers a new possibility to convert..."
- CCC Part Four, n. 2775, The prayer Jesus taught us is "called the Lord's Prayer because it comes to us from the 'Lord Jesus' the master and model of our prayer."

CATECHETICAL APPROACH

Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, welcoming others who are different

Symbol

- The Bible will be enthroned in the prayer centre and each time a narrative is read, the Bible from the prayer centre will be handled with reverence and, after the narrative is told, returned to the prayer centre

Exploration and Reflection

- Entering into a number of biblical narratives about Jesus: doing good to others, miracle narratives, narratives of forgiveness: the Spirit active in Jesus
- Exploring how through these narratives, Jesus reveals what the kingdom of God is like
- Using children's literature to share narratives of doing good and forgiving, friendship and belonging

Witnesses

- The people who are healed, forgiven and who have experienced God's goodness (Zacchaeus, the Samaritan woman, St. Nicodemus), catechist, children

Response and Participation

- Art
- Drama
- Role play
- Mime
- Guided imagery
- Interviewing
- Using ritual gestures and symbols: changing the liturgical colour at the table of the Word
- The Bible
- Silence and singing with gestures
- Gathering around the meal table
- Meal blessing

Prayer and Celebration

- Celebrating the events of the life of Jesus through prayer and celebrations
- Savouring the Word of God following each celebration through mystagogy
- Weaving in prayer throughout

Remember and Memorization (GDC n. 154)

- An account of Jesus doing good, or forgiving someone or healing a sick person
- Jesus is an image of the goodness of God

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The biblical narratives of Jesus doing good, forgiving people and healing the sick</p> <p>Some Jewish customs as background to the narratives</p> <p>The meaning of forgiveness and the meaning of sin</p> <p>The meaning of “kingdom of God”</p>	<p>Remember and respond in a variety of ways to the narratives</p> <p>Recognize the importance of forgiveness and of confessing our sins</p>	<p>Grows in the knowledge and appreciation of the person of Jesus</p> <p>Feels comfortable with the narratives of Jesus, who is from a different culture and religious practice</p> <p>Appreciates the customs of the Jewish culture and religion</p>
Liturgical Formation	<p>These narratives of Jesus are the same as the ones proclaimed on Sundays</p> <p>The connection of healing and forgiveness narratives with anointing of the sick and reconciliation (look at the different ways reconciliation is offered: at Eucharist, daily life, Sacrament of Penance)</p>	<p>Participate in the prayer celebrations to help enter more deeply into the narratives of Jesus</p> <p>Recognize the need for healing and reconciliation</p>	<p>Lives the narrative of Jesus by applying it to daily living</p> <p>Is able to enter into reconciliation with others</p>
Moral Formation	<p>The importance of the life of Jesus for Christian living</p> <p>People in need call upon others to help them</p> <p>Jesus is someone whose whole life expressed God’s desire to help those in need</p> <p>Jesus as the image of God’s goodness</p>	<p>Make connections between the narratives about Jesus and the way Christians apply them to Christian life</p> <p>Recognize and care for those who are in need</p> <p>Understand the desire of reconciliation in relation to friends and parents</p>	<p>Makes personal the connection between the narratives and Christian life</p> <p>Has empathy for those who are in need</p> <p>Recognizes Jesus as an example of someone who cares for the sick, the outsider and the sinner</p>
Teaching to Pray	<p>The meaning and some practices of prayer</p> <p>Prayer as one of the ways of helping those who are ill, need forgiveness and are outsiders</p>	<p>Participate in the preparation of the celebrations</p>	<p>Is prayerful</p> <p>Remembers and savours the Word of God</p> <p>Is reverent before the Word of God</p>

EXPECTATIONS
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	The connection between the narratives about Jesus, the Church, and living within the community Jesus is the One who brings the kingdom of God into the world	Make applications of the Jesus narratives to life in the community: cares for the sick and welcomes new members	Desires to help the sick, the poor, and the outcasts as demonstrated in the narratives
Missionary Initiation	The narratives about Jesus are intended for everyone Healing and forgiveness are great needs in the world	Grasp the importance of these narratives for those who seek to follow Jesus	Is a good example of someone who follows the way of Jesus in doing good and helping outsiders

THIRD CYCLE: LIFE IN CHRIST

AGE 10: LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaimed in the life of the Church

The focus of this catechesis is the Church as sacrament of God's action among us. At its core the catechesis draws on our profession of faith expressed in the Creed: "I believe in... the holy catholic Church." It explores the identity of the Church as the people of God, the Body of Christ, in communion through the Holy Spirit with the life of the Trinity. It centres on the actions of the Church: the celebration of the mystery of Christ in the liturgical year, the sacraments, the ministries of the Church, the witness of the saints, and the mission in the Holy Spirit to be the sign and means of salvation for the world.

LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church

1. In her actions of:

- a. Believing, proclaiming and celebrating our communion with the Trinity by:
 - Welcoming the young persons
 - Recognizing the desire of God to gather all people as followers of Jesus
 - Seeing the disciples as continuing the mission of Jesus
 - Understanding our Baptism and Confirmation as God's gathering a people in the Holy Spirit
 - Remembering the Eucharist as the action of the Spirit nourishing us with the Gospel of Jesus and Body of Christ
 - Celebrating the action of the Holy Spirit making Christ present
- b. Expecting and welcoming the mystery of Christ who brings us to communion with the Trinity
- c. Putting on the love (charity) of Christ in acts of justice
- d. Enacting the love of her Lord in healing and reconciliation
- e. Witnessing to our communion with the Trinity and going forth into the world

2. Following times of the liturgical year

- a. Ordinary Time: 24th – 34th Sunday
- b. Advent–Christmas
- c. Ordinary Time: 1st – 8th Sunday
- d. Lent–Easter
- e. Ordinary Time 9th – 13th Sunday
- f. Ordinary Time 14th – 24th Sunday

THE GOSPEL MESSAGE

Sacred Scripture

- Acts 2: The narrative of Pentecost with a special emphasis on the proclamation of Peter 2:22-24, 32-33 about Jesus and the need for Baptism 2:38f. or Acts 10:34-48 or 11:1-18.
- Acts 8:26-40: The narrative of Philip and the Ethiopian: “He proclaimed to him the good news about Jesus Christ.” (v. 35)
- Acts 10:44-48: “The Holy Spirit fell upon all who heard the word.”
- Matthew 16:13-18: “And, I tell you, you are Peter, and on this rock I will build my church.”
- Luke 24:13-35: “He had been made known to them in the breaking of the bread.”
- Luke 4:16-22: “The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor.”
- 1 Corinthians 12:12-13: “For in the one Spirit we were all baptized into one body.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 751, “The word ‘Church’ means a convocation or an assembly.” (Compendium n. 147)
- CCC Part One, n. 752, “... the word ‘Church’ designates the liturgical assembly, but also the local community or the whole universal community of believers... ‘The Church’ is the People that God gathers in the whole world.” (Compendium n. 147)
- CCC Part One, n. 759, “The Father... determined to call together in a holy Church those who should believe in Christ.” (Compendium n. 149)
- CCC Part One, n. 772, “It is in the Church that Christ fulfils and reveals his own mystery as the

- purpose of God's plan: 'to unite all things in him.'" (Compendium n. 151)
- CCC Part One, n. 813, "The Church is one because of her source:... the Trinity of Persons." (Compendium n. 161)
- CCC Part Two, n. 1227, "According to the Apostle Paul, the believer enters through Baptism into communion with Christ." (Compendium n. 255)

Other Church Documents

- Eucharistic Prayer n. 2: "grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ."

CATECHETICAL APPROACH

Experience

- Experiences of welcoming, gathering, remembering our Christian identity, giving thanks and praise for the action of the Holy Spirit who calls us to unity and helps Jesus' followers continue the work of gathering

Symbol

- Introduction of the rock as a symbol of the Church

Exploration and Reflection

- Entering into the narrative of Pentecost and Peter's proclamation about Jesus and the need for Baptism
- Examining the basic Christian message through the proclamation of Peter
- More detail on the makeup of the local and universal Church and invite a chancery employee to come in and present to the class

Witnesses

- St. Peter and all those baptized, St. Philip and the Ethiopian, the Christian community, St. Cyril, St. Methodius, other missionaries, for example, St. Boniface, St. Columban, and other more contemporary missionaries

Response and Participation

- Examining how community is formed by the rich diversity of persons
- Remembering our Christian roots by exploring Baptism, Confirmation and Eucharist as Sacraments of Initiation
- Bishops as successors of the apostles

Prayer and Celebration

- Listening to the mission statement of Jesus in Luke 4:16-22 and giving thanks for the Church as the sacrament of Christ's action in the world
- Praying the prayer to the Holy Spirit and giving praise for the action of the Holy Spirit making Christ present
- Beginning a prayer journal and contributing to it during the year

Remember and Memorization (GDC n. 154)

- "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit"
- "Take... for this is my Body..." "This is... my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many."
- Baptism, Confirmation and Eucharist are Sacraments of Initiation
- The Church is the People that God gathers in the whole world (CCC n. 752)
- Prayer – Come, Holy Spirit

EXPECTATIONS
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The Church as a gathering of God's people Faith as a rock upon which the Church is built: apostles and the deposit of faith Baptism and Confirmation as initiating people into the Church Eucharist as the offering of Jesus Christ and the action of the Holy Spirit making Christ present	Link Church with God's desire to gather all into God's holy people Recognize Baptism, Confirmation and Eucharist as Sacraments of Initiation	Knows Church as an active participant
Liturgical Formation	The essential actions of Baptism, Confirmation and Eucharist The Church celebrates the liturgy of Baptism, Confirmation and Eucharist	Identify the liturgical seasons of the Church's year Recognize the Sacraments of Initiation Work with the symbol of rock	Participates actively in the liturgical actions of the parish
Moral Formation	The importance of unity amid diversity The importance of following Christ	Respect others who are different	Appreciates being a follower of Christ
Teaching to Pray	The prayer of the rites of Baptism and Eucharist	Participate and contribute to celebrations and prayer	Participates and contributes to celebrations and prayer
Education for Community Life	The Church as a gathering or assembly	Identify who are the Church	Identifies with the parish and the larger Church
Missionary Initiation	The importance of witnesses like St. Peter	See the Sacraments of Initiation as gathering God's holy people	Is a witness to the faith of the Church

LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH: THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church

1. In her actions of:

- b. expecting and welcoming the mystery of Christ who brings us in communion with the Trinity by:
 - Living the hope of the season of Advent
 - Exploring the meaning of the two comings of the Lord for the Church
 - Praying as Church with Mary
 - Celebrating Christmas as the birth of Christ
 - Recognizing Christ as the central point in the history of salvation
 - Celebrating Epiphany as a welcome of all nations

THE GOSPEL MESSAGE

Sacred Scripture

- Psalm 18:2: “The Lord is my rock, my fortress, and my deliverer.”
- Luke 1:26-38: “May it be done to me according to your word.”
- Isaiah 7:14: “Look, the young woman is with child and shall bear a son, and shall name him Immanuel.”
- Philippians 2:5-11: “Christ Jesus... who emptied himself, taking the form of a slave.”
- Luke 2:8-20: “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.”
- Acts 1:8: “When the Holy Spirit has come upon you; and you will be my witnesses... to the ends of the earth.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 773, “Mary goes before us all in the holiness that is the Church’s mystery.” (Compendium n. 151)
- CCC Part One, n. 522, “The coming of God’s Son to earth is an event of such immensity that God willed to prepare for it over centuries.” (Compendium n. 102)
- CCC Part One, n. 526, “Only when Christ is formed in us will the mystery of Christmas be fulfilled in us.” (Compendium n. 103)
- CCC Part One, n. 738, “Thus the Church’s mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament.” (Compendium n. 146)
- CCC Part One, n. 831, “... the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race.” (Compendium n. 166)

Other Church Documents

- Vatican II, *Lumen Gentium*, The Eucharist as the Source and Summit of Christian Life, Paragraph n. 13: “All... are called to belong to the new People of God” (November 21, 1964)

CATECHETICAL APPROACH

Experience

- Experiences of gathering around the Word in celebration, listening to biblical narratives of hope in Advent, awaiting the coming of the Lord, reaching out to the poor and needy, celebrating Christmas with family, friends and the Christian community, treasuring the feast of Epiphany and

giving thanks for the manifestation of Christ to all nations

Symbol

- Advent wreath, Jesse Tree, crèche, Epiphany star, holy water

Exploration and Reflection

- Entering into the hope of Advent through biblical narratives of Isaiah, Mary and the shepherds
- Remembering Christmas as the birth of Christ through Scripture and mystagogical reflection and exploring its meaning for the Church
- Entering into the joyful manifestation of Epiphany in word, ritual and creative drama and music

Witnesses

- Mary, St. Joseph, shepherds, Magi, family, parish community, St. Francis of Assisi with the crèche

Response and Participation

- Using ritual and symbols in Advent–Christmas–Epiphany: changing the liturgical colour at the table of the Word, lighting the Advent candles, building the crèche in the home, blessing the home with water at Epiphany
- Entering into a spirit of hope and welcome by reaching out to the poor and needy in the community with baskets of food and blessing

Prayer and Celebration

- Preparing a weekly celebration of the Word in Advent
- Honouring Mary in Advent and praying and celebrating as Church
- Treasuring Christmas with family by sharing in the rituals of Christmas, participating in the Mass of the Nativity and singing Christmas carols
- Blessing the home with water in Epiphany and giving thanks in word and ritual

Aboriginal Connection

- Our Lady of Guadalupe – The Aztec symbolism in the image of Our Lady of Guadalupe is very rich in Advent themes; particular attention to the black ribbon as a symbol of pregnancy

Remember and Memorization (*GDC* n. 154)

- The Angelus
- The Apostles' Creed
- When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

EXPECTATIONS
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The Church awaits the coming of the Lord The Holy Spirit came upon Mary The Church as People of God: local and universal The Church is God's invitation to all nations That the Lord will come again	Discern the season as a time of waiting for the Lord Sense the importance of the narrative of the annunciation Live the Church as a sign of God's promise for everyone	The colours, symbols and witnesses of Advent Christmas as the birth of Christ, the Lord Epiphany as the revelation of the invitation to all people
Liturgical Formation	How to participate in the season and see the importance for the Church How to link the season with what happens in the parish	Await the coming of the Lord	The Church as people waiting for Christ's coming, the call to lead lives worthy of Christ
Moral Formation	The actions appropriate to this season How to translate the season into care for others	Be grateful for God's gifts during this season Give to the poor	Knows the importance of prayer in a time of hope
Teaching to Pray	The prayers appropriate to the season Christmas carols as prayer	Participate in the prayer of the season	Celebrates the events of the season with joy
Education for Community Life	The importance of the Advent, Christmas, Epiphany season for building the Church	Connect and understand the importance of feasts	Celebrates the feasts of the season
Missionary Initiation	The need to reach out to all people Epiphany as a manifestation of Christ to all nations	See the Church as God's desire to save all people	Is open and friendly to all Reaches out to the poor and other people in need

LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH: THE LITURGICAL SEASONS OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church

1. In her actions of:

- c. Putting on the love (charity) of Christ in acts of justice by:
 - Seeing justice as essential to being Church
 - Reflecting on the call to welcome the poor and the stranger
 - Exploring ecological justice

THE GOSPEL MESSAGE

Sacred Scripture (Between Christmas and Lenten Season)

- Amos 5:24: “Let justice roll down like waters, and righteousness like an ever-flowing stream.”
- Exodus 3:7-8: “I have observed the misery of my people... I have heard their cry... Indeed, I know their sufferings and I have come down to deliver them.”
- Luke 16:19-31: The parable of the rich man and Lazarus
- Genesis 1:28: “Be fruitful and multiply, and fill the earth and subdue it.”
- Psalm 104: A hymn to God the Creator and Provider
- 1 Corinthians 10:4: “They drank from the spiritual rock that followed them, and the rock was Christ.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1928, “Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due...” (Compendium n. 411)
- CCC Part Three, n. 1931, “Respect for the human person proceeds by way of respect for the principle that ‘everyone should look upon his neighbour (without any exception) as another self.’” (Compendium n. 411)
- CCC Part Three, n. 1934, “Created in the image of the one God and equally endowed with rational souls, all... enjoy an equal dignity.” (Compendium n. 412)
- CCC Part Three, n. 1939–1942, “The principle of solidarity, also articulated in terms of ‘friendship’ [is to be extended to all]. (Compendium n. 414)
- CCC Part One, n. 293, “The world was made for the glory of God.” (Compendium n. 53)

CATECHETICAL APPROACH

Experience

- Experiences of Church and belonging, friendship, the demands of the ecological environment, caring for others, caring for the environment, the demands of charity, justice, reaching out to the stranger and those in need

Symbol

- Rock as the symbol of those who struggle for the dignity and well-being of others

Exploration and Reflection

- Examining the place of justice in ecological relationships
- Remembering our oneness with all of creation by entering into the creation account in Genesis 1:1–2:4

Witnesses

- St. Amos, Christian community, St. Pier Giorgio Frassatti, St. Marguerite Bourgeoys, St. Elisabeth Bruyère, Nano Nagel (founder of the Presentation Sisters)

Response and Participation

- Entering into the parable of the rich man and Lazarus and examining the call to open our door to others
- Deepening awareness that the Church is called to reach out with the kindness of God through scriptural imagery and narrative

Prayer and Celebration

- Celebrating our oneness with all of creation in song and ritual
- Entering into the spirit of Psalm 104 to give praise to God the Creator and Provider

Remember and Memorization (*GDC n. 154*)

- “I believe in one, holy, catholic and apostolic Church”
- Christian life is made up of God’s love for us and our love for each other
- Scriptural imagery: “Let justice roll down like waters, and righteousness like an everflowing stream” (Amos 5:24)

EXPECTATIONS
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	Justice is essential to the Church What personal and social sin are Ecology as the responsibility to take care of the earth and preserve it for others	Define justice and ecological justice	Is aware of the great need to include everyone and to give to all what they need
Liturgical Formation	The Eucharist as a source for sustaining our commitment to justice	Articulate the importance of the Eucharist in sustaining our commitment to being Church in the world	Values the role of the Eucharist in their life
Moral Formation	Justice is giving to everyone their due Humans must live in solidarity with each other Every human has the same dignity The earth is our responsibility The earth must be respected as a creature of God	Identify acts of justice and injustice Identify actions damaging to the earth	Acts justly Has concern for the poor in the community Acts to right injustices Is involved in ecological activities
Teaching to Pray	The need to pray to God for justice among people The need to praise God for the gift of the earth	Participate in and help create a prayer on justice and ecology Say the Prayer of St. Francis	Remembers the poor and those who are unjustly treated
Education for Community Life	The Church must be a community of justice to one another and to the earth	Recognize how justice creates solidarity and healthy communities	Has concern for the poor in the community Acts to right injustices Is involved in ecological activities
Missionary Initiation	Justice as the foundation of people living together	Recognize the Church as a sign and sacrament of God's justice	Is a witness of justice and care for the earth

LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church

1. In her actions of:

- d. enacting the love of her Lord in healing and reconciliation by:
 - Probing the mystery of evil and sin
 - Telling of the love of God as revealed by Jesus
 - Seeing the Holy Spirit as the bond of love and unity
 - Reflecting on the ministry of reconciliation of the Holy Spirit in the Church
 - Reflecting on the ministry of anointing of the sick in the Church
 - Reflecting on the vocation of lay and consecrated people
 - Celebrating the mystery of God's love in the Triduum
 - Celebrating the Church as an Easter community

THE GOSPEL MESSAGE

Sacred Scripture

- Genesis 3:1-24: "What is this that you have done?"
- Matthew 4:1-11: The narrative of the temptation of Jesus
- John 4:1-12: The narrative of the Samaritan woman: "He told me everything I have ever done." (v. 29)
- Luke 15:11-32: The parable of the Prodigal Son and His Brother: "Let us eat and celebrate for this son of mine was dead and is alive again, was lost and is found!"
- John 20:22-23: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."
- Stories of healing in the Gospels: Luke 13:10-17; 7:1-10; Matthew 15:32-39
- John 18:1-19, 19:1-42: The narrative of the Passion of Jesus.
- 1 John 4:10: "In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins."
- 1 Corinthians 15:3b-5: "He was raised on the third day in accordance with the Scriptures."
- James 5:14-16: "Are any among you sick?..."
- John 3:16: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 386, "... only in this relationship [with God] is the evil of sin unmasked in its true identity..." (Compendium n. 73)
- CCC Part One, n. 388, "... only in light of the death and Resurrection of Jesus Christ" can we grasp the ultimate meaning of the story of the fall. See also n. 389 and n. 396f. (Compendium n. 73)
- CCC Part Two, n. 1422, "Those who approach the sacrament of Penance obtain pardon from God's mercy... and are reconciled with the Church." (Compendium n. 296)
- CCC Part One, n. 897, Laity are the "faithful who by Baptism are incorporated into Christ and... made sharers in their particular way in the priestly, prophetic and kingly office of Christ..." (Compendium n. 188)
- CCC Part Two, n. 1509, 'Heal the sick!' The Church has received this charge from the Lord. (Compendium n. 315)

- CCC Part Two, n. 1169, “Easter is not simply one feast among others but the ‘Feasts of feasts’...” (Compendium n. 241)
- CCC Part One, n. 897–900, “... the vocation of lay people in temporal affairs as carrying out their call to holiness...” (Compendium n. 188)

CATECHETICAL APPROACH

Experience

- Experiences of reflection, silence, putting things away in preparation for Easter, probing the mystery of sin and evil, entering into the rites and gestures of reconciliation, engaging in the healing narratives of Lent, participating in the events of Holy Week and remembering Jesus’ Passion and death, entering into the joy of Easter with the Christian community

Symbol

- Opening up the Christian symbols during Easter

Exploration and Reflection

- Entering into an exploration of Genesis 3:1-24 to gain a deeper understanding of the mystery of evil and sin
- Reflecting on the narrative of the temptation of Jesus in Matthew 4:1-11 and remembering that our unfaithfulness cannot undo God’s faithfulness

Witnesses

- The Christian community in Lent and Easter, the woman at the well, the forgiving father and the prodigal son, witnesses in parables and miracles, St. Curé of Ars

Response and Participation

- Recognizing the Holy Spirit as the bond of love and friendship by entering into the parable of the forgiving father in Luke 15:11-32 and the parable of the Good Samaritan in John 4:1-12
- Reflecting on the healing narratives of Jesus and remembering the ministry of reconciliation of the Holy Spirit in the Church
- Reflecting on the mystery of God’s love for us by entering into the narrative of the Passion of Jesus and the events of Holy Week and Easter
- Examination of Conscience/Stations of the Cross

Prayer and Celebration

- Entering into the spirit of Lent as a preparation for Easter
- Celebrating the mystery of God’s love in Holy Week by engaging in the rites and symbols of the Church
- Entering into the joy of the risen Lord with the Easter Community

Remember and Memorization (GDC n. 154)

- “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:19-20)
- “In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.” (1 John 4:10)
- “He was raised on the third day in accordance with the Scriptures.” (1 Corinthians 15:3b-5)
- The form of the Sacrament of Penance
- Act of Contrition
- The liturgies of the Triduum
- John 3:16: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”

EXPECTATIONS
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The Holy Spirit as the bond of love and unity in the Church The ministry of reconciliation in the Church and a good examination of conscience The vocation of lay people as the call to personal holiness and transformation of the world	Enter into the meaning of sin and reconciliation Understand the notion of God's forgiveness and recognize sinful behaviour	Appreciates the abundance of God's mercy and love Is aware of God's love for him/her in our human weakness
Liturgical Formation	Lent as a season of penance Liturgy of reconciliation The anointing of the sick	Identify the acts within the liturgy of reconciliation Identify the different aspects of liturgy of the Triduum	Seeks forgiveness and reconciliation Participates in liturgy of reconciliation Celebrates the Triduum
Moral Formation	Sin as the breaking of relationship The power of love The narrative of the fall Responsibilities of lay people – to change things around them – can make a difference	Understand the power of love in the process of forgiveness Tell the narrative of the fall	Understands human sin and weakness Knows forgiveness and is able to forgive
Teaching to Pray	The importance of prayer for the sick The importance of prayer in reconciliation	Participate in prayer and celebration in the context of reconciliation	Prays for forgiveness and reconciliation Prays for the healing of the world
Education for Community Life	Sin harms the unity of the Church and its witness to others The harm done to society by sin	Identify where sin causes harm to society	Seeks to repair the harm done to others and to oneself
Missionary Initiation	The power of the witness of love The threefold office of Christ (priest, prophet, king) The mission of lay people in the world	Articulate ways that people can be witnesses in the world	Is a witness of love and reconciliation

**LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER
(WEEKS 9-13)**

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church

1. In her actions of:

- e. Praying and living the thirst for God by:
 - Exploring the Church as alive in the Spirit of Christ
 - Examining the lives of those who thirsted for the Lord
 - Presenting the witness of St. Paul
 - Presenting the Church as a praying Church
 - Presenting the unity of the Church as the will of Christ

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 28:16-20: "... And remember, I am with you always."
- Romans 14:7: "We do not live to ourselves... if we live, we live to the Lord."
- Galatians 3:27: "As many of you as were baptized into Christ, have clothed yourselves with Christ."
- Galatians 2:19-20: "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."
- 1 Corinthians 2:6-12: Blessed by the Spirit.
- John 17:21: "... that they may all be one."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Four, n. 2558, The mystery of faith "requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer." (Compendium n. 534)
- CCC Part Two, n. 1243, "The white garment symbolizes that the person baptized has 'put on Christ,' has risen with Christ." (Compendium n. 256)
- CCC Part Four, n. 2560, "...prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him." (Compendium n. 534)
- CCC Part One, n. 825: "The Church on earth is endowed already with a sanctity that is real though imperfect." (Compendium n. 165)
- CCC Part One, n. 826, "Charity is the soul of the holiness to which all are called..." (Compendium n. 165)

CATECHETICAL APPROACH

Experience

- Experiences of prayer, solitude, ritual and song, entering into the narrative of St. Paul's conversion and witness, sharing narratives of Easter people, gathering to celebrate the Word; experience of Eucharist

Symbol

- Rock as the symbol of the solidity of communion

Exploration and Reflection

- Treasuring the meaning of “putting on Christ” by exploring the victory of Easter in people’s lives
- Recognizing that the Spirit of Jesus changes people and giving thanks for how we hold on to the Easter vision in our lives
- Learn about the first five major centres of Christianity and how the hierarchy developed

Witnesses

- St. Paul, early Christian communities, St. Anthony and other saints who lived the monastic life

Response and Participation

- Exploring the conversion and witness of St. Paul and remembering that the Church is alive in the Spirit of Christ
- Remembering that the Church is a praying Church through ritual, song and gesture

Prayer and Celebration

- Litany of praise and thanks
- Scripture reflection (Paul’s conversion and witness)
- Celebration of faithfulness to God

Remember and Memorization (*GDC n. 154*)

- “We do not live to ourselves... If we live, we live to the Lord...” (Romans 14:7)
- “As many of you as were baptized into Christ, have clothed yourselves with Christ.” (Galatians 3:27)
- The narrative of the conversion of Paul (Acts 9:1-31)

EXPECTATIONS
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The meaning of “putting on Christ” Central aspect of Paul’s faith	Work out the details of the narrative of Paul’s conversion Appropriate the meaning of “faith in the Son of God, who loved me”	Is a spiritual person who knows him/herself loved by God Is a follower of Christ
Liturgical Formation	Liturgy as prayer and strengthening of our relation with God: Father, Son and Spirit	Discern prayer at the heart of the life of the Church	Seeks to put on Christ in living the liturgical life of the Church
Moral Formation	The importance of prayer to strengthen our relationship with God and knowing oneself: strengths and weaknesses Christian life as putting on Christ	Discern the impact of what it means to put on Christ Pray to do God’s will and know that God’s will involves our happiness	Is a spiritual person who knows that they are loved by God and shows this in their life
Teaching to Pray	Prayer as thirsting for God The Church is a praying Church	Connect with the concept of desire and desire of God	Prays every day
Education for Community Life	Holiness and charity are important for the building up of the Church	Show where holiness and charity are found in the Church	Is an example for others
Missionary Initiation	Prayer as strengthening the bond with God and one another	Acknowledge the impact of love and holiness upon the world	Is an example for others

**LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER
(WEEKS 14-24)**

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church

1. In her actions of:

- f. Witnessing to our communion with the Trinity and going forth into the world by:
- Exploring the mark of the Church as apostolic
 - Presenting the structure of the Church in its leadership
 - Presenting the Church as local and universal
 - Presenting the Church's ordained leadership in the Sacrament of Holy Orders: Bishop, Priest, and Deacon
 - Recognizing the role of lay ministry in the Church and the lay apostolate in the world
 - Recognizing the Church in mission
 - Missionaries reflecting on the act of witnessing

THE GOSPEL MESSAGE

Sacred Scripture

- Acts 1:21-22: "So one of the men who have accompanied us during all the time that Lord Jesus went in and out among us... must become a witness with us to the Resurrection."
- Acts 2:42: "They devoted themselves to the apostles' teaching and fellowship, and to the breaking of bread and the prayers."
- Matthew 16:18: "You are Peter and on this rock I will build my Church."
- 1 Peter 2:4-6: "Like living stones, let yourselves be built into a spiritual house..."
- Matthew 28:19-20: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit... I am with you to the end of the age."
- John 20:22: "Receive the Holy Spirit."

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

- CCC Part One, n. 830, "... the Church is catholic because Christ is present in her." (Compendium n. 166)
- CCC Part One, n. 857, The Church as apostolic: "... she continues to be taught, sanctified and guided by the apostles... through their successors... the college of bishops, "assisted by priests, in union with the successor of Peter, the Church's supreme pastor." (Compendium n. 174)
- CCC Part One, n. 874-896, The hierarchical constitution of the Church: "Christ instituted an ecclesiastical hierarchy with the mission of feeding the people of God in his name and for this purpose gave it authority." (Compendium n. 179-187)
- CCC Part One, n. 849-852, The missionary mandate of the Church: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." The Church, guided by the Spirit, continues the mission of Christ himself in the course of history. (Compendium n. 172-173)
- CCC Part Four, n. 2472, "The duty of Christians to take part in the life of the Church impels them to act as witnesses of the Gospel. (Compendium n. 522)

CATECHETICAL APPROACH

Experience

- Experiences of gathering, listening to Scripture, giving thanks and praise, remembering the marks of the Church, togetherness and blessing

Symbol

- St. Peter as the rock upon which the Church is built
- Vestments of the ordained, and ecclesial furnishings

Exploration and Reflection

- Examining the structure and marks of the Church
- Appreciating the structure of the local and universal Church
- Remembering that witnessing is essential to being Church
- Exploring the different ministries of the Church and its leadership
- Exploring the meaning of the vestments

Witnesses

- St. Peter, apostles and early Christian disciples, St. John Vianney, St. Damien of Molokai

Response and Participation

- Examining how we live the life of a Christian within the apostolic structure of the Church
- Reflecting on Acts 2:42 and remembering how early Christians followed the way of Jesus
- Reflecting on the act of witnessing and giving thanks for the Church as mission

Prayer and Celebration

- Litany of thanksgiving
- Celebration of togetherness and unity

Remember and Memorization (*GDC* n. 154)

- “They devoted themselves to the apostles’ teaching and fellowship, and to the breaking of bread and the prayers” (Acts 2:42)
- “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit... I am with you to the end of the age.” (Matthew 28:19-20)
- To witness to the Gospel means to transmit faith in words and in deeds (*CCC* n. 2471)
- The marks of the Church

EXPECTATIONS
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The role of the College of Bishops in union with the Pope, the Bishop of Rome The Church is one and holy The Church is catholic The Church is apostolic The Church is local and universal	Identify the different ministries in the Church: Pope, College of Bishops, priests and laity Explain the marks of the Church	Is respectful of the teaching authority of the Church Appreciates the structure of the local and universal Church Appreciates the need for communion and belonging
Liturgical Formation	Liturgical leadership in the local church The role of bishops and priests in the initiation of people and as presiders in liturgical prayer	Present how the leadership of the Church functions in the liturgy	Respects the different roles that believers play in the life of the Church
Moral Formation	The duty to live in union with the Church	Recognize the role that bishops play in the determination of Christian behaviour	Is respectful of the moral teachings of the Church
Teaching to Pray	The bishops, priests and deacons as leaders in prayer to God	Indicate how the leadership of the Church is involved in prayer life	Prays with the Church
Education for Community Life	The Church as a community of believers under the leadership of bishops, in union with the Pope	Identify the leadership in the local Church	Lives the life of a Christian within the apostolic structure of the Church
Missionary Initiation	The missionary task of bringing the Gospel to the ends of the earth	Explore the different ways the Church is missionary	Is a witness to Christ

THIRD CYCLE: LIFE IN CHRIST

AGE 11: LIVING AS CHRIST'S DISCIPLES

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: The witnessing of Christian life

The focus of this catechesis is the moral life of young Christians. The catechesis explores how young Christians, rooted in the Christian tradition, are witnesses of God's justice and love. It examines how human character is formed by God's grace to live a holy life and to make a difference in the world, as we journey on the pilgrimage of faith. The source for moral action is Jesus Christ, the witness and Word of God, who said: "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48), calling us to repentance and faith. The catechesis lays open for young Christians how Jesus, in revealing the kingdom of God, reveals at the same time who they are and how they may enter into the reign of God.

LIVING AS CHRIST'S DISCIPLES: INTRODUCTION

CATECHETICAL FOCUS

Aim: To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time by:

Introductory Focus

- Appreciating friendship as a unique gift
- Discovering God's love in our friendship
- Recognizing God as a source of light
- Treasuring the Word of God as a lamp to our feet and a light to our path
- Preparing to receive the light
- Celebrating God as light with a ritual blessing of fire
- Recognizing God as a light for our journey as moral persons
- Realizing Christian moral life and friendship as "light"
- Seeing the fire and light as the symbol of the risen Christ

THE GOSPEL MESSAGE

Sacred Scripture

Introductory Focus

- 1 John 4:7-8, 11: God is love
- John 15:12-15: "This is my commandment, that you love one another."
- Matthew 5:14-16: "You are the light of the world."
- 2 Samuel 22:29: "Indeed, you are my lamp, O Lord."
- Psalm 119:105: "Your word is a lamp to my feet and a light to my path."
- Isaiah 60:19: "The Lord will be your everlasting light."
- John 8:12: Jesus as the light of the world
- John 1:9-12: "The true light, which enlightens everyone... become children of God."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 218, "God had only... a single motive for choosing [Israel] from among all peoples... his sheer gratuitous love." (Compendium n. 42)
- CCC Part One, n. 221, "St. John... affirms that 'God is love.' God's very being is love." (Compendium n. 42)
- CCC Part One, n. 696, "Fire symbolizes the transforming energy of the Holy Spirit's actions." (Compendium n. 139)
- CCC Part Two, n. 1147, "God speaks to man through the visible creation... Light and darkness, wind and fire, water and earth, the tree and its fruit speak of God and symbolize both his greatness and his nearness." (Compendium n. 237)

Link to the Eastern Churches

- Joyful Light
- Gladsome Light (Hymn)
- Vespers

CATECHETICAL APPROACH

Experience

- Experiences of unique and loving friends, the importance of light in darkness and guidance in times of doubt, of gathering, welcoming, creating space for friendships, listening to one another

Symbol

- The central symbol, light, is inspired by a text of Psalm 119:105: “Your word is a lamp to my feet and a light to my path.” The light stands for God, for God’s Word and for Jesus and the Holy Spirit. It stands for the Christian. It symbolizes how our actions reflect God’s light and benefit others.

Exploration and Reflection

- Exploring friendships and coming to know each other in new ways
- Recognizing God as the source of our light, friendship and love by listening to Scripture

Witnesses

- Catechist, young Christians, family, relatives, friends, adult and young witnesses of light who come to the rescue of others, the celebrating community

Response and Participation

- Participating in shaping the learning environment by way of welcoming activities and explorations of friendship
- Recognizing that every person can be a light to others, by way of remembering and sharing our narratives of actions which help others
- Introducing the foundational symbol for the catechetical year through activity and research
- Setting up the prayer centre to reflect the symbol of light and the liturgical season

Prayer and Celebration

- Listening to and reflecting on the proclaimed Word of God
- Preparing a foundational celebration of the Word to give thanks for God as light and for our family and friends
- Celebrating God as light with the blessing of fire, thanksgiving to the light, the proclamation of the Word

Remember and Memorization (GDC n. 154)

- Remembering that love is from God: “. . . Let us love one another, because love is from God” (1 John 4:7)
- Treasuring the Word of God as light that guides our lives by remembering Psalm 119:105: “Your word is a lamp to my feet and a light to my path”
- Honouring Jesus’ commandment of love: “This is my commandment, that you love one another as I have loved you” (John 15:12)
- God is light, in him there is no darkness (1 John 1:5)
- Jesus is the light of the world (John 9:5)

**EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
INTRODUCTION**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	The meaning of a friend The meaning of being a light to others God as the source of light	Understand the passages of Scripture Appreciate the symbol of light Research and identify the use of lanterns across Canada	Appreciates the gift of friendship Welcomes God in others
Liturgical Formation	The structure of a celebration of the Word The meaning of the symbol of light The meaning of an icon The importance of celebration	Prepare a celebration of friendship Prepare a celebration of light Compare the light of Christ to the light of the baptismal candle	Engages in a celebration of light Celebrates friendship
Moral Formation	The importance of friendship for life	Create a welcoming environment Read and discuss stories about friendship Identify traits of a friend and reflect on a Christian understanding of friendship	Values friendship Reaches out to others Has reverence for the Word of God
Teaching to Pray	The Bible as the Word of God	Prepare for a celebration of friendship Find their way through the Bible	Listens attentively to the words of Scripture Participates with joy in the celebrations
Education for Community Life	The importance of friendship for a community	Make links between Scripture and life Express the nature of friendship	Gives witness to the value of friendship
Missionary Initiation	The significance of being light for the world About missionary outreach in one of the missionary countries	Articulate ways to be the light of the world	Is committed to being light to the world

LIVING AS CHRIST'S DISCIPLES: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Aim: To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time by:

- Recognizing that human beings are created in the image of God
- Deepening an awareness of the moral experience
- Meeting Moses as the prophet of God
- Reverencing the Holy Name of God
- Entering into Israel's covenant with God
- Proclaiming the gifts of the Ten Commandments as part of the covenant
- Seeing love of neighbour as flowing from and essential to the love of God
- Celebrating the acceptance of God's covenant of love

Symbol of light

- The light of moral conscience, the other as light, Moses as light and image of God, God's covenant as everlasting light

THE GOSPEL MESSAGE

Sacred Scripture

- Genesis 1:26-27: "Then God said, 'Let us make humankind in our image, according to our likeness'"
- Selected passages from the Books of Exodus and Deuteronomy that tell of the Exodus event: call of Moses, rescue of the Israelites; journey into the desert:
 - Exodus 3:13-15: The divine name revealed
 - Exodus 19:1-20; 20:1-21: The narrative of the Exodus
 - Exodus 24:3-4: "All the words that the Lord has spoken... we will do. And Moses wrote down all the words of the Lord"
 - Genesis 18:1-15: Abraham and Sarah
 - Genesis 9:8-17: Noah
 - 2 Samuel 18:1-7: David and Jonathan
 - Isaiah 55:3: "I will make with you an everlasting covenant"
 - Matthew 22:34-40: The greatest commandment

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1776, "Deep within his conscience man discovers a law... which he must obey... calling him to love and to do what is good and to avoid evil... a law inscribed by God." (Compendium n. 372)
- CCC Part Three, n. 1961, "God... revealed his Law to [Moses], thus preparing [the chosen people] for the coming of Christ." (Compendium n. 418)
- CCC Part Three, n. 2143, God confides his name to those who believe in him; he reveals himself to them in his personal mystery... For this reason, man must not abuse it." (Compendium n. 447)
- CCC Part One, n. 62, "God formed Israel as his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and through Moses gave them his law..." (Compendium n. 8)
- CCC Part Three, n. 2056: The word Decalogue... [ten words]... sum[s] up the Law given by God to the people of Israel in the context of the Covenant mediated by Moses. (Compendium n. 436)

- CCC Part Three, n. 2052, “Teacher, what... must I do to have eternal life?... [In response] Jesus summed up [the] commandments positively: ‘you shall love your neighbour as yourself.’” (Compendium n. 434)
- CCC Part Three, n. 2062, “Moral existence is a response to the Lord’s loving initiative.” (Compendium n. 437)

Church Documents

- Vatican II, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World. (December 7, 1965)

CATECHETICAL APPROACH

Experience

- Experiences of giving and receiving respect, of knowing right from wrong, of being affected by the actions of others, of seeking advice and listening to the wisdom of others, of helping others out of gratitude for the help they have received from others

Symbol

- The light of moral conscience; the other as light; Moses as light and image of God; God’s covenant as everlasting light, and our acceptance of God’s covenant

Exploration and Reflection

- Realizing, by way of role play and activity, that the other evokes a moral response
- Remembering people in our lives who reflect God’s image
- Entering into the narrative of Moses through a reflection and Scripture
- Reverencing the Holy Name of God as revealed to Moses
- Discovering, by way of research and activity, that a name is a call to live life fully
- Entering into the Sinai covenant narrative and discovering God’s relationship with Israel
- Treasuring the Ten Commandments given to Moses and recognizing what God’s covenant relationship asks of us in our daily lives
- Listening to other covenant narratives in Scripture
- Treasuring the two great commandments of love given by Jesus as foundational guide for our lives
- Coming to know that the formation of our conscience is a humble searching for God’s love and truth (Examination of conscience in a context of prayer; how have I lived out the commandments? Could introduce the Jesuit tradition in this regard)

Witnesses

- Moses and the Israelites, Abraham and Sarah; David and Jonathan; the Christian community

Response and Participation

- Savouring the experience of the celebration of light, through remembering activities
- Hearing the story of each name and the cultural traditions of naming by way of story, research and a home activity
- Remembering the sanctity of names through ritual activity
- Appreciating persons in our lives who reflect the image of God by creating a lantern chain through art activity
- Reverencing God’s Holy Name through Scripture and activity
- Listening to covenant narratives in Scripture and identifying narratives of covenant among family and between friends
- Creating a visual expression (tablets) of the Ten Commandments

Prayer and Celebration

- Savouring the celebration of light
- Giving thanks for people in our lives who reflect the image of God
- Preparing and participating in a celebration of our names
- Giving thanks for covenant relationships in our lives
- Treasuring the power of God's love in dramatizing the Sinai covenant event
- Giving thanks for the commandments of love that Jesus gave us
- Celebrating our acceptance of the covenant in ritual

Aboriginal Connection

- Elders as wisdom figures – Grandfather teachings, respect humanity, bravery, honesty, truth, wisdom and love. These teachings resonate with the fruits of the Spirit in Catholic teaching.

Remember and Memorization (*GDC n. 154*)

- The Two Great Commandments of love
- The Ten Commandments
- In our moral conscience, God speaks to us
- Reverencing God's Holy Name: "God said to Moses, 'I am who I am'" (Exodus 3:14)
- "I will make with you an everlasting covenant..." (Isaiah 55:3)

EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The mission of Moses to liberate the Israelites in Egypt</p> <p>Moses as a prophet of God</p> <p>The revelation of God in the narrative of the burning bush</p> <p>The meaning of covenant</p> <p>The importance of the Sinai covenant between God and the Israelites</p>	<p>Discuss the meaning of the image of God</p> <p>Recount the narrative of the revelation of God in the burning bush</p> <p>Locate Scripture narratives about covenants between God and Israel</p> <p>Compare relationships in their lives with the covenantal relationship between God and the Israelites</p> <p>Identify the implications of covenant relationships</p> <p>Follow the narratives of Moses as told in the books of Exodus and Deuteronomy</p> <p>Explain the importance of the Sinai covenant (Ex. 19:1-8)</p>	<p>Appreciates God's gesture of a covenant with Israel</p> <p>Celebrates the acceptance of God's covenant</p> <p>Lives within the covenant</p>
Liturgical Formation	<p>Light as the liturgical symbol of God</p>	<p>Prepare and participate in a celebration of the Word which incorporates the symbol of light</p>	<p>Savours the celebrations of light</p> <p>Gives thanks to God, who in Jesus is a light for our lives</p>
Moral Formation	<p>The meaning of a moral conscience</p> <p>The Ten Commandments</p> <p>Jesus' summary of the Ten Commandments in love of God and love of neighbour</p> <p>Love of neighbour flows from and is essential to the love of God</p> <p>The commandment to make holy the Name of God</p> <p>The Name of God: "I am who I am" or "Yahweh"</p>	<p>Demonstrate an awareness of the moral experience</p> <p>Make moral judgments and decisions using case studies and scenarios</p> <p>Identify the commandments as God's gift</p> <p>Grasp the summary of Jesus of the Ten Commandments</p> <p>Identify the importance of the first three commandments</p> <p>Research their names and read about names and family naming ceremonies</p>	<p>Values the Ten Commandments as a guide for moral living</p> <p>Strives to follow their moral conscience</p> <p>Keeps the name of God holy</p>

**EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Teaching to Pray	The narrative of Moses; the burning bush Spontaneous prayer	Appreciate the account of the Sinai event Prepare their prayer table by recreating the tablets containing the Ten Commandments and placing them next to the symbol of light Identify people who are liberators and pray for them	Takes time to pray, reflect and examine moral conscience Gives thanks for those who liberate the oppressed
Education for Community Life	The other as the image of God The importance of living in covenant for the good of community life	See others as created in the image and likeness of God Explore their responses to the actions of others Describe what it means to live in covenant friendship	Gives thanks for people in their lives who reflect the image of God Respects the rights and dignity of everyone Celebrates the sanctity of each person's name including their own
Missionary Initiation	God calls each one of us to be a witness of God's love to the oppressed The last seven commandments are a light to our path of life	Research (using newspapers, television, library resources) to find injustices in the world Identify and describe organizations of social justice Participate in a liberation activity	Appreciates freedom as a gift and seeks justice and liberation for everyone (e.g. visits the sick, shares what they have with the needy) Teaches others by shar- ing what they are learn- ing with their family Strives to be a person of light by reaching out to others

LIVING AS CHRIST'S DISCIPLES: THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

CATECHETICAL FOCUS

Aim: To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the season of Advent–Christmas–Epiphany by:

Advent

- Celebrating Advent as a time of hope for God's coming among us
- Listening to the Prophet Jeremiah reveal God's promise of a new covenant written in our hearts
- Remembering Mary and other women in Scripture who kept alive the hope of Israel's salvation
- Remembering Joseph and other men in Scripture who kept alive the hope of Israel's salvation
- Listening to the Prophet Isaiah's message of light in darkness and the vision of a new hope
- Treasuring Mary and other women as bearers of God's promise and a sign of hope for the world
- Treasuring Joseph and other men as men of justice and faith who helped keep hope alive

Christmas–Epiphany

- Savouring Christmas as the celebration of God's abundant love
- Celebrating Jesus as the fulfilment of the Father's promise, the new covenant
- Treasuring the ways the Father's love is manifested in Jesus
- Celebrating Jesus as the light of the world

Symbol of light

Advent (the promise of light in darkness); Christmas (Star of Bethlehem); Epiphany (Light of the world); Feast of the Presentation and the Blessing of the New Candles

THE GOSPEL MESSAGE

Sacred Scripture

Advent

- John 1:1-14: With Mary's 'yes' the Word became flesh and lived among us
- Exodus 19:7-8: Acceptance of the covenant
- Isaiah 6, 9, 40 and 42: Story of Isaiah, and his call
- Jeremiah 1, 7, 31 and 32: Story of Jeremiah and the New Covenant
- Luke 1:26-38: Birth of Jesus foretold
- Luke 1:46-55: Mary's song of praise
- Selected verses about St. Joseph

Christmas

- Matthew 1:1-25: The birth of Jesus (genealogy)
- Luke 2:3-30: The birth of Jesus

Epiphany

- John 3:16-21: "For God so loved the world..."
- Matthew 2:1-13: The visit of the Magi
- Matthew 3:13-17: The baptism of Jesus
- John 2:1-11: The wedding feast of Cana

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Four, n. 2617–2619, Mary's faith. (Compendium n. 546–547)
- CCC Part Three, n. 1965, "The new law or the law of the Gospel." (Compendium n. 420)
- CCC Part Three, n. 1850, "Sin as an offense against God." (Compendium n. 392)

- CCC Part One, n. 497, Mary's conception as the fulfilment of the divine promise. (Compendium n. 98)
- CCC Part Two, n. 1172, In the mysteries of Christ we honour Mary, Mother of God. (Compendium n. 242)
- CCC Part One, n. 486, The Manifestation of Christ (Epiphany). (Compendium n. 94)
- CCC Part Two, n. 1171, The incarnation as the first fruits of the Paschal mystery. (Compendium n. 242)
- CCC Part Four, n. 2466, Jesus the revelation of the Father's truth. (Compendium n. 521)

Link to the Eastern Churches

- Blessing of the New Candles

CATECHETICAL APPROACH

Experience

- Experiences of hoping, trusting, longing for light, listening to prophets of hope, sharing Christmas with family, taking care of those who have little, being connected with Jesus

Symbol

- The symbol of light accompanies the unfolding of the Advent–Christmas season in a tri-fold manner
- In Advent, as Light in Darkness and symbol of God's promise
- At Christmas, as Star of Bethlehem and symbol of Jesus, the Fulfilment of God's promise
- At Epiphany, as Light of the World and symbol of the Manifestation of Jesus as the promised Messiah

Exploration and Reflection

- Entering into the expectation and hope of Advent by way of ritual prayer and blessing
- By way of research and ritual activity, recognizing women and men in Scripture who kept hope alive
- Listening to God's promise of a new covenant in the message of Isaiah and of Jeremiah
- Treasuring Mary as the bearer of God's promise in the narratives of the annunciation and the visitation
- Treasuring the coming of God among us at Christmas with family and community
- Recognizing Jesus as the light of the world at Epiphany by way of ritual blessing and Epiphany narratives

Witnesses

- Isaiah, Jeremiah, Mary, St. Joseph, St. Anne, St. Joachim, the Magi, St. John the Baptist, Our Lady of Guadalupe, St. Juan Diego

Response and Participation

- Art (silhouettes reflecting darkness and light)
- Poetry
- Scripture search
- Guided imagery
- Prayer plaques for the home
- Using ritual gestures and symbols: changing the liturgical colour at the table of God's Word, lighting the Advent candles, adding the Christ candle at Christmas in the centre of the wreath, adding the Christ Child to the crèche, ritual blessing with water at Epiphany
- Thank you collages (for Christmas friends)

Prayer and Celebration

- Preparing, celebrating and remembering the Word of God in Advent
- Honouring Mary by praying the Magnificat
- Celebrating Christmas at home: sharing in the family rituals of Christmas, reaching out to those who have little, participating in the Mass of the Nativity
- Blessing the home with water in Epiphany
- Preparing an Epiphany ritual to celebrate how we live in the abundance of God's love

Remember and Memorization (*GDC* n. 154)

- The Magnificat (recite)
- The narratives of Mary and Joseph (annunciation, visitation, and the birth of Jesus)
- The narratives of Epiphany (the Magi, the Baptism of Jesus, and the Wedding Feast at Cana)

EXPECTATIONS
LIVING AS CHRIST’S DISCIPLES:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The meaning of Scripture passages related to the themes of the Advent season</p> <p>Sin as the breaking of the covenant relationship with God</p> <p>Keeping of the commandments as the keeping of the covenant</p> <p>The meaning of the Bible narrative of the Exile</p> <p>The Bible narratives of the prophets Isaiah and Jeremiah</p> <p>With Mary’s ‘yes’ the Word became flesh and lived among us</p> <p>The importance of the narrative of Mary and Joseph</p> <p>Christmas as a celebration of God’s abundant love</p> <p>The three events of the Epiphany; the Magi, the Baptism of Jesus and the Wedding Feast at Cana</p>	<p>Locate Scripture passages using references and conduct a Scripture search</p> <p>Connect the teaching of the Ten Commandments with their lives</p> <p>Apply the Advent symbols and rituals</p> <p>Tell the narrative of the annunciation</p> <p>Explain the feast of the Epiphany as a celebration of the revelation of God in Jesus</p>	<p>Enters into the hope of Advent</p> <p>Welcomes the Ten Commandments as signs of God’s love</p> <p>Shows reverence while listening to the Scriptures of Christmas and the Epiphany</p> <p>Is attentive to the needs of others</p> <p>Expresses gratitude and appreciation for the love and generosity of their family and friends</p>
Liturgical Formation	<p>The importance of communal prayer and celebration for one’s faith</p> <p>The symbolic meaning of the Advent wreath</p> <p>The importance of light as a liturgical symbol for Christmas and Epiphany</p>	<p>Use Advent Scripture passages, music and prayer to prepare a celebration of the Word</p> <p>Identify the signs and symbols of the liturgical season of Advent</p> <p>Apply the symbols of Christmas and Epiphany</p>	<p>Participates in Advent rituals and celebrations with others</p> <p>Appreciates the symbol of the Advent wreath as a sign of God’s coming</p> <p>Celebrates God’s love manifested in Jesus</p>

EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Moral Formation	How others can be the light and image of God Jesus is God's new covenant God's unconditional love	Identify ways to live out the Ten Commandments in daily life Connect the teaching of the New Covenant with life	Relates to others in a loving, compassionate and respectful manner Cherishes their relationship with Jesus as the Father's love made known to the world Strives to keep the Ten Commandments Strives to be a sign of God's covenant
Teaching to Pray	The Magnificat as Mary's joyful response A number of celebrations of the Word	Creatively depict a vision of Mary as a woman of hope, the Mother of Jesus Memorize and pray the Magnificat Participate in guided images based on Scripture passages Prepare an Epiphany prayer of light	Reverences how the Church honours Mary Prays with joy and authenticity Reflects on the origin of Jesus (John 1)
Education for Community Life	The ways in which young people can be a light in the darkness The meaning of prophets in the Scriptures	Listen attentively to narratives of Advent people Identify ways that people reveal love	Strives to be someone of light who reaches out to help others Listens with respect to the narrative of the Advent and Christmas seasons
Missionary Initiation	The meaning of being a witness of Christ's presence in the world The meaning of justice	Explain how prophets and saints exemplify hope and commitment in their relationship with God Explore issues of justice	Appreciates the lives of the saints as signs of hope and trust in the promise of the covenant Takes action on issues of justice Responds locally to needs and issues

LIVING AS CHRIST'S DISCIPLES: THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

CATECHETICAL FOCUS

Aim: To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time by:

- Exploring Jesus' new commandment of love
- Seeing how the Beatitudes reveal the kingdom of the Father
- Celebrating the Beatitudes as gift of the Father
- Exploring the call to personal holiness
- Exploring the foundation love (charity) of Christ in works of justice
- Examining issues of global justice
- Exploring the challenges of justice on a local level
- Celebrating people who walk in the love (charity) of Christ in works of justice

Symbol of light

Just as a lantern and lighthouse shed light to show the way, so Jesus calls beatitude people to show the way. "You are the light of the world – the salt of the earth." Called to be witnesses to the light of Christ.

THE GOSPEL MESSAGE

Sacred Scripture

Between Epiphany and Lent

- Amos 5:24: "Let justice roll down like waters..."
- Micah 6:8: To do justice, and to love kindness, and to walk humbly with your God.
- Matthew 5:21-48: "But I tell you..."
- Luke 6:20-23: The Beatitudes
- Matthew 5:1-12, 14-16: The Beatitudes and the saying about salt and light
- Matthew 5:1-12: The Beatitudes [adapted for guided imagery]
- 1 Kings 17:10-16: The widow and orphan

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1807, "Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbour. Justice toward God is called 'the virtue of Religion.'" (Compendium n. 381)
- CCC Part Three, n. 2426, "The development of economic activity and growth in production are meant to provide for the needs of human beings." (Compendium n. 513)
- CCC Part Three, n. 1965, 1970, "The new law... proclaimed and fulfilled by Christ... is summed up in the commandment to love God and neighbour and to love one another as Christ loved us." (Compendium n. 420)
- CCC Part Three, n. 1717, "The Beatitudes... depict the very countenance of Jesus and they characterize authentic Christian life." (Compendium n. 360)
- CCC Part Three, n. 1718; 1719, "The Beatitudes respond to the innate desire for happiness that God has placed in the human heart in order to draw us to himself." (Compendium n. 361)

Other Church Documents

- Canadian Conference of Catholic Bishops, Pastoral Message on the Occasion of the 30th Anniversary of the Canadian Catholic Organization for Development and Peace. (October 17, 1997)

CATECHETICAL APPROACH

Experience

- Experiences of charity motivated by love, generosity, beatitude living, just and unjust actions and events, people of justice, participating with others to promote justice

Symbol

- Like the rays of the lighthouse, the Beatitudes light our path as Christians and guide our way. The rays of the lantern reflect Jesus' words: "You are the light of the world" (Matthew 5:14)

Exploration and Reflection

- Exploring experiences of justice and injustice through sharing experiences and discussion
- Reflecting on the dignity of the other person – in the light of Christ
- Researching issues of global justice through news media
- Researching justice through gathering information on local organizations
- Learning how the community responds to local justice issues through visitors
- Deepening our own sense of justice through reflection and activity
- Exploring Jesus' new commandment of love
- Being introduced to the Beatitudes through proclamation and reflection
- Exploring the paradoxes in the Beatitudes through discussion and activity
- Seeing ourselves as beatitude people through Scripture and the image of a light
- Reflecting on being disciples of Jesus through Scripture and remembering

Witnesses

- The prophet Micah, the prophet Amos, St. Marguerite Bourgeoys, St. Kateri Tekakwitha, St. Marie-Léonie Paradis, St. Catherine de Saint-Augustin, St. Marguerite d'Youville, St. André Bessette

Response and Participation

- Remembering Matthew 5:13, 14, and seeing the Beatitudes as a call for Christians to be the salt of the earth and a light to the world
- Creating an awareness of love (charity) of Christ in works of justice
- Treasuring people who walk in justice through narrative and ritual
- Recognizing issues of justice in the light of Jesus' moral teachings
- Welcoming the grace of the new commandment in song
- Discovering ways of being disciples of blessedness through a community activity
- Giving visual expression to the Beatitudes by creating rays of blessedness using the image of a lighthouse

Prayer and Celebration

- Treasuring the prophet Micah's words of justice
- Preparing and participating in a celebration to give thanks for people who walk in love (charity) of Christ in works of justice
- Praying the prayer of lamentation
- Entering into Scripture reflection on Jesus' moral teachings: "But I say to you..."
- Giving thanks in song for the grace of the New Commandment: "God's Covenant"
- Giving thanks for the Beatitudes in song
- Participating in guided imagery on the Beatitudes
- Preparing a celebration to give thanks for the gift of the Beatitudes
- Celebrating God's bountiful goodness and
- Savouring our experiences of the celebration

Remember and Memorization (GDC n. 154)

- “. . . What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with God?” (Micah 6:8)
- To know that to act with justice is to give to others what is theirs by right (Jeremiah 22:3)
- Jesus’ moral teachings: “But I say to you . . .” (Matthew 5:21-22, 33-48)
- The Beatitudes as a light to our path (Luke 6:20-23) (Matthew 5:1-12)
- To remember Jesus’ words: “You are the salt of the earth... You are the light of the world” (Matthew 5:13, 14)

EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>The moral message of Jesus and the law of Moses</p> <p>The Beatitudes as revealing God's kingdom</p> <p>The meaning of the blessedness of the Beatitudes</p> <p>The meaning of the term "grace"</p> <p>Micah's message of justice (Micah 6:1-4, 6-7, 8)</p>	<p>Describe Jesus' response to situations of injustice</p> <p>Reflect on the meaning and paradox of the Beatitudes</p> <p>Compare Luke's and Matthew's versions of the Beatitudes</p> <p>Listen to and discuss Micah's message of justice (Micah 6:1-4, 6-7, 8)</p>	<p>Accepts the challenge of justice</p> <p>Gives praise and thanks for the bountiful goodness of God</p> <p>Appreciates the gift of the Beatitudes</p>
Liturgical Formation	<p>The relation between liturgy and justice</p>	<p>Prepare a celebration on justice using scriptural references</p> <p>Prepare a celebration of thanksgiving for the gift of the Beatitudes</p>	<p>Savours the experiences of the celebrations</p> <p>Gives praise and thanks for the bountiful goodness of God</p> <p>Appreciates song as an integral part of a liturgical celebration</p>
Moral Formation	<p>The call to justice of the Gospel</p> <p>The Sermon on the Mount as the basis for Jesus' teaching on the moral life</p>	<p>Identify the demands of social justice</p> <p>Deepen the sense of justice and their understanding of fairness</p> <p>Articulate the distinction between justice and charity</p> <p>Articulate the meaning of mercy</p> <p>Identify just actions</p> <p>Identify examples of injustice</p>	<p>Appreciates the moral life of the kingdom of God</p> <p>Respects the rights of others out of a deepening sense of justice</p> <p>Acts with generosity and goodness</p> <p>Is filled with the spirit of the Beatitudes</p>
Teaching to Pray	<p>Justice as something to be celebrated</p> <p>The Beatitudes as a prayer of the gift of God</p>	<p>Proclaim Micah's words of Justice (Micah 6:8)</p> <p>Participate in guided imagery (Beatitudes) as a form of prayer</p>	<p>Enjoys moments of prayer, reflection and celebration</p>

EXPECTATIONS
LIVING AS CHRIST’S DISCIPLES:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Education for Community Life	The call to give for the good of others (the common good) and to respect the rights of others (justice)	Identify basic human rights Explain the distinction between justice and charity Discuss situations of injustice and inequity Find ways to respond to situations of injustice Participate in social justice through activities	Promotes justice by their words and actions Acts with a generous heart Accepts the challenge of justice
Missionary Initiation	The importance of justice as witness of the kingdom of God on local and global levels Some of the local organizations and their work for justice	Explore global relationships and their effects on actions Research issues of global justice and injustice Gather information on local organizations involved in social justice Identify the needs of local organizations Communicate issues of social justice and organizations	Acts on behalf of justice and opposes injustice Is a witness to the call for justice Takes up the call to act justly

LIVING AS CHRIST'S DISCIPLES: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the season of Lent–Easter by:

Lent

- Entering into Lent as a time to prepare for Easter
- Treasuring Lent as a season of prayer, fasting and almsgiving
- Remembering the joy of forgiveness in the parable of the Prodigal Son
- Seeing Lent as a time of covenant renewal
- Listening to the Lenten narratives revealing the divine mercy, compassion and generous love made visible in Jesus
- Treasuring the events of the night before Jesus died
- Encountering Jesus as the forgiveness of the Father
- Entering into the Passion, death and Resurrection of Christ

Easter

- Recognizing that the Father, in Jesus Christ, has brought us into life in the Holy Spirit
- Recognizing the death and Resurrection of the Lord in Baptism, Confirmation and Eucharist
- Recognizing the death and Resurrection of the Lord in Reconciliation
- Exploring what it is to be a moral witness in the power of the Holy Spirit
- Recognizing the action of God's Spirit in the lives of the saints

Symbol of light

The light of forgiveness and healing; Easter fire, Paschal candle and baptismal candles; Christ is our light, and renewing our baptismal promises

THE GOSPEL MESSAGE

Sacred Scripture

Lent

- Luke 5:11-32: Healing narratives of Jesus.
- Luke 11:1: "Lord, teach us to pray..."
- Mark 2:18-22: The question about fasting
- Matthew 25:31-46: The judgment of the nations
- John 13:1-11: Jesus washes the disciples' feet
- Matthew 26:26-29: Christ as the new covenant
- Luke 23:32-42: "Father, forgive them..."
- Matthew 6:9-15: "Pray, then, in this way: Our Father..."
- Luke 7:36-50: A sinful woman forgiven
- Mark 14:43-5:47: Passion narrative

Easter

- Philippians 2:6-11: Lent and Easter and the poor
- Matthew 28:1-10, 16-20: The Resurrection of Jesus and the Great Commissioning
- Post-Resurrection appearance narratives:
 - John 20:11-18, 24-29; 21:1-13
 - Luke 24:13-35, 36-48
 - Matthew 28:16-20.
- Acts 2:37-39: "Repent and be baptized..."
- Acts 2: Pentecost

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 540, “By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert.” (Compendium n. 106)
- CCC Part Two, n. 1438, “The seasons and days of penance in... the liturgical year (Lent, Friday)... are intense moments of the Church’s penitential practice” [for Christians]. (Compendium n. 301)
- CCC Part Three, n. 2447, “The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.” (Compendium n. 520)
- CCC Part One, n. 333, [Angels proclaim] the Good News of Christ’s... Resurrection). (Compendium n. 60)
- CCC Part One, n. 638, “The Resurrection of Jesus is the crowning truth of our faith in Christ.” (Compendium n. 126)
- CCC Part One, n. 1428, Christ’s call to conversion continues to resound in the lives of the baptized. (Compendium n. 299)
- CCC Part Two, n. 1229, “Becoming a Christian [is] accomplished by a journey and initiation in several stages... proclamation of the Word, acceptance of the Gospel... conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion.” (Compendium n. 256)
- CCC Part Two, n. 1987, Justification is brought about by means of the grace of the Holy Spirit which has been merited for us by the passion of Christ and is given to us in Baptism. (Compendium n. 422)
- CCC Part Two, n. 1337, “The Lord... instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return.” (Compendium n. 272–273)

Other Church Documents

- Benedict XVI, Post-synodal Apostolic Exhortation *Sacramentum Caritatis*, The Eucharist as the Source and Summit of the Church’s Life and Mission. (Canadian Conference of Catholic Bishops, 2007)
- *Celebrating the Easter Season* (Canadian Conference of Catholic Bishops, Publications Service, 2006)
- *The Compendium of the Social Doctrine of the Church*, Pontifical Council for Justice and Peace (Canadian Conference of Catholic Bishops, 2004)

CATECHETICAL APPROACH

Experience

Lent

- Fasting and almsgiving
- Reaching out to the needy in our community
- Appreciating the abundance in our lives

Easter

- Others who are servants of reconciliation in our society and in our world
- Being an agent of reconciliation
- Having covenant relationships in their families

Symbol

- The light of Jesus’ forgiveness and healing is central to the Lenten catechesis; at Easter, we embrace the Easter fire: Christ is our light. Later in the Easter catechesis, we renew our baptismal promises with lit candles

Exploration and Reflection

- Entering into the Lenten season through prayer, fasting and almsgiving
- Embracing the Corporal Works of Mercy through Scripture, recall and activity
- Encountering Jesus in the poor through research and a visitor's presentation
- Examining relationships in the parable of the Prodigal Son through discussion and remembering
- Appreciating how the disciples recognized Jesus as the Risen One through the post-Resurrection appearance narratives
- Treasuring the unconditional power of God's love through Scripture and activity
- Recognizing the power of reconciling love in our own lives and in the Church through narratives and activity
- Deepening our understanding of the relationship of the sacraments of Baptism, Confirmation and Eucharist to the Resurrection of Jesus and the sending of the Holy Spirit, through discussion and activity
- Exploring Peter's proclamation of the risen Lord through Scripture and reflection
- Listening to the words of Matthew 28:5-6 proclaim that Jesus is risen
- Deepening our understanding of the meaning of conversion by reflecting on the words of John 21:16
- Growing in understanding of what it means to belong to the Christian community by examining the initiation sacraments: Baptism, Confirmation and Eucharist, and how these sacraments initiate us into the way of Jesus Christ
- Examining types of sin: self-knowledge
- Knowing what grace is and why God gives this gift to us

Witnesses

- The forgiving father and the prodigal son in the Parable of the Prodigal Son, Bl. Mother Teresa and her community, St. Martin de Porres, St. Teresa of Avila, St. Polycarp, the Eucharistic assembly

Response and Participation

Lent

- Honouring the Lenten season with heightened prayer, fasting and sharing of possessions (construction of a Holy Spirit card and a meal prayer card for prayer at home, the construction of a Works of Mercy wall hanging and a Lenten collection box, and taking part in donations of food and clothing for the poor, including a Lenten Lunch as an opportunity for donations)
- Changing the cloth on the table of God's Word to purple to reflect the Lenten season, and preparing a prayer centre to take on a quieter appearance by putting things away: removing posters and artwork
- Raising awareness of the poor and the need for justice through activity
- Discovering how Christians respond to God's covenant through fasting and almsgiving
- Deepening a response to the parable of the Prodigal Son through Scripture reflection, drama, the making of clay images, and art impressions of Rembrandt's painting *The Return of the Prodigal Son*
- Deepening an appreciation for the Sacrament of Penance and the ministry of reconciliation by way of research, discussion, guided imagery and an adapted form of Scrutiny (examination of conscience)
- Examining accounts of witnesses to see the power of covenant love, and constructing covenant scrolls
- Engaging in a bibliodrama of the Passion as a way of deepening our reverence for Jesus as the new covenant
- Constructing a cross of forgiveness using art as a response to the forgiving love of Jesus
- Constructing a cross out of wood for veneration
- Corporal Works of Mercy and Works of Mercy wall hanging

Easter

- Changing the cloth on a table of God's Word in a prayer centre to white, to reflect the Easter season
- Creating an Easter collage
- Researching the post-Resurrection narratives
- By research we deepen our understanding of how we are initiated into the Christian community, by constructing a mural of the sacraments of initiation, by welcoming a neophyte visitor, and by a renewal of baptismal promises

Prayer and Celebration

- Holy Spirit prayer
- "Father, forgive them" prayer and Cross of Forgiveness
- Construction of a wooden cross and Veneration
- Adapted form of Scrutiny – Examination of Conscience
- Renewal of baptismal promises

Remember and Memorization (GDC n. 154)

- Through a remembering of Luke 11:1, cherish the importance of prayer: "Lord, teach us to pray"
- The Holy Spirit prayer
- The Corporal Works of Mercy
- Through a remembering of Luke 4:4, treasure what Jesus means when he said, "One does not live by bread alone"
- Through a remembering of Matthew 25:40, recognize their responsibility to God to care for those who have little: "...Just as you did it to one of the least of these who are members of my family, you did it to me"
- Through a remembering of Luke 22:19-20, treasure Jesus' words of Institution proclaimed at the celebration of every Eucharist: "Take this, all of you, and eat of it, for this is my Body..." "This is the chalice of my Blood, the Blood of the new and eternal covenant..."
- Through a remembering of Luke 23:34, know Jesus as the forgiveness of the Father: "Father, forgive them; for they do not know what they are doing"
- "Behold the wood of the Cross, on which hung the salvation of the world. Come, let us adore" (See the Good Friday liturgy)
- Through a remembering of Matthew 28:5-6, know that Jesus is risen: "I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said"
- Through a remembering of John 21:16, articulate the meaning of conversion and the power of love to forgive

EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	<p>Lent as the preparation and renewal for the Easter sacraments</p> <p>The meaning of the Lenten activities of prayer, fasting and almsgiving</p> <p>The meaning of the Easter Triduum</p> <p>The meaning of the Sacraments of Initiation</p>	<p>List the three signs of Lent: prayer, fasting and almsgiving</p> <p>State the sacraments as ways in which Jesus is present among us</p> <p>Describe the relationship of Baptism, Eucharist and Confirmation to Easter</p>	<p>Appreciates prayer, fasting and almsgiving during Lent</p> <p>Is filled with Easter joy</p>
Liturgical Formation	<p>The meaning of the liturgical signs and symbols of Lent (purple vestments, altar cloths, Paschal candle)</p> <p>The importance of the Eucharist and Baptism as signs of the risen Christ</p> <p>The Church's use of symbols of the death and Resurrection of Jesus</p>	<p>Prepare a Lenten space for prayer and celebration</p> <p>Identify signs of the risen Christ's presence in the Church (baptismal font, bread and wine of the Eucharistic table, light of the Paschal candle)</p>	<p>Appreciates the signs and symbols of Lent</p> <p>Celebrates the risen Christ</p> <p>Appreciates the Paschal candle as the symbol of the new life of the risen Christ</p>
Moral Formation	<p>The importance of fasting following the example of Jesus</p> <p>The Christian tradition of fasting</p> <p>The Corporal Works of Mercy</p> <p>The meaning of the Sacrament of Penance</p>	<p>Identify the penitential practices of Lent</p> <p>Identify the importance of reconciliation for a life of hope, charity and joy</p>	<p>Enters into the spirit of forgiveness</p> <p>Is a witness of reconciliation</p> <p>Partakes in the Sacrament of Penance</p>

EXPECTATIONS
LIVING AS CHRIST’S DISCIPLES:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Teaching to Pray	Prayer as a vital and personal relation to God The meaning of the “Easter Alleluia”	Prepare a Lenten space for prayer Meditate on the Easter Scripture narratives as signs of hope Plan and participate in an adapted form of Scrutiny – Examination of Conscience	Participates joyfully in the celebrations of Easter Participates in the renewal of baptismal promises Enters into the spirit of Lent Participates in prayer and reflection on the gifts of Lent
Education for Community Life	The call to justice as a call to share with the poor Baptism as a putting on of Christ	Find ways to help the hungry and homeless Apply the Corporal Works of Mercy to life situations Describe how one becomes a member of the Church through the Sacraments of Initiation	Has compassion for the poor Enters into the Corporal Works of Mercy Is proud to have been initiated into Christ Jesus
Missionary Initiation	The poor and the other as ways to meet with the Lord The encounter of the risen Lord in the witness of love The importance of reconciliation for peace	Become involved in narratives of people working for peace Retell the parable of the Prodigal Son	Has a sense of solidarity with others Makes room for others

LIVING AS CHRIST'S DISCIPLES: THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

CATECHETICAL FOCUS

Aim: To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time by:

From the 9th to 23rd Sunday

- Recognizing the Holy Spirit in the lives of saints
- Understanding ourselves as the children of God, belonging to the communion of saints
- Exploring what it means to be a moral witness
- Exploring the martyrs and other contemporary saints as witnesses
- Celebrating Eucharist as a rite of going forth
- Participating in the planning of a Eucharistic celebration

Symbol of light

Walking the path of light within the communion of saints as witnesses to Christ for others

THE GOSPEL MESSAGE

Sacred Scripture

The 9th to the 23rd Sundays of Ordinary Time

- Luke 11:33-36: “No one after lighting a lamp puts it in a cellar...”
- Paul’s Greetings to the Churches: Philippians 1:1: “Greetings to the Churches; Ephesians 1:1: Greeting to the Churches; 2 Corinthians 1:1: Greeting to the Churches; 1 Corinthians 1:2: Greeting to the Churches
- Romans 1:7: Greeting to the Churches
- Acts 1:8: “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”
- 1 John 3:1: “God’s children.”
- Selected readings from the Liturgy of the Word in the celebration of the Eucharist

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 2473, “Martyrdom is the supreme witness given to the truth of the faith: it means bearing witness even unto death.” (Compendium n. 522)
- CCC Part Two, n. 1229, “...becoming a Christian is a journey of initiation in several stages: proclamation of the Word, acceptance of the Gospel entailing conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic Communion.” (Compendium n. 256)
- CCC Part Three, n. 2472, “A Christian must bear witness to the truth of the Gospel in every field of life.” (Compendium n. 522)
- CCC Part Two, n. 1324, “The Eucharist is ‘the source and summit of all Christian life’... For in the blessed Eucharist is contained the ‘whole spiritual good of the Church, namely Christ’” (Compendium n. 274)

Other Church Documents

- Vatican II, Decree: *Ad Gentes*: “All Christians by the example of their lives and the witness of their word, wherever they live, have an obligation to manifest the new man which they have put on in Baptism and to reveal the power of the Holy Spirit by whom they were strengthened at Confirmation.” (December 1965)
- Benedict XVI, *Imposition of the Pallium and Conferral of the Fisherman’s Ring for the Beginning of the Petrine Ministry of the Bishop of Rome*. (Inaugural Homily, April 24, 2005)

CATECHETICAL APPROACH

Experience

- Experiences of meeting and knowing people of faith, hearing the stories of martyrs and saints, acting out of love, generosity and compassion, standing up for what is right, learning more about the Catholic faith, praying with others in community

Symbol

- The light symbolizes the rays of testimony and witness of saints and martyrs who have gone before us or who are still in our midst. It symbolizes the light of faith and baptismal promise that shines through Christian witnesses

Exploration and Reflection

- Meeting people who witness to the power of the Holy Spirit through accounts of saints
- Discovering the qualities of Christian moral witness through accounts of saints and martyrs
- Identifying people through research “who are a lamp to my feet and a light to my path”
- Seeing ourselves as Christian witnesses through discussion and activity
- Reflecting on how we have grown through a review of the year’s catechesis on the moral life
- What opens us up to God’s grace or supernatural assistance and knowing what blocks this gift

Witnesses

- St. Martin de Porres, St. Teresa of Avila, St. Polycarp, modern and ancient martyrs (Canadian martyrs and Chinese martyrs)

Response and Participation

- Seeing God’s delight in saints through presentation and a Litany of the Saints
- Treasuring the communion of saints in our Christian narrative
- Introducing name day/saint day
- Gathering the witnesses of Christ through review activity
- Appreciating through reflection and discussion how I am a light
- Preparing a Celebration of Eucharist: planning the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist and the Concluding Rites

Prayer and Celebration

- Prayer of St. Teresa
- Litany of Saints
- Savouring the witnesses and experiences of the year
- Reflecting on ourselves as witnesses of Christ
- Preparing a Eucharistic celebration
- Celebrating the Eucharist
- Being sent forth joyfully to love and serve the Lord

Remember and Memorization (GDC n. 154)

- Through the words of Luke 11:36, remember what it means to be a witness and a person of light: “If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays.” (Luke 11:36)
- Remembering what has been learned, treasure the call to be a witness of Christ
- In the Eucharistic celebration, God sends us forth

EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Promoting Knowledge of the Faith	What is meant by the 'communion of saints' What it means to be a saint and martyr	Reflect on how they have grown during the journey of the year State what it means to be a witness Listen to the narratives of a number of saints	Sees themselves as a witness to Christ
Liturgical Formation	The responses, meaning and structure of the various rites of the Eucharist: Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, the Concluding Rites How the Lord is present in the Eucharist How in the liturgy we commemorate the saints, and how in the liturgy we pray to the saints to intercede for us	Prepare for and celebrate the Eucharist (Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, the Concluding Rites) Express an understanding of how the Lord is present in the Eucharist Identify the parts of the Mass and the rituals and responses of each Identify their name day, patron saint	Appreciates the structure of the Eucharist Cherishes the living presence of Christ in the Eucharist
Moral Formation	The Eucharist is the source and summit of Christian life The qualities of moral witness	Identify qualities of a moral life Explore what it is to be a moral witness in the power of the Holy Spirit	Values the gift of the Eucharist as nourishment for living a moral life
Teaching to Pray	The Eucharist as a prayer of thanksgiving The Prayer of St. Teresa The Litany of the Saints The Lord's Prayer The Lamb of God	Pray the prayer of St. Teresa Pray the Litany of the Saints Pray the Lord's Prayer and the Lamb of God as prayers within the Eucharist	Savours moments of prayer and reflection
Education for Community Life	The Eucharist as a communion with Christ	Recognize the action of God's Spirit in the life of good people	Appreciates others as gift

**EXPECTATIONS
LIVING AS CHRIST'S DISCIPLES:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The child knows:</i>	<i>The child is able to:</i>	<i>The child is someone who:</i>
Missionary Initiation	That by the Sacrament of Baptism we are all called to be witnesses of Christ The Eucharist as the commissioning of God's people for a life with Christ What it means to be a witness of Christ	Explore their life as witness Connect the Eucharist with their mission in life Identify ways that young people can be witnesses	Acts as a witness for others Reflects on themselves as light: witness of Christ

SACRAMENT OF CONFIRMATION

(AGES 12–15)

The Aim: To guide 12- to 15-year-olds in the process of initiation into Trinitarian life in the Church through a catechesis, liturgy and mystagogy of the Sacrament of Confirmation

NOTE: Quite early in the history of the Church, the sacramental initiation of new members began with Baptism and Confirmation and culminated in the Eucharist. A number of dioceses in Canada follow this same order for the initiation of children. In these dioceses the catechetical orientations provided by this Criteria for age 7 incorporate the celebration of Confirmation in the process of bringing the children to full participation in the Eucharist. In other Canadian dioceses the Sacrament of Confirmation is celebrated at a later age following First Eucharist. It is for these latter dioceses that this *Criteria for Catechesis* has been prepared.

As these young Christians are entering into a new phase of their lives (ages 12 to 15), the Church seeks to strengthen them with God's gift of the Holy Spirit to lead them to deeper participation in the mission of the Lord, and to be his witnesses. These young Christians will receive a catechesis of the Sacrament of Confirmation, be introduced to the rite and liturgy of the sacraments and be shown a way of living their initiation in Christ through the Eucharist and Christian living.

SACRAMENT OF CONFIRMATION: CATECHETICS

CATECHETICAL FOCUS

Aim: To guide 12- to 15-year-olds in the process of initiation into Trinitarian life and into the life of the Church through a catechesis, liturgy and mystagogy of the Sacrament of Confirmation by:

- Providing a history and catechesis of the Sacrament of Confirmation
- Introducing and providing guidance for the liturgy of Confirmation
- Providing guidelines for a mystagogy of the process of initiation for Christian life
- Providing opportunities for students to make the connections between the need for the gifts and fruits of the Holy Spirit in moral decision-making

CATECHETICAL FOCUS

Aim: To guide 12- to 15-year-olds in the process of initiation into Trinitarian life in the Church by providing a history and catechesis of the Sacrament of Confirmation through:

- A narrative of early Christian initiation into Christ
- Scriptural narratives of anointing
- Telling the narratives of the presence of the Holy Spirit in the life of Jesus
- The promise of Jesus that this same Spirit would teach us, plead for us, pray within us, guide us, be within us
- A reflection on Baptism (God our Father gave us new birth) and Confirmation (the pouring out of the Holy Spirit) as a putting on of Christ
- Telling stories of people who have put on Christ yesterday and today: the works of the Holy Spirit
- Teaching the gifts and fruits of the Holy Spirit
- Reflecting on the Three Theological Virtues and the Four Cardinal Virtues and their connection to moral formation

THE GOSPEL MESSAGE

Sacred Scripture

- 1 Samuel 16:1-13: The anointing of David as king: “the spirit of the Lord came mightily upon David from that day forward.”
- 2 Kings 2:1-14: The prophet’s mantle of Elijah and Elisha: “Let me inherit a double share of your spirit.” (2:10)
- Luke 3:21-22; 4:1: “... the Holy Spirit descended upon him in bodily form like a dove.”
- Luke 4:16-22a: “The Spirit of the Lord is upon me, because he has anointed me...”
- John 14:15-17: “The [Spirit] abides with you and he will be in you.”
- Acts 2:1-4: “All of them were filled with the Holy Spirit.”
- Acts 2:42-45: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers... All who believed were together and had all things in common.”
- Prophecy of Joel 2:29: “I will pour out my spirit...”
- [Jesus is moved by the Holy Spirit at important events in his ministry – choosing the apostles, teaching to pray]: Luke 4:14-15; 5:10; 6:12-16

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1290, The unity of the three Sacraments of Initiation. (Compendium n. 267) (See also n. 1321, n. 1242)
- CCC Part Two, n. 1212, “The faithful are born anew by Baptism, strengthened by the Sacrament of Confirmation and receive in the Eucharist the food of eternal life.” (Compendium n. 251)

- CCC Part Four, n. 2769, “The seal of the Holy Spirit’s anointing is indelibly placed on their hearts, ears, lips, indeed their whole filial being.” (Compendium n. 581)
- CCC Part Two, n. 1119, Confirmation enables one to celebrate the liturgy. (Compendium 226)
- CCC Part Two, n. 1247, Baptism, Confirmation and Eucharist dispose one to receive the gift of God. (Compendium n. 257)
- CCC Part Two, n. 1302–1305, The effects of Confirmation. (Compendium n. 268)
- CCC Part Two, n. 1309–1310, Preparation for Confirmation. (Compendium n. 269)
- CCC Part Three, n. 1830–1845, The gifts and fruits of the Holy Spirit. (Compendium n. 389–390)
- CCC Part Three, n. 1803–1809, 1812–1829, Virtues: Cardinal and Theological. (Compendium n. 377-383, 384-388)

Other Church Documents

- Vatican II, *Sacrosanctum Concilium*, n. 71: [Developments in the liturgy, coming since the time of Pius X and Pius XII, reach their fruition in the early days of the council. Reflecting the age-old *dictum lex orandi, lex credendi*, the Fathers of the council indicate the new directions to be taken by the Church during the council and in the years that would follow]. (04/12/1963)
- Introduction to *The Rite of Confirmation in Confirmation Ritual and Pastoral Notes*. (Canadian Conference of Catholic Bishops, 1987)

CATECHETICAL APPROACH

Experience

- Stories or experiences of initiation, feeling empowered, experiences of passage from one stage of life to another

Symbol

- Laying on of hands and anointing; symbols of the Holy Spirit such as fire, wind, dove, etc.

Exploration and Reflection

- Reflecting on the initiation process: Baptism, Confirmation, Eucharist
- “Putting on Christ” and “Being sealed with the Holy Spirit”
- Exploring the mission of the Spirit as shaping us more and more into the image of Christ
- Telling the narrative of Jesus and his relation with the Holy Spirit
- Examining the role of the Church as a witness to Christ by the power of the Holy Spirit
- Reflecting on the presence of the Spirit in the lives of Christians
- Knowing that the communion of saints consists of pilgrims on earth, souls being purified in purgatory and souls enjoy the joy of heaven
- Reflecting on the need for the gifts and fruits of the Holy Spirit in moral decision-making using case studies, scenarios and a checklist (see above, in Introduction to Catechesis)

Witnesses

- Stories of people who lived by the Spirit: Mary, Prophets, King David, saints (St. André Bessette, St. Catherine of Siena, St. Katharine Drexel)

Response and Participation

- Researching the qualities of those who have put on Christ
- Celebrating our baptismal life
- Participating in a liturgy of Baptism
- Engaging in social commitment (soup kitchens, helping the needy, etc.), family life, relationships in school, sports, etc.
- Engaging in evangelization (personal, e.g. of holiness, March for Life, etc.)

Prayer and Celebration

- Renewing our baptismal promises
- Participating in a retreat prior to Confirmation
- Recognizing the presence of the Spirit in prayer and Christian life

Remember and Memorization (*GDC* n. 154)

- The Sacraments of Initiation
- The Holy Spirit empowers the baptized to live Christian lives
- The Holy Spirit prays within us as we pray to God
- The gifts of the Holy Spirit and their opposites
- The fruits of the Holy Spirit and their opposites

**EXPECTATIONS
SACRAMENT OF CONFIRMATION:
CATECHETICS**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The relation of Baptism, Confirmation and Eucharist</p> <p>The Holy Spirit as empowering the baptized to live Christian lives and to pray</p> <p>That purgatory is a place of preparation and purification</p>	<p>Communicate the relation of Baptism, Confirmation and Eucharist to one another</p> <p>Express the role of the Spirit in the living of Christian lives and explain the meaning of the Communion of Saints</p>	<p>Is grateful for the gift of Baptism and Eucharist</p> <p>Is eager to know more about Baptism and Confirmation</p>
Liturgical Formation	<p>Baptism and Confirmation are rites of initiation</p> <p>The importance of laying on of hands and anointing</p>	<p>Give an account of the early Church's process of initiation</p> <p>Articulate or visualize the symbolic rite of the laying on of hands and anointing</p>	<p>Participates regularly in Eucharist</p>
Moral Formation	<p>The role of the Holy Spirit helping us shape and lead holy lives and form our conscience</p> <p>The role of the Holy Spirit as a helper and guide in difficult times</p> <p>Moral life is our response to God's love in our lives</p>	<p>Link the Holy Spirit with the capacity to live a good life</p> <p>Articulate what is at the heart of Christian moral living</p> <p>Articulate the Theological and Cardinal Virtues</p>	<p>Takes Baptism and Confirmation seriously as an initiation into Christian moral living</p> <p>Keeps the Commandments</p> <p>Lives out the Theological and Cardinal Virtues</p>
Teaching to Pray	<p>The role of the Holy Spirit to enable us to pray</p> <p>The Holy Spirit prays in us and abides with us</p> <p>The role of the Holy Spirit in Jesus' life and ministry</p>	<p>Recognize within a desire to pray</p> <p>Connect the Holy Spirit with the desire to pray</p> <p>Identify the importance of prayer</p>	<p>Participates regularly in the Church's liturgy</p> <p>Prays regularly</p>

**EXPECTATIONS
SACRAMENT OF CONFIRMATION:
CATECHETICS**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	CCC 1316: Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds	Grasp the need of community Participate in social community activities Identify the Church as a community	Fully participates in the social and caritative activities of the community (Spiritual and Corporal Works of Mercy) Shows God's concern for the poor
Missionary Initiation	The anointing with the Holy Spirit makes us priests, prophets and kings in Christ for the world The Holy Spirit is a "helper and guide" in reaching out to others	Identify the importance of a fuller life for the society in which they live and Christ as the fullness of life for the world	Is a good witness of Christian living Appreciates the Holy Spirit as one who helps and guides in times of difficulty

SACRAMENT OF CONFIRMATION: LITURGY

CATECHETICAL FOCUS

Aim: To guide 12- to 15-year-olds in the process of initiation into Trinitarian life by introducing and providing guidance for the liturgy of the Sacrament of Confirmation through:

- Participation in a liturgy of Baptism
- Group celebration with the presence of parents and sponsors of the rites of initiation (ritual catechesis)
- Presentation of the liturgical symbols of the celebration of the Sacrament of Confirmation
- Presentation of the Eucharist as the fulfilment of Confirmation
- Spiritual preparation of the candidates through prayer, reconciliation and good works
- Celebration of the liturgy of Confirmation (with Eucharist)
- The activity of the Holy Spirit in the liturgy and the link to their lives

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1320, The Rite of Anointing. (Compendium n. 267)
- CCC Part Two, n. 1320, The laying on of hands. (Compendium n. 267)
- CCC Part One, n. 695, Chrismation (Church of the East). (Compendium n. 139)
- CCC Part Two, n. 1311, The role of the sponsor in Confirmation. (Compendium n. 269)
- CCC Part Two, n. 1298, The renewal of baptismal promises. (Compendium n. 267)
- CCC Part Two, n. 1300, The essential Rite of Confirmation. (Compendium n. 267)
- CCC Part Two, n. 1108, “In every liturgical action the Holy Spirit is sent in order to bring us into communion with Christ and so to form his body...”
- CCC Part Two, n. 1109, “The Church therefore asks the Father to send the Holy Spirit to make the lives of the faithful a living sacrifice to God by their spiritual transformation into the image of Christ...”
- CCC Part Two, n. 1112, “The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ;... to make the saving work of Christ present and active by his transforming power...”

Other Church Documents

- *The Rite of Confirmation in Confirmation Ritual and Pastoral Notes.* (Canadian Conference of Catholic Bishops, 1987)
- *The Code of Canon Law in English translation.* (Canadian Conference of Catholic Bishops, 1983)

CATECHETICAL APPROACH

Experience

- The second part of the process is, as much as possible, experiential. It is best achieved through a series of three or four ritual celebrations in which the candidates participate with their parents and sponsors and parish personnel.

Symbol

- The symbols of Baptism: holy water, candles, white cloth, oil of chrism
- The symbols of Confirmation: oil of chrism and laying on of hands
- The symbols of Eucharist: the Lectionary, bread and wine, prayer of praise and thanksgiving

Exploration and Reflection

- Moments of reflection at the end of the session or at the beginning of the next session
- Exploration through participation of the meaning of the liturgy

- Understands the factors contributing to the formation of conscience and our ability to reason and make right choices

Witnesses

- The sponsors (in keeping with the requirements delineated in n. 5 and 6 of the Introduction to the *Rite of Confirmation*; and the canonical requirements included in can. 874, 892–893)

Response and Participation

- The liturgical part of this process is, as much as possible, participation and response to participation

Prayer and Celebration

- The liturgical part of this process is, as much as possible, a communal celebration in which there will be prayer, readings from Scriptures, a ritual action and a concluding prayer. After the celebration there will be a moment of reflection.
- Learning why we pray for the deceased

Remember and Memorization (GDC n.154)

- The *Rite of Confirmation*

**EXPECTATIONS
SACRAMENT OF CONFIRMATION:
LITURGY**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	Initiation into Christ and the life of the Trinity takes place sacramentally through the Church	Articulate the symbols used in the initiation process	Lives the initiation into the mystery of Christ's life, death and Resurrection
Liturgical Formation	The rites of initiation of the liturgy of the Church The role of the Holy Spirit in the liturgy and the link to their lives Easter time is the appropriate time for the celebration of Confirmation The role of the bishop in Confirmation	Name the rites and their symbols in their enactment Articulate the link between Baptism / Confirmation and the celebration of the death and Resurrection of Jesus	Has an appreciation of the liturgical life
Moral Formation	The connection through the ritual celebrations of liturgy and life	Articulate the way that the liturgy relates to life Recognize the death and Resurrection of Jesus as the foundation and source of Christian living	Desires to live the Christian life fully
Teaching to Pray	The liturgy of the Church in which Christ is "put on" is an act of praise and thanksgiving in which the gift of Christ and the Spirit is communicated The role of the sponsor	Participate in the celebrations Recognize the presence of the Holy Spirit in one's life	Appreciates the celebrations Is able to pray Is conscious of the movements of God's Holy Spirit
Education for Community Life	The celebrations are public and communal	Recognize the importance of the communal celebration	Is part of the liturgical life of the parish
Missionary Initiation	The Rites of Initiation are intended to bring the Gospel into the lives of the candidates and send them forth to share the Gospel with the world	Recognizes the link between the Word of God and the ritual action Articulate that the Sacraments of Initiation bring people into the community of the Church to share its life and mission	Finds joy in the new-found life and wants to share that joy with others Is ready to be involved in ministries in the Church

SACRAMENT OF CONFIRMATION: MYSTAGOGY

CATECHETICAL FOCUS

Aim: To guide 12- to 15-year-olds in the process of initiation into Trinitarian life by providing guidelines for a mystagogy of the process of initiation for Christian life through:

- A festive celebration of those confirmed
- Continued celebration of the Eucharist
- A life of prayer and good works (developing a missionary spirit of service)
- A life of witness within the Church

THE GOSPEL MESSAGE

Sacred Scripture

- John 20:19-31: The appearance to the eleven and Thomas
- Luke 24:13-35: Two disciples on the way to Emmaus
- John 10:1-10: The Good Shepherd
- John 14:1-12: Jesus, the way, the truth and the life
- John 14:15-21: Jesus' gift of peace and the Spirit of truth
- John 17:1-11: The glorification of the Son
- John 7:37-39: Jesus, the living water
- Acts 2:1-12; 8:14-17: Narratives of the early Christian community (especially the apostles) living from the power of the Holy Spirit bestowed at Pentecost and then by the laying on of hands

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1533, "The vocation to holiness and the mission of evangelizing the world." (Compendium n. 321)
- CCC Part Two, n. 1535, The priesthood of the faithful. (Compendium n. 321)
- CCC Part Two, n. 1291, "The prophetic, priestly and kingly office of Christ." (Compendium n. 267)
- CCC Part Two, n. 1303, Confirmation "roots us more deeply in divine filiation which makes us cry, 'Abba, Father.'" (Compendium n. 268)
- CCC Part Four, n. 2769, The reception of the Our Father. (Compendium n. 581)

Other Church Documents

- Saint John Paul II, *Novo Millennio Ineunte* [John Paul outlines how the Church can benefit from the fruits of the Holy Year 2000 and set a bold course for the future]. (06/01/2001)

CATECHETICAL APPROACH

Experience

- The celebration of the Sacrament of Confirmation is followed by a period of mystagogy. If the liturgical celebration has taken place close to Easter, it is possible to use the liturgical readings of Year A as a basis for reflecting on Baptism and Confirmation.

Symbol

- The Book of the Gospels

Exploration and Reflection

- The Resurrection of Jesus and his appearance to the eleven, including Thomas
- The breaking of the bread and the recognition of Jesus as risen
- Jesus the good shepherd
- Jesus, the way, the truth and the life
- Jesus who gives peace and the Spirit of truth
- Jesus as glorified in the cross
- Jesus as living water
- Narratives of the early Christian community living from the power of the Holy Spirit

Witnesses

- Apostles, Canadian saints renowned for selfless service

Response and Participation

- Attentive listening and responding to the Gospel about Jesus the risen one and the life of the Church in him
- Participating in a project which would catechize to a missionary spirit of service

Prayer and Celebration

- Participation in the Sunday liturgy
- Parish-based retreat within a year or two following Confirmation

Remember and Memorization (*GDC* n. 154)

- Jesus is the way, the truth and the life
- Everyone moved by the Spirit is a son and daughter of God

FOURTH CYCLE: THE HISTORY OF SALVATION

THEMES A-B-C (AGES 12–14)

The Aim: To know, contemplate, celebrate and live the mystery of the Trinity

Description: In these years, young people are sufficiently mature to undertake a study of the Scriptures, not as a study of individual books, but from a perspective of their fulfilment in Christ. At this stage of catechetical development, young people are also ready to examine in more detail the Creeds of the Church and how they function in the liturgy as a retelling of the history of salvation. It is also opportune to give them at this time a greater awareness of the living Tradition of the Church so that they may, with a deeper sense of responsibility and joy, embrace their Christian roots and their belonging to this Tradition. They will gain a deeper understanding of the four stages of salvation history:

1. Creation: Law/Prophets
2. Salvation accomplished in Jesus Christ
3. Sending of the Holy Spirit
4. Church as Universal Sacrament of Salvation

**FOURTH CYCLE:
THE HISTORY OF SALVATION
(THEME A [AGE 12])**

**THEME A:
THE CHRISTIAN SCRIPTURES
(AGE 12)**

Aim: To know, celebrate and live the mystery of the Trinity: the Christian Scriptures

In this catechesis, young people will be given a deeper understanding of the narrative of the history of salvation. In their reading of the various books of the Old Testament, they will be shown how Christians see in Jesus the fulfilment of the Scriptures. In their reading of one of the Gospels, they will learn how the evangelists tell the narrative of the birth, life, death and Resurrection of Jesus as an unfolding of the mystery of God. And in reading one of the Letters of the New Testament, they will learn how the apostle Paul interpreted the message of Jesus.

They will connect various books/sections of the Bible with the corresponding stage in salvation history.

THE CHRISTIAN SCRIPTURES: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

CATECHETICAL FOCUS

Introductory Focus

Aim: To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures as the book of God's Covenant by:

- Exploring covenants
- Receiving a Bible from or through the parish or exploring the place of proclamation
- Enthroning the Bible in a special place
- Making the Bible a sacred book for 12-year-olds
- Exploring the Bible as the book of God's Covenant, God's Word given to us: God's pledge to us
- Identifying the two sources of divine Revelation: Sacred Tradition and Sacred Scripture
- Exploring the liturgy of the Church as the place where God addresses the covenant people (the Bible as a liturgical book)
- Exploring the relationship between Word and Sacrament, and the Covenant of the Eucharist
- From the Sunday readings, exploring the main parts of the Bible: Books of the Old Testament, Books of the Bible (Letters and Gospels)
- Discovering the different parts of the Bible
 - 1) Pentateuch / Torah
 - 2) Prophets
 - 3) Writings
 - 4) Gospels
 - 5) Letters
 - 6) Book of Revelation
- From the liturgy, recognizing the heart of the Bible in the Gospels: the mystery of God revealed in Jesus Christ who came in the power of the Holy Spirit

Symbol

The Bible is enthroned

THE GOSPEL MESSAGE

Sacred Scripture

Introductory Focus

- Genesis 15:1-21: God's Covenant with Abraham
- Exodus 24:1-18: God's Covenant with Moses
- Jeremiah 31:31-34: A New Covenant
- Matthew 26:26-30: "This is my blood of the covenant..." (v. 28)

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 56–58, After the flood, [God] made a covenant with Noah, a covenant between himself and all living beings. (Compendium n. 7)
- CCC Part One, n. 59–60, "God chose Abram... promising to bless in him 'all the nations of the earth.'" (Compendium n. 8)
- CCC Part One, n. 761, The gathering of the People of God began with Abraham's call and is a sign of the future gathering. (Compendium n. 149)
- CCC Part One, n. 781, The New Covenant made in Jesus calls together all people, Jew and Gentile, now one in the spirit. (Compendium n. 153)
- CCC Part One, n. 103, "The Church... venerated the Scriptures as she venerates the Lord's Body..."

- CCC Part Two, n. 1093, “The Holy Spirit fulfils what was prefigured in the Old Covenant in liturgy.” (Compendium n. 223)
- CCC Part One, n. 121–123, “Christians venerate the Old Testament as the true Word of God.” (Compendium n. 21)
- CCC Part One, n. 125, “The New Testament... conveys to us the ultimate truth of divine Revelation... [and] are the heart of all the Scriptures.” (Compendium n. 22)
- CCC Part One, n. 95, “... sacred Tradition, Sacred Scripture and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way, under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls.” (Compendium n. 17)

Other Church Documents

- Vatican II, *Dei Verbum*, Dogmatic Constitution on Divine Revelation. (November 18, 1965)

CATECHETICAL APPROACH

Experience

- Experiences of making promises of friendship, looking out for each other
- Experiences of listening to the Scriptures at Mass and responding to the readings, of using the Scriptures in previous years and of receiving the Bible from the parish community
- A sense of the importance of the Scriptures for the Christian community

Symbol

- The symbol of this year is the Bible. The emphasis should not be on the book but on the reading of the Bible as a hearing in the community of the Word of God. It is proposed that the Bible be received from the parish community (or, if received in a previous year, to connect the Bible with the parish community and the proclamation of the Word in the Eucharist and on other occasions). It is suggested that the Bible be given a place of prominence in a prayer centre. The children will play an important part in setting up the prayer centre. If possible, a candle or other light may be used to signify the holiness of the Bible for the Christian community.

Exploration and Reflection

- Exploring the meaning of covenant as a foundation for understanding the Scripture
- Understanding the sacredness of the Bible
- Becoming more aware of the use of the Bible in the Church’s liturgy
- Discovering more clearly the Old and New Testaments as two parts of the one Christian Scripture
- Recognizing the central importance of the Gospels for understanding the Old Testament
- Recognizing the role of the Bible in the building of Christian community
- Understanding the two sources of divine Revelation – sacred Tradition and Sacred Scripture

Witnesses

- The Christian community in its worship

Response and Participation

- Doing a project on covenants
- Bringing the Bible from parish church or exploring the place of proclamation in the parish church
- Enthroning the Bible in a special place
- Researching the Lectionary for the Scripture readings
- Discovering the main parts of the Bible

Prayer and Celebration

- Participating in a celebration of the Word of God and enthroning the Bible
- Organizing regular celebrations to reinforce that the Scriptures are primarily the Word of God, not a study book

Remember and Memorization (*GDC* n. 154)

- The Bible is the Word of God
- The Bible consists of the Old Testament and the New Testament
- For Christians, the Gospels have special importance, for they contain the witness and teaching of Jesus Christ

EXPECTATIONS
THE CHRISTIAN SCRIPTURES:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	The meaning of covenant The Bible is a sacred book The Bible is used in the Liturgy The Bible consists of two testaments The Gospels as the heart of the Bible for Christians The two sources of divine Revelation – sacred Tradition and Sacred Scripture	Locate the books of the Old and New Testaments Grasp the link between the Old and New Testament and the importance of the Gospels for Christianity Recognize Jesus as the summit of revelation	Has a respect for the Scriptures Has an interest in learning about the Scriptures
Liturgical Formation	The liturgy is where the Scriptures are proclaimed The liturgy uses both the Old and New Testament	Connect the Lectionary and the Bible Locate the reading of the Scriptures in the liturgy	Listens attentively to the Scriptures Recognizes the Scriptures as read in the liturgy as Word of God
Moral Formation	The Bible is a sacred book for the Christian community	Grasp the importance of covenants and the keeping of covenants	Turns to the Scriptures to find guidance in life
Teaching to Pray	The Bible is a primary source for prayer	Recognize the prayer of the Bible as the source of our prayer	Prays with the Scriptures
Education for Community Life	The Bible is the book of the Christian community How the Bible is used in the Church by the community	Articulate the importance of the Bible to the Christian community	Is drawn to the liturgy of the community to hear the Word of God
Missionary Initiation	The Bible is God's Word reaching out to all humanity	Identify the Bible as the book of God's covenant with all people	Turns to the Scriptures to find guidance for living as a witness to God's presence in the world

THE CHRISTIAN SCRIPTURES: THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

CATECHETICAL FOCUS

The Bible as Revelation

Aim: To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures as the revelation of the Trinity by:

- Connecting with other literature and the use of literary genres
- Reflecting on the power of language to reveal
- Exploring the meaning of revelation
- Understanding how the Bible is the Word of God: Inspiration
- Exploring the underlying narrative of the Bible: a narrative of salvation (connection with Advent, Christmas, Epiphany)
- Exploring the Bible as the place of encounter with Christ
- Understanding that revelation is God's self disclosure: the Bible reveals truths to us

Symbol:

Throughout this season the Bible will remain in its special place and will be used reverently whenever there is a reading from Scripture

THE GOSPEL MESSAGE

Sacred Scripture

- Genesis 15:1-21: "The word of the Lord came to Abram..." (v. 1)
- Exodus 24:1-18: The Lord "said to Moses..." (v. 1)
- Jeremiah 36:1-3: The scroll read in the temple
- Hebrews 4:12: "The Word of God is living and active, sharper than any two-edged sword."
- John 1:1-18: "In the beginning was the Word, and the Word was with God, and the Word was God." (v. 1)
- John 10:10: "I came that they may have life, and have it abundantly."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 101, 103, Christ as the unique word of the Father.
- CCC Part One, n. 105, "God is the author of Sacred Scripture. The divinely revealed realities... of Sacred Scripture have been written down under the inspiration of the Holy Spirit." (Compendium n. 18)
- CCC Part One, n. 106, The Holy Spirit inspired human authors to compose the sacred books. (Compendium n. 18)
- CCC Part One, n. 107, The inspired books teach the truth. "Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures."
- CCC Part One, n. 109-119, "Sacred Scripture must be read and interpreted with the help of the Holy Spirit and under the guidance of the Magisterium of the Church..." (Compendium n. 19)
- CCC Part One, n. 54-66, God has invited us into a salvific covenantal communion with him first through Adam and Eve, reaffirmed in Noah; then through Abraham and Moses; and finally and completely in Jesus Christ. (Compendium n. 7-9)
- CCC Part Three, n. 1093, The Holy Spirit prepares the Church for the reception of Christ. (Compendium n. 223)
- CCC Part Three, n. 1095, The Church "re-reads and re-lives the great events of salvation history in the 'today' of her liturgy" (Advent, Lent and Easter). (Compendium n. 242)

Other Church Documents

- Vatican II, *Dei Verbum*, Dogmatic Constitution on Divine Revelation. (November 18, 1965)

CATECHETICAL APPROACH

Experience

- Experiencing different written forms of communication
- Experiences of proclaiming or listening to a proclamation of the Word
- Experience of the Bible as one book constructed out of many books (previous theme)

Symbol

- The symbol of this year is the Bible. It is suggested that the Bible be given a place of prominence in a prayer centre. If possible, a candle or other light may be used to signify the holiness of the Bible for the Christian community. The Bible should always be read with great reverence and with expressive voice.

Exploration and Reflection

- Exploring the methods of writing and the genres used in the Scripture
- Uncovering the various meanings of “to reveal”
- Discussing in small groups the meaning of “Word of God” and using multi-media presentations of the meaning
- Doing a Bible study of the main writings of the Bible (Pentateuch, Prophets, Writings, Gospels, Letters, Revelation)
- Exploring the meaning of the underlying narrative of salvation in the Bible

Witnesses

- The Christian community in its worship, the different writers of the texts of the Scripture

Response and Participation

- Exploring a specific passage of Scripture to show how it reveals something about God (e.g. Genesis 2:4f: the creation of the man and the woman; Exodus 3:14: the revelation of the Name of God; or, in the liturgical context, the birth of Jesus: Luke 2:1-7)
- Undertaking a Bible search to discover the various parts of the Scriptures
- Doing an activity to help grasp the narrative of salvation (creation – fall – salvation in Jesus Christ)

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book

Remember and Memorization (GDC n. 154)

- The Bible is the Word of God
- The Bible consists of the Old Testament and the New Testament; each Testament has several parts.
In the Old Testament, they are:
 1. The Pentateuch / The five books of Moses
 2. Prophetic Books
 3. The WritingsIn the New Testament they are:
 1. The Four Gospels
 2. The Letters of Paul, Peter, John, James and Jude
 3. The Acts of the Apostles
 4. The Book of Revelation
- For Christians, the Gospels have a special importance, for they contain the witness and teaching of Jesus Christ

EXPECTATIONS
THE CHRISTIAN SCRIPTURES:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	The meaning of revelation The interpretation of “God speaks” and “Word of God” The different parts of the Bible Jesus as the Word	Interpret the Scripture as revelation Find the different subdivisions of the Bible Name the different subdivisions of the Bible and connect them to different stages in salvation history	Desires to know the Scripture as Word of God Is interested in discovering the different subdivisions of the Bible
Liturgical Formation	The meaning of the conclusion of the readings: “The word of the Lord” The Scripture used in the liturgy of the Mass The Scripture used during the Advent–Christmas–Epiphany season	Link the parts of the Bible with the Lectionary Find appropriate passages to read for the prayer and celebration of the liturgical season	Is interested in the meaning of the Scripture in the Sunday liturgy
Moral Formation	The moral impact of the Word of God in the Scripture	Articulate how the Word of God has impact on moral life	Applies the proclaimed Word of God to daily living
Teaching to Pray	How Scripture is used during the liturgical season Proclamation of the Scripture as part of prayer	Help in setting up a prayer or celebration using Scripture	Meditates on the Scriptures and prays with the Scriptures
Education for Community Life	The Word of God forms the Christian community and leads into the sacramental life of the Church	Articulate how the Scriptures are used in the community to guide the Church	Is drawn to the liturgy of the community to hear the Word of God
Missionary Initiation	The Bible as God’s self-revelation and the revelation of the truth about humanity	Connect the Word of God to their personal experience	Turns to the Scriptures to find guidance in life

THE CHRISTIAN SCRIPTURES: THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

CATECHETICAL FOCUS

Aim: To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures in the Gospels by:

- Through the Lectionary, discovering the four Gospels
- Recognizing the person of Jesus as the primary content of the Gospels
- Finding the Gospels in the Bible
- Discovering
 - 1) The road from Jesus (oral tradition) to Gospel text (written tradition)
 - 2) The authors and the people for whom they wrote
 - 3) Why they are called Gospels
 - 4) The encounter with Jesus so that they may have life; meeting and knowing Jesus as the Christ, the Son of God

THE GOSPEL MESSAGE

Sacred Scripture

- Acts of the Apostles 10:36-43: “the message [God] sent to the people of Israel, preaching peace by Jesus Christ...” The Gospel as the message about Jesus
- Mark 1:1: “The beginning of the good news of Jesus Christ, the Son of God.”
- John 15:11: “I have said these things to you so that my joy may be in you, and that your joy may be complete.”
- Matthew 11:27: “All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1094, “It is on this harmony of the two Testaments that the Paschal catechesis of the Lord is built.” (Compendium n. 223)
- CCC Part One, n. 125, “The Gospels are the heart of all the Scriptures ‘because they are our principal source for the life and teaching of the Incarnate Word, our Saviour.’” (Compendium n. 22)
- CCC Part One, n. 126, there are “three stages in the formation of the Gospels... the life and teachings of Jesus... the oral tradition... [and] the written Gospels.”
- CCC Part One, n. 124, The New Testament: “Their central object is Jesus Christ... his acts, teachings, Passion and glorification, and his Church’s beginning...” (Compendium n. 22)
- CCC Part One, n. 128, “The Scripture is one insofar as the Word of God is one... The Old Testament prepares us for the New and the New Testament fulfills the Old; the two shed light on each other.” (Compendium n. 23)

CATECHETICAL APPROACH

Experience

- Experiences of hearing things from multiple perspectives; experiences of proclamation of the Word
- Experiences of exploring passages from several different books within the Bible
- A sense of the Bible as a collection of many books

Symbol

- The symbol of this year is the Bible. It is suggested that the Bible be given a place of prominence in a prayer centre. If possible, a candle or other light may be used to signify the holiness of the Bible for the Christian community. The Bible should always be read with great reverence and with expressive voice. It should be given special reverence when one reads from the Gospels.

Exploration and Reflection

- Exploring the Lectionary and connecting the readings with passages in the Gospels
- Discovering the Gospels in the Bible
- Reflecting on the central content of the Gospels: Jesus of Nazareth as the Messiah/Christ
- Discovering the different writers of the Gospels and the addressees: the different Churches of the first century
- Exploring passages of the three Synoptic Gospels about the same event and discussing differences in the language and meaning
- Discovering the process from oral tradition to the written text of the Gospel
- Discussing in small groups why the Gospels are “good news”
- Discovering what was the main content of the preaching of Jesus: the kingdom of God

Witnesses

- The Christian community in its worship, the different writers of the Bible

Response and Participation

- Reading texts in different genres to grasp the shift of meaning that occurs
- Providing a response of the youth to the readings from the Gospels
- Undertaking a Bible search to discover the Gospels and their differences
- Responding to the Gospels as “good news”
- Participating in imagining the process from Jesus of Nazareth to the written Gospels
- Imagining being a Church to whom one of the Gospels is written
- Realizing why the disciples wanted a written Gospel or memory of Jesus

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book
- Celebrating the liturgical seasons by rituals and Scripture readings

Aboriginal Connection

- St. Kateri Tekakwitha

Remember and Memorization (GDC n. 154)

- The Gospels are the “Good news of Jesus Christ, the Son of God” (Mark 1:1)
- There are four Gospels in the Bible. They are known as the Gospel according to Matthew; the Gospel according to Mark; the Gospel according to Luke; and the Gospel according to John.
- For Christians, the Gospels have a special importance, for they contain the witness and teaching of Jesus Christ

EXPECTATIONS
THE CHRISTIAN SCRIPTURES:
THE LITURGICAL SEASON OF ORDINARY TIME BETWEEN CHRISTMAS AND LENT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	The names of the four Gospels Jesus is the primary content of the Gospels The stages of the formation of the Gospels The meaning of the word <i>Gospel</i> Jesus reveals the kingdom of God	Find the four Gospels in the Scripture Discover how Jesus is the primary content of the Gospels Recreate the three stages of the formation of the Gospels	Desires to know about the person of Jesus in the Gospels Is interested in discovering the different narratives of Jesus in the four Gospels
Liturgical Formation	The Gospel is the centre of the proclamation of Jesus and God in liturgy	Link the Lectionary and the Gospels found in the Bible Note the difference between the proclamation of the Gospel and the other readings in the liturgy	Listens to and is interested in the meaning of the Gospel account in the Sunday liturgy
Moral Formation	The moral impact of the Gospel on daily life Jesus is the teacher of moral life	Articulate how the Gospel is the announcement of Christ and calls forth moral life in response Apply the proclamation of the Gospel to daily living	Is interested in knowing how the Gospel relates to life
Teaching to Pray	How the Gospels lead to true worship of God The proclamation of the Gospel in the liturgy is part of the worship of God	Connect the proclamation of the Gospel with prayer	Sees in the Gospel the source of prayer
Education for Community Life	The Gospel is at the heart of the formation of the Christian community The Gospels were addressed to different communities How the Gospel forms a Christian community	Find the different communities to whom the Gospels were addressed	Is drawn to the liturgy of the Church to hear the Word of God
Missionary Initiation	The Gospel as being about Jesus, the Son of God	Identify how the Gospel is at the centre of missionary proclamation	Turns to the Gospel to find guidance in life

THE CHRISTIAN SCRIPTURES: THE LITURGICAL SEASONS OF LENT AND EASTER

CATECHETICAL FOCUS

Aim: To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures in the Gospels and the Old Testament by:

The Gospels

- Exploring the narrative of Jesus in the Gospel of Luke in the Lectionary
- Recognizing how in Luke's narrative of God's covenant with Israel it reaches its fulfilment in Jesus
- Exploring the Scriptural writings of Luke:
 - 1) Chapters 1–2: Infancy narratives
 - 2) Chapters 3–9: Jesus in Galilee
 - 3) Chapters 10–19:11: Jesus on the way to Jerusalem
 - 4) Chapters 19:28–23: Jesus in Jerusalem, teaching, Last Supper, Passion and death
 - 5) Chapter 24: The empty tomb and appearances of Jesus
 - 6) The Acts of the Apostles: The beginnings of the Church

The Old Testament

- Exploring the history of salvation as reflected in the Old Testament
- Exploring the Lectionary for the readings from the Old Testament

Old Testament

- Torah / the Law / Pentateuch / Five Books
- Prophets
- Writings
- Exploring Genesis and Exodus
- Creation narrative / flood
- Abraham / Isaac / Jacob
- Moses and Exodus
- Praying with Israel and Church (Psalms)

THE GOSPEL MESSAGE

Sacred Scripture

- The Gospel according to Luke
- Luke 1 and 2: The annunciation and birth of Jesus
- Luke 3–9: The ministry in Galilee
- Luke 10–19:11: Jesus goes up to Jerusalem
- Luke 19:28–23: The teaching of Jesus in Jerusalem, the Last Supper, the Passion and death of Jesus
- Luke 24: The empty tomb, the appearances of Jesus and ascension
- Acts 1:1-2: "... I wrote about all that Jesus did and taught from the beginning..."
- Acts 1:14-42: Peter's proclamation; first beginnings of the Church
- Genesis 1:1–3:6: The creation account and the fall
- Genesis 6:1–9:28: The narrative of Noah and the flood
- Genesis 12–18:15: The covenant with Abraham
- Genesis 21:1–22:19: The birth of Isaac and the binding of Isaac
- Genesis 25:19–33:18: The birth of Esau and Jacob / the blessing of Jacob
- Exodus: The narrative of Moses and God's covenant with Israel, the sojourn through the desert and the entry into the Promised Land
- Selected Psalms

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Four, n. 1961, “God... chose Israel for himself to be his people...” (Compendium n. 418)
- CCC Part Four, n. 1962, The moral precepts of the Old Law are summed up in the Ten Commandments given to Moses. (Compendium n. 418)
- CCC Part One, n. 289, “Among all the Scriptural texts about Creation, the first three chapters of Genesis occupy a unique place.” (Compendium n. 51)
- CCC Part One, n. 280, “Creation is the foundation of God’s saving plan... It is the history of salvation which culminates in Christ.” (Compendium n. 51)
- CCC Part One, n. 762, The Church began in the call of and promise to Abraham. (Compendium n. 149)
- CCC Part One, n. 144–146, Abraham is the model of... obedience offered us by Sacred Scripture. (Compendium n. 26)
- CCC Part Four, n. 2570–2572, “Abraham is a model of prayer... He continues to believe in the fidelity of God even in times of trial... [and] dared to intercede for sinners...” (Compendium n. 536)
- CCC Part Three, n. 2056f, The Decalogue is handed on to us in Scripture and fully revealed in the New Covenant in Jesus Christ. (Compendium n. 436)

Other Church Documents

- Vatican II, *Dei Verbum*, Dogmatic Constitution on Divine Revelation. (November 18, 1965)

CATECHETICAL APPROACH

Experience

- Experiences of reading a Gospel, of proclamation of the Word
- Experiences of hearing narratives about Jesus from the Gospel of Luke

Symbol

- The symbol of this year is the Bible. It is suggested that the Bible be given a place of prominence in a prayer centre. If possible, a candle or other light may be used to signify the holiness of the Bible for the Christian community. The Bible should always be read with great reverence and with expressive voice. It should be given special reverence when one reads from the Gospels.

Exploration and Reflection

- Exploring the Lectionary and connecting the readings with passages in the Gospel of Luke
- Exploring the beginning, middle (climax) and ending of the Gospel of Luke
- Exploring birth narratives and comparing John the Baptist and Jesus
- Exploring how Jesus began his ministry
- In a small-group study, discovering the main activities of Jesus and the reason why he receives opposition
- Discovering who Jesus is according to Luke’s account
- Learning for whom Luke wrote his account of Jesus
- Following the route of Jesus from Galilee to Jerusalem on a map
- Getting to know the city of Jerusalem
- Exploring the events that led up to the death of Jesus
- Unwrapping the narrative of the two disciples on the way to Emmaus (Luke 24:13-35)
- Exploring the Lectionary and its use of the Old Testament
- Making an exploratory journey through the Old Testament, identifying the books and the major divisions, time of writing
- Delineating the major events of Jewish history (creating an historical time-line)
- Exploring some central texts of the Law / Torah (Pentateuch), introducing youths to the creation

accounts, the narrative of the Patriarchs and Matriarchs, the narrative of Moses and the Exodus

Witnesses

- The different writers of the Bible, Noah, Abraham and Sarah, Isaac, Rebecca, Jacob, Leah, Rachel, Moses and the Israelites, the Christian community in its worship

Response and Participation

- Reading texts in different genres to grasp the shift of meaning that occurs
- Following the narrative of Jesus in the Gospel of Luke
- Undertaking a text study of the Gospel of Luke to find different images of Jesus
- Responding to the Gospel of Luke as “good news”
- Participating in imagination: the proclamation of Jesus and the response of the disciples and people
- Imagining being a Church to whom the Gospel of Luke is written
- Following the narrative of conversion of the two disciples on the way to Emmaus
- Comparing the narrative of creation with images of the universe (Hubble telescope) and Big Bang hypothesis
- Entering into the Abraham covenant narrative: retaining hope despite obstacles
- Exploring the Name of God
- Exploring the challenge of Moses

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book
- Celebrating the liturgical seasons by rituals and Scripture readings
- Making use of the Psalms in celebrations and prayers; entering into the refrain as a participation in the Church community at worship

Remember and Memorization (GDC n. 154)

- For Christians the Gospels have a special importance, for they contain the witness and teaching of Jesus Christ
- The Old Testament consists of three parts: the Five Books of Moses (Torah / the Law), the Prophets, and the Writings
- The difference between the two narratives of creation in the book of Genesis
- The basic outline of the narrative of the Patriarchs and Matriarchs of Israel
- The basic outline of the narrative of Moses and the granting of the Ten Commandments (review knowledge of Ten Commandments of previous year)

EXPECTATIONS
THE CHRISTIAN SCRIPTURES:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	The outline of the narrative of Jesus according to Luke/Acts The three parts of the Old Testament The outline of the narrative of Abraham and Moses The biblical narratives of Abraham and Moses	Discover the main outline of the Gospel of Luke Find the major divisions of the Old Testament	Desires to know the image of Jesus in Luke's Gospel Is interested in discovering the different narratives of Jesus in Luke's Gospel Reads with interest the narratives of Abraham and Sarah and of Moses
Liturgical Formation	The Gospel of Luke is proclaimed in the liturgy every three years The outline of the narrative of the Passion of Jesus Christ according to Luke during Holy Week The outline of the narrative of the Resurrection of Jesus according to Luke during Easter season	Connect the accounts in the Lectionary with the biblical accounts Link the accounts of the Passion, death and Resurrection of Jesus with liturgical celebrations of Holy Week and Easter	Listens to and is interested in the meaning of the Gospel account and the connection with the Old Testament text
Moral Formation	Some aspects of the moral teaching of Jesus in the Sermon on the Beatitudes (Luke) The Ten Commandments	Make a connection between the biblical account of Luke's Sermon in the Plain with moral life Make applications of the Ten Commandments to moral life/ understand types of sin	Is interested in knowing how the Gospel of Luke relates to life Sees the Law of Moses as part of one's relationship to God
Teaching to Pray	The prayer life of Jesus according to Luke The role of the Psalms in Christian prayer	Find in Luke's Gospel the mention of prayer Connect the Book of Psalms with the Responsorial Psalm in the Mass	Sees in the Gospel the source of prayer

EXPECTATIONS
THE CHRISTIAN SCRIPTURES:
THE LITURGICAL SEASONS OF LENT AND EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	The Gospel of Luke and the Old Testament are books of the Christian community; while the Old Testament is shared by the Jewish tradition	Articulate how the Gospel and the Old Testament formed the people of God	Is drawn to the liturgy of the Church to hear the Word of God
Missionary Initiation	The Gospel of Luke as the promise of the fulfilment of God's covenant to the nations Abraham's covenant was to make him the light of many nations The Gospel of Luke as being about Jesus, the Son of God That the Scriptures are for all nations	Articulate the relationship of the Scriptures to all nations	Turns to the Scripture to find guidance in life

THE CHRISTIAN SCRIPTURES: THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

CATECHETICAL FOCUS

Aim: To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures in the Letters of Paul by:

The Life and Letters of St. Paul

- Exploring the narrative of Paul and his conversion to Jesus Christ
- Discovering the Letters of Paul in the Lectionary
- Exploring the genre of letters
- Exploring the narrative of Paul and his conversion to Jesus Christ
- Exploring the Letter to the Philippians; the personal witness and mission of Paul

THE GOSPEL MESSAGE

Sacred Scripture

- Acts 9:1-31; 22:6-21; 26:4-23: The three accounts of the conversion of Saul /Paul
- Letters of Paul, Peter, James, Jude and John
- Letter to the Philippians

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 442, “And in the synagogues immediately [Paul] proclaimed Jesus saying, ‘He is the Son of God.’” (Compendium n. 83)
- CCC Part One, n. 616, Christ “freely offered his life... with the full obedience of his love unto death.” (Compendium n. 122)
- CCC Part Four, n. 2666, Jesus is the Risen One... the Son of God who loved him and who gave himself up for him.”
- CCC Part Three, n. 1227, Through Baptism we enter into communion with Christ’s death, are buried with him and rise with him. (Compendium n. 255)
- CCC Part One, n. 683, “God has sent the Holy Spirit... into our hearts, crying Abba, Father.” (Compendium n. 136)
- CCC Part Four, n. 2848, “If we live by the Spirit, let us also walk by the Spirit.” (Compendium n. 596)

CATECHETICAL APPROACH

Experience

- The experience of writing and receiving letters; the experience of the difference between a letter and an e-mail, text message or video

Symbol

- The symbol of this year is the Bible. It is suggested that the Bible be given a place of prominence in a prayer centre. If possible, a candle or other light may be used to signify the holiness of the Bible for the Christian community. The Bible should always be read with great reverence and with expressive voice. It should be given special reverence when one reads from the Gospels.

Exploration and Reflection

- Exploring the different Letters and their writers in the Bible
- Exploring the genre of letters
- Discovering and reflecting on the life and message of Paul
- Doing a web search of the three missionary journeys of Paul
- Finding the current names of the places of Paul’s journeys and of his letters

- Becoming aware of the meaning of “mission to gentiles”
- Exploring the structure and message of the Letter to the Philippians
- Doing research on Paul’s understanding of Baptism
- Reflecting on Paul’s understanding of the law of love

Witnesses

- The Christian community in its worship, different writers of the Letters in the Bible, different communities who received the Letters of Paul

Response and Participation

- Reading parts of the New Testament Letters
- Responding to the different themes in the Letter to the Philippians
- Imagining being the Church in Philippi to whom Paul’s letter is addressed
- Following the narrative of conversion of Saul in Damascus in the Acts of the Apostles and in the Letter to the Philippians
- Detailing the trade of tent maker

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book
- Creating a celebration around Paul’s faith in the love of God
- Celebrating the liturgical seasons by rituals and Scripture readings

Aboriginal Connections

- Accompany the reading of the Bible with a Sweetgrass Ceremony or purification ceremony

Remember and Memorization (GDC n. 154)

- Saul was converted on the road to Damascus
- Paul is remembered for the Letters to the Thessalonians, Romans, Corinthians, Galatians, Philippians, Colossians and Ephesians
- Paul is known as the apostle to the gentiles
- Paul died in Rome as a martyr in the year 64; he remains with us in his writings

EXPECTATIONS
THE CHRISTIAN SCRIPTURES:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The names of the writers of the Letters in the Bible</p> <p>The nature of letters</p> <p>The basic outline of the narrative and message of Paul</p> <p>Paul's unique mission to the gentiles and his conflict with the apostles James and Peter</p> <p>The basic structure and message of Paul's Letter to the Philippians</p> <p>The significance of the Letters of Paul for Christianity</p> <p>Significance of grace</p>	<p>Find the Letters of Paul in the Scriptures</p> <p>Identify Paul's contribution to our understanding of grace and a correct relationship with God</p>	<p>Desires to know the narrative of Paul and his contribution to the early history of the Church</p> <p>Is eager to understand the message of Paul</p>
Liturgical Formation	<p>The role of the Letters of Paul in the liturgy</p> <p>Paul's understanding of Baptism as a dying and rising with Christ</p>	<p>Connect the readings of the Lectionary at the liturgy with the biblical Letters</p>	<p>Listens to and is interested in the meaning of the Letters of Paul</p>
Moral Formation	<p>Paul's understanding of the law of love</p> <p>Paul's understanding of the Spirit's mission in life of the believer</p>	<p>Draw out the repercussion of Paul's understanding of the law of love</p> <p>Study the law of love or the Spirit to help in the understanding of faith</p>	<p>Is interested in knowing how the Letters and message of Paul speak to life today</p>
Teaching to Pray	<p>Paul's understanding of the Spirit praying in the believer</p>	<p>Draw out the impact of Paul's teaching on the activity of the Spirit within the believer</p>	<p>Draws personal inspiration from Paul's teaching on the Spirit</p>
Education for Community Life	<p>That the Letters of Paul give a normative interpretation of Christian life</p>	<p>Articulate how the Letters of Paul shaped the Church</p>	<p>Is drawn to the liturgy of the Church to hear the Word of God</p>

**EXPECTATIONS
THE CHRISTIAN SCRIPTURES:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Missionary Initiation	<p>The Letters of Paul were part of the earliest missionary movement of the followers of Jesus</p> <p>The controversial and historical mission to the gentiles</p> <p>Paul's teaching on the revelation of God's love in the saving cross of Christ</p> <p>Paul's mission to non-Jews as an important moment in the early history of the followers of Jesus</p>	Identify the contribution of Paul's Letters to Christianity	<p>Turns to the Scripture to find guidance in life</p> <p>Appreciates the mission of Paul to non-Jews as a way of relating to other religions</p>

**FOURTH CYCLE:
THE HISTORY OF SALVATION
(THEME B [AGE 13])**

**THEME B:
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
(AGE 13)**

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: The Creed in the life of the Church

This catechesis unfolds the summary of the history of salvation in the Creeds, as expressing the Church's lived faith in the Father, Son and Holy Spirit, into which faith the young people were baptized. The youth will be invited to embrace with joy and gratitude the mighty deeds of God: the Father in the magnificence of creation; Jesus Christ, God's Son, in the work of salvation; the Holy Spirit of God, the Lord and giver of life, who gathers and forms the Church as one, holy, catholic and apostolic; and brings to fulfilment Christ's work of forgiveness, Resurrection and fullness of life.

Students will be invited to contemplate the love experienced between the Father, Son and Holy Spirit and how we are called to participate in this love in both a vertical way with God and horizontally with our loved ones.

PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED INTRODUCTION

CATECHETICAL FOCUS

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church in five units:

- (1) I believe
- (2) I believe in God, the Father almighty
- (3) I believe in Jesus Christ
- (4) I believe in the Holy Spirit
- (5) I believe the holy catholic Church, the communion of saints, the forgiveness of sins, the Resurrection of the body and life everlasting

UNIT ONE

Introductory Focus

To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church in the unit *I believe* by:

- Exploring commitments and promises
- Learning the history of creeds in the Church
- Appreciating the role of creeds in the liturgical life of the Church
- Celebrating our attachment to the narrative of God
- Deepening the understanding of the meaning of “I believe”
- Acknowledging the one God as Father, Son and Holy Spirit

THE GOSPEL MESSAGE

Sacred Scripture

Introductory Focus

- 2 Corinthians 1:20-22: We make our Amen through Christ
- Book of Genesis: Genesis 12:1–22:19: The narrative of the faith of Abraham and Sarah
- Hebrews 11:8-22: A New Testament account of the faith of Abraham
- Deuteronomy 26:5: Israel’s Creed: “A wandering Aramean was my ancestor...”
- 1 Corinthians 15:3b-5: An example of an early Christian creed: “I handed on to you as of first importance what I in turn had received: that Christ died for our sins...”
- John 20:28: Thomas: “My Lord and my God!”
- Hebrews 11: Cloud of witnesses

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 185, “Whoever says ‘I believe’ says ‘I pledge myself to what we believe.’” (Compendium n. 33)
- CCC Part One, n. 186, “The symbols of faith are called... ‘professions of faith’ or ‘Creeds’... the Church from her very beginning has set forth... [Creeds] and handed on her own faith in a language which is normative and common to all the faithful.” (Compendium n. 33)
- CCC Part One, n. 192–195, 197, The most important symbols of the faith “are the Apostles’ Creed which is the ancient baptism symbol... and the [Nicene] Creed which stems from the first two ecumenical councils.” (Compendium n. 35)
- CCC Part One, n. 187, The first profession of faith is made during Baptism... given ‘in the name of the Father, and of the Son, and of the Holy Spirit.’” (Compendium n. 33)
- CCC Part One, n. 190, Creed consists of three parts. “The first part speaks of the first divine

Person and the wonderful work of creation; the next speaks of the second divine Person and the mystery of his redemption of men; the final part speaks of the third divine Person, the origin and source of our sanctification.” (Compendium n. 34)

- CCC Part One, n. 232, “Christians are baptized ‘in the name of the Father and of the Son and of the Holy Spirit’... [Their] faith rests on the Trinity.” (Compendium n. 44)
- CCC Part Two, n. 1254, Baptism as the sacrament of faith: “Baptism is the source of... new life in Christ from which the entire Christian life springs forth.” (Compendium n. 259)
- CCC Part Three, n. 1692–1695, “...Through [the sacraments] the faithful receive the grace of Christ and the gifts of the Holy Spirit which give them the capability of living a new life as children of God in Christ whom they have received in faith.” (Compendium n. 357)
- CCC Part Four, n. 2564, Prayer as covenant. “Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts.” (Compendium n. 534)

CATECHETICAL APPROACH

Experience

- Experiences of “keeping one’s word”, promises, commitments. Experiences of reciting the Creed during Mass, of hearing people saying the Creed, a sense of the importance of history; a certain level of knowledge of Baptism and Confirmation and Eucharist (related to the experience of the youth)

Symbol

- The Creed is known as a symbol (meaning ‘sign’ or ‘collection’), that is, a ‘sign’ of the believer; educate to the Creed as symbol of faith handed on

Exploration and Reflection

- Entering into the biblical narrative of Abraham and Sarah as the ancestors of our faith
- Discovering ways in which one is true to a person
- Exploring the implications for the self of ‘keeping one’s word’
- Looking up the origins, variety and use of Creeds in the history of the Church
- Discovering where and how Creeds are used in the Catholic Church today
- Exploring where in the Church’s liturgy God is named as Father, Son and Holy Spirit
- Exploring One God in Father / Son / Holy Spirit
- Discovering the meaning of “I believe”

Witnesses

- The person who professes the Creed during Sunday Mass; the community / the Church who professes the Creed, all Christians who through the centuries professed the Creed: our predecessors in the faith

Response and Participation

- Dramatizing the narrative of Abraham and Sarah
- Reading narratives of witnesses
- Writing a description on the history of Creeds
- Participating in a Baptism and Sunday Mass to learn more about the place and role of the Creed in these rites

Aboriginal Connections

- Belonging / Ancestors / Elders

Prayer and Celebration

- Professing our faith during Sunday Mass
- Professing the Creed during a Baptism
- Celebrating the persons we trust in life
- Celebrating our pledge to God

EXPECTATIONS
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
INTRODUCTION

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	The history of the Creeds God is One in three persons The meaning of “I believe”	Recognize the power and importance of keeping one’s word Interpret the narrative of the faith of Abraham and Sarah	Is able to say with conviction, “I believe,” that is, “I pledge myself”
Liturgical Formation	Where the Creeds are used in the liturgy	Recite the Creed	Appreciates the role of the Creed in the liturgy
Moral Formation	The importance of commitments	Connect the narrative of faith with the notion of commitment	Can make commitments and keep his or her word
Teaching to Pray	The Creed as a profession of faith	Recognize the Creed as a profession of faith	Celebrates an attachment to the Trinitarian God
Education for Community Life	The Creed as a statement of identity of the Christian community	Grasp the Church as a community sharing a common ground expressed in the Creed	Professes the credal faith in the liturgy of the Church
Missionary Initiation	The Creed as foundational beliefs / commitments of the Church	Explain the Creed to others	Professes the credal faith openly

PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED I BELIEVE IN GOD THE FATHER ALMIGHTY

CATECHETICAL FOCUS

UNIT TWO

I believe in God, the Father almighty

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church in the unit *I believe in God, the Father almighty* by:

- Exploring the Name of God in the Scriptures
- Telling narratives of the all-holy God meeting people
- Hearing Jesus talk about God as Abba/Father (parables)
- Getting to know Abba/Father through Jesus
- Appreciating the prayer of Jesus as he addresses God as Abba
- Appreciating the holy Name of Abba/Father
- Recognizing that the Holy Spirit prays in us as we pray to Abba/Father
- Recognizing God (Father, Son, Holy Spirit) acting as one in creating the heavens and the earth
- Exploring the meaning of creation
- Understanding humans as creatures
- Celebrating the wonders of God's creation

THE GOSPEL MESSAGE

Sacred Scripture

I believe in God, the Father almighty

- Exodus 3:14: "I am who I am"
- Deuteronomy 6:4: "Hear, O Israel, the Lord our God is one Lord..." (Mark 12:29)
- Isaiah 6:1-8: The revelation of the glory of God to Isaiah in the temple
- Jeremiah 1:4-19: The call of Jeremiah
- Matthew 6:5-8: Prayer to the Father
- John 17: Prayer of Jesus to his Father
- Matthew 6:9: "Our Father..."
- Matthew 11:25-17: "No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."
- Romans 8:15-16: "When we cry 'Abba! Father!' it is that very Spirit bearing witness with our Spirit that we are children of God..."
- Romans 8:26: "For we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words."
- Genesis 1:1f: "In the beginning God created the heavens and the earth..."
- Luke 23:46: "... Father, into your hands I commend my spirit..."
- Romans 8:23: The Holy Spirit groaning for the liberation of creation

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 202, "Jesus himself affirms that God is 'the one Lord' whom you must love 'with all your heart, and with all your soul, and with all your mind, and with all your strength.'" (Compendium n. 37)
- CCC Part One, n. 203–221, "God revealed himself to his people by making his name known to them [through Moses]... 'I Am He who Is (YHWH)'" (Compendium n. 38)

- CCC Part One, n. 268–274, “God reveals himself as... the One ‘to whom nothing is impossible.’ His omnipotence is universal, mysterious and... [revealed] in the creation of the world out of nothing and humanity out of love; but above all... in the Incarnation and Resurrection of his Son...” (Compendium n. 50)
- CCC Part One, n. 279–289, “Creation... shows forth the almighty and wise love of God and it is the first step toward the covenant of the one God with his people. It is the beginning of the history of salvation which culminates in Christ.” (Compendium n. 51) [See also CCC Part One n. 290–301; Compendium n. 52–54]
- CCC Part One, n. 325–327, “The Church in her profession of faith proclaims that God is the Creator of everything, visible and invisible, of all spiritual and corporeal beings... and, in a special way, of man.” (Compendium n. 59)
- CCC Part One, n. 427, “In catechesis ‘Christ, the Incarnate Word and Son of God... is taught – everything else is taught with reference to him – and it is Christ alone who teaches – anyone else teaches to the extent that he is Christ’s spokesman, enabling Christ to teach with his lips.’” (Compendium n. 80)
- CCC Part One, n. 515, “The entire life of Jesus is revelation. What was visible in the earthly life of Jesus leads us to the invisible mystery of his divine sonship: “Whoever has seen me has seen the Father” (John 14:9).” (Compendium n. 101)
- CCC Part One, n. 541, “‘To carry out the will of the Father, Christ inaugurated the kingdom of heaven on earth.’ Now the Father’s will is ‘to raise up men to share in his own divine life’... by gathering men around his Son Jesus Christ. This gathering is the Church.” (Compendium n. 107)
- CCC Part One, n. 683–685, “By virtue of our Baptism... the Holy Spirit in the Church communicates to us, intimately and personally, the life that originates in the Father and is offered to us in the Son.” (Compendium n. 136)
- CCC Part Two, n. 1077–1083, “Through the liturgy the Father fills us with his blessings in the Word made flesh who died and rose for us and pours into our hearts the Holy Spirit.” (Compendium n. 221)
- CCC Part Three, n. 2083, “Jesus summed up man’s duties toward God in this saying: ‘You shall love the Lord with all your heart, and with all your soul, and with all your mind.’” (Compendium n. 442)

Other Church Documents

- St. Caesarius of Arles (Sermo 9, Exp. symb.): “The faith of all Christians rests on the Trinity.”

CATECHETICAL APPROACH

Experience

- Acknowledgement of the narratives of God’s appearance to Moses; a recollection of the parables of Jesus; the knowledge and appreciation of the earth and all that is in it as creation; the capacity for wonderment of the beauty and complexity of creation; a certain level of awareness of God and the name of God; an experience of parent(s) (related to the experience of the youth)

Symbol

- Creed as symbol; text as the symbol of our identity
- Presentation of the Creed

Exploration and Reflection

- Comparing the Apostles’ Creed and the Nicene Creed
- Interpreting the accounts of the encounter of God with Moses, Isaiah and Jeremiah
- Exploring the meaning of the Name of God
- Understanding the inability of language to name God fully
- Deepening the understanding of Jesus’ approach to God (parables)
- Seeing the Father and the Holy Spirit at work in Jesus
- Entering into the accounts of creation and seeing Trinity at work
- Opening the capability to see the earth as God’s creation

Witnesses

- Moses, Isaiah, St. Cecilia, St. Patrick (use of the shamrock)

Response and Participation

- Activities around the revelation narratives
- Cultivating reverence before the Name of God
- Celebrating the grandeur of God in the exploration of the universe (use of telescope or visit to planetarium)

Prayer and Celebration

- Praying and celebrating the Our Father
- Entering into the awe before God revealed in the Moses, Isaiah, Jeremiah narratives
- Jesus narratives
- Celebrating the wonders of God's creation
- Introducing the Eucharistic Prayer as Trinitarian
- Collect and Concluding Rites (Trinitarian dimension)

Aboriginal Connections

- Comparing the creation narratives of Genesis and the different Aboriginal narratives of creation

Remember and Memorization (*GDC* n. 154)

- "I believe in God, the Father almighty, Creator of heaven and earth" (Apostles' Creed)
- "I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible" (Nicene Creed)

EXPECTATIONS
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN GOD THE FATHER ALMIGHTY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The importance of the name of God in the Scriptures</p> <p>Jesus' way of speaking about God in parables</p> <p>The name of God given by Jesus</p> <p>The role of the Holy Spirit in the naming of God by believers</p> <p>The meaning of "almighty"</p> <p>Creation is the mission of the Father, Son and Holy Spirit</p> <p>The meaning of creation</p> <p>Humans are creatures</p>	<p>Understand the ways that the Scriptures reveal the Name of God</p> <p>Grasp the parables of Jesus as parables of the kingdom of God</p>	<p>Appreciates the way the Scriptures name God</p> <p>Appreciates the name Jesus gives to God</p> <p>Celebrates the wonders of God's creation</p>
Liturgical Formation	<p>The Gospels in the Sunday liturgy reveal the Father through the narrative of the events of the life of Jesus</p> <p>The Holy Spirit 'opens' the Scriptures for us</p>	<p>Grasp the way the Church's liturgy reveals the activity of God as Trinity</p>	<p>Addresses God as Father in the liturgy as Jesus did</p>
Moral Formation	<p>We live as God has made us</p> <p>God is One. There is no other</p>	<p>Grasp the connection of belief in God with moral living</p>	<p>Loves the Lord our God</p> <p>Has a deep sense of the holiness of God</p>
Teaching to Pray	<p>Prayer to the Father is through Jesus Christ in the power of the Holy Spirit</p>	<p>Grasp the importance of prayer to God</p>	<p>Prays the Our Father</p> <p>Celebrates the wonders of God's creation</p>
Education for Community Life	<p>The human community of life is an image of the communion of life of Father, Son and Holy Spirit</p>	<p>Be an agent of unity and fellowship</p>	<p>Creates bonds of unity</p>
Missionary Initiation	<p>The importance of witnessing to the unity and diversity of God</p>	<p>Perceive unity amid diversity</p>	<p>Witnesses to the Triune God of Christianity</p>

PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED I BELIEVE IN JESUS CHRIST

CATECHETICAL FOCUS

UNIT THREE

I believe in Jesus Christ

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church in the unit: *I believe in Jesus Christ* by entering into the mystery of his conception by the Holy Spirit and his birth from the Virgin Mary by:

- Entering into the season and liturgy of Advent
- Telling the narrative of Mary as the Mother of God
- Celebrating Christmas as the nativity of our Lord Jesus Christ
- Celebrating Epiphany in the narratives of the Wise Men

THE GOSPEL MESSAGE

Sacred Scripture (1)

- Luke 1:26-35: The annunciation account
- Galatians 4:4: “God sent his Son born of a woman.”
- John 1:14: “... and the Word became flesh.”
- Philippians 2:5-11: “He emptied himself taking the form of a servant...”
- Isaiah 60:1-6: “Arise and shine, for your light has come and the glory of the Lord is risen upon you...”
- Philippians 2: “Jesus is the only Son, our Lord.”
- Prologue to John

Sacred Tradition (1)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 524, “When the Church celebrates the liturgy of Advent each year, she makes present [the] ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour’s first coming, the faithful renew their ardent desire for his second coming.” (Compendium n. 102) [See also CCC Part Two, n. 1095, 1171; Compendium n. 223, 242]
- CCC Part One, n. 525, “At Christmas the glory of God is shown forth in the weakness of a baby.” (Compendium n. 103)
- CCC Part One, n. 430, In Jesus the whole history of salvation is fulfilled. (Compendium n. 81)
- CCC Part One, n. 461–462, “The Church calls the mystery of the wonderful union of the divine and human natures of the one divine Person of the Word [Jesus] the ‘Incarnation’. To bring about our salvation the Son of God was made flesh.” (Compendium n. 86)
- CCC Part One, n. 456–459, “For us men and for our salvation, the Son of God became incarnate... to reconcile us sinners with God, to have us learn of God’s infinite love, to be our model of holiness and to make us partakers of the divine nature.” (2 Peter 1:4) (Compendium n. 85)
- CCC Part One, n. 464–470; 479–481, “The Church confesses that Jesus Christ is true God and true man, with two natures, a divine nature and a human nature... united in the Person of the Word.” (Compendium n. 89)
- CCC Part Two, n. 1172, “In celebrating the annual cycle of the mystery of Christ, Holy Church honours the Blessed Mary, Mother of God with a special love. She is inseparably linked with the saving work of her son. (Compendium n. 242)
- CCC Part Four, n. 2673f, “Because of her singular cooperation with the action of the Holy Spirit, the Church loves to pray to Mary and with Mary, the perfect ‘pray-er’, and to ‘magnify’ and invoke the Lord with her.” (Compendium n. 562)

(2) His suffering under Pontius Pilate, his crucifixion, death, burial and descent into hell by:

- Entering into the season and liturgy of Lent
- Entering into the narrative of rejection and suffering of Jesus
- Introducing Pontius Pilate
- Appreciating the event of the Last Supper
- Exploring the symbol of the cross in Christian life
- Entering into the mystery of the death of Jesus as an event in God
- Entering into the celebration of Good Friday
- Becoming aware of the silence of God on Holy Saturday (Jesus in the tomb)
- Explaining the meaning of “he descended into hell”

Sacred Scripture (2)

- Mark 14:1–15:47: The Passion, death and burial of Jesus
- Galatians 2:19-20: The example of Paul: “I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.”
- Mark 15:34: “My God, my God, why have you forsaken me?”
- John 4:34: Jesus’ life as a self-gift to God: “My food is to do the will of him who sent me, and to accomplish his work.”

Sacred Tradition (2)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 1168, Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. (Compendium n. 242)
- CCC Part One, n. 574–575, “Some of the leaders of Israel accused Jesus of acting against the law, the temple in Jerusalem, and in particular against faith in the one God because he proclaimed himself to be the Son of God.” (Compendium n. 113) [See also CCC Part One, n. 571–573, Compendium n. 112]
- CCC Part One, n. 595–598, “Every single sinner, that is every human being, is really the cause and the instrument of the sufferings of the Redeemer; and the greater blame in this respect falls on those above all who are Christians and who the more often fall into sin or delight in their vices.” (Compendium n. 117)
- CCC Part One, n. 606–611, “The entire life of Christ was a free offering to the Father to carry out his plan of salvation... At the Last Supper... Jesus... instituted the Eucharist as the memorial of his sacrifice and instituted his apostles as priests of the new covenant.” (Compendium n. 119–120)
- CCC Part One, n. 624–628, “Christ underwent a real death and a true burial. However, the power of God preserved his body from corruption.” (Compendium n. 124)
- CCC Part One, n. 632–635, “With his soul united to his divine Person Jesus went down to the just in hell who were awaiting their Redeemer so they could enter at last into the vision of God.” (Compendium n. 125)
- CCC Part Two, n. 1067, “The Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation.” (Compendium n. 218)
- CCC Part Two, n. 1182, The altar of the New Covenant is the Lord’s Cross, from which the sacraments of the Paschal mystery flow. (Compendium n. 246)
- CCC Part Two, n. 1333–1344, “Jesus foretold [the Eucharist] in his teaching and he instituted it when he celebrated the Last Supper with his apostles in a Passover meal.” (Compendium n. 276)
- CCC Part Four, n. 2746–2749, “The prayer of the hour of Jesus... is called the priestly prayer of the Last Supper. Jesus, the High Priest of the New Covenant, addresses it to his Father when the hour of his sacrifice... is approaching.” (Compendium n. 577)

(3) Resurrection on the third day by:

- Entering into the season and liturgy of Easter
- Exploring the narratives of the Resurrection
- Researching the meaning of the “third day”
- Exploring the proclamation that Jesus is the Son of God
- Deepening the awareness of the link between Easter and forgiveness
- Understanding Easter as a sending of the Holy Spirit

Sacred Scripture (3)

- Mark 16:1-8: The narrative of the empty tomb
- John 20: The narrative of the “first day of the week”
- Philippians 2:5-11: Exaltation of Jesus in the Resurrection
- John 20:19-23: The appearance of Jesus as forgiveness of sin; Jesus sends the Holy Spirit

Sacred Tradition (3)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 639–644, “Along with the essential sign of the empty tomb, the Resurrection of Jesus is witnessed to by the women who first encountered Christ and proclaimed him to the apostles.” (Compendium n. 127)
- CCC Part One, n. 648, In “the Resurrection of Christ... the three Persons act together according to what is proper of them: the Father manifests his power; the Son ‘takes again’ the life which he freely offered (John 10:17), reuniting his soul and his body which the Spirit brings to life and glorifies.” (Compendium n. 130)
- CCC Part One, n. 653, “The truth of Jesus’ divinity is confirmed by his Resurrection.” (Compendium n. 131)
- CCC Part Two, n. 1067, “The liturgy is the celebration of the mystery of Christ and in particular his Paschal mystery.” (Compendium n. 218)
- CCC Part Two, n. 1168, 1169, 1363–1364, “The Eucharist is a memorial in the sense that it makes present and actual the sacrifice which Christ offered to the Father on the cross, once and for all on behalf of mankind.” (Compendium n. 242, 280)
- CCC Part Two, n. 1373, “Christ Jesus is present in many ways in his Church... most especially in the Eucharistic species.” (Compendium n. 282)
- CCC Part Four, n. 2838, “Forgive us our trespasses as we forgive those who trespass against us... By asking God the Father to pardon us, we acknowledge before him that we are sinners... Still our petition will be answered only if we for our part have forgiven first.” (Compendium n. 594)

(4) Ascension into heaven and being seated at the right hand of the Father by:

- Entering into the liturgical feast of the ascension
- Exploring the meaning of being “seated at the right hand of the Father”
- Understanding the proclamation that “Jesus is Lord”

Sacred Scripture (4)

- Luke 24:50-51/Acts 1:9: The ascension
- Philippians 2:5-11: Jesus Christ is Lord

Sacred Tradition (4)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 659, 663–664, “Christ ascended into heaven and was seated at the right hand of the Father.” (Compendium n. 132)
- CCC Part One, n. 446–451, Jesus “is Lord of the world and of history, the only One to whom we must... submit our... freedom.” (Compendium n. 84)

- CCC Part Three, n. 2014, “All the faithful are called to Christian holiness... brought about by intimate union with Christ and, in him, with the most Holy Trinity.” (Compendium n. 428)
- CCC Part Four, n. 2816–2820, “The Church prays for the coming of the Kingdom of God through Christ’s return in glory... [And] that [it] increase through people’s sanctification in the Spirit and... commitment to... justice and peace.” (Compendium n. 590)

(5) Jesus comes to judge the living and the dead by:

- Celebrating Jesus as Lord of history: the living and the dead
- Recognizing Jesus as the example and teacher for the good life
- Exploring the meaning of Jesus as judge

Sacred Scripture (5)

- Matthew 25:31–46: The judgment of the nations
- John 13:1–20: “I have set you an example that you also should do as I have done to you.”

Sacred Tradition (5)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 668–674, “... the glorified Christ mysteriously remains on earth where his kingdom is already present in seed and in its beginning in the Church. One day he will return in glory...” (Compendium n. 133)
- CCC Part One, n. 678–679, “Christ will judge with the power he has gained as the Redeemer of the world who came to bring salvation to all. The secrets of hearts will be brought to light as well as the conduct of each one toward God and... neighbour.” (Compendium n. 135)
- CCC Part Two, n. 1038, At the time of the Last Judgment, “Christ will come ‘in his glory... [and] gather all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left... And they will go away into eternal punishment, but the righteous into eternal life.’” (Compendium n. 214)

CATECHETICAL APPROACH

Experience

- An experience of the awesomeness of God, and the pre-existence of Jesus; the unique conception and birth of Christ; an understanding of the liturgy where Catholics celebrate the mystery of Christ’s participation in the Advent–Christmas and Lent–Easter celebration of the birth and death/Resurrection of Jesus; an understanding of the cross within Christian symbolism

Symbol

- Creed as symbol; text as the symbol of our identity

Exploration and Reflection

- Exploring the liturgical seasons of Advent–Christmas–Epiphany and Lent–Easter
- Exploring the accounts of the annunciation, birth, visit of Magi, the rejection and suffering of Jesus, the death and burial of Jesus, the Resurrection of Jesus, some of the appearance accounts of Jesus, the ascension, and the judgment of the nations
- Deepening the understanding of the cross as a symbol of love
- Entering into an understanding of “he descended into hell”
- Exploring the meaning of Jesus as the Son of God
- Entering into an understanding of “seated at the right hand of the Father”
- Deepening an understanding of Jesus as Lord and Judge
- Comparing the Apostles’ Creed and the Nicene Creed

Witnesses

- The Church in its liturgy, Mary, the four Marian dogmas, the disciples of Jesus, early doctors of the Church, saints connected to the Creed, martyrs who died for their belief – St. Cecilia

Response and Participation

- Celebrating the liturgical seasons of Advent–Christmas–Epiphany and Lent–Easter
- Participating in the Church’s life and liturgy
- Unpacking the Scriptural narratives through activities
- Reviewing videos and films about Jesus

Prayer and Celebration

- Participating in the Church’s prayer and liturgy
- Accompanying a young person in the Rite of Christian Initiation during Lent and Easter
- Three planned celebrations for the liturgical seasons (Advent–Christmas–Epiphany and Lent–Easter)
- Rite of Presentation of the Creed, and Presentation of the Lord’s Prayer
- Specific reference to the Eucharistic Prayer: “Make us one in Christ”

Aboriginal Connections

- St. Anne, respect for ancestors, Aboriginal belief in the Great Spirit

Remember and Memorization (GDC n. 154)

- “[I believe] in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit [and] born of the Virgin Mary. Learn the four Marian dogmas: Virgin birth, Mother of God, Assumption and Immaculate Conception
- [He] suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. (Apostles’ Creed)
- I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. (Nicene Creed)

EXPECTATIONS
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN JESUS CHRIST

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Jesus Christ is the Only Begotten Son of the Father and Our Lord born of the Virgin Mary</p> <p>The meaning of:</p> <ul style="list-style-type: none"> - His conception by the Holy Spirit - His birth from the Virgin Mary - His suffering under Pontius Pilate - His crucifixion, death, burial and descent into hell - His rising from the dead on the third day - His ascension into heaven - His return to judge the living and the dead <p>The Father and the Holy Spirit as active in the conception, life, death and Resurrection of Jesus</p>	<p>Enter into the liturgical seasons of Advent–Christmas–Epiphany and Lent–Easter</p> <p>Draw practical conclusions from the Jesus narratives of the Gospel that there is one Lord, Jesus Christ</p> <p>Sense the implication of confessing faith in Jesus Christ, Our Lord</p>	<p>Makes the commitment to Jesus Christ</p> <p>And to be his witness</p>
Liturgical Formation	<p>The liturgical celebrations of the mysteries of Christ’s birth, suffering, death, burial, Resurrection, ascension and final coming</p> <p>The central importance of the death and Resurrection of Jesus for the Church</p> <p>That in the liturgical seasons we celebrate the unfolding of Christ in the Creed</p>	<p>Help set up the celebrations of the liturgical seasons</p> <p>Make the connection between the scriptural accounts of the mysteries and the liturgy of the Church</p> <p>Rite of Presentation of the Creed</p> <p>Presentation of the Lord’s Prayer</p>	<p>Celebrates the mysteries of Christ’s birth, life, death and Resurrection in the liturgy</p> <p>Participates in the Sacred Triduum</p>
Moral Formation	<p>Jesus as judge of the living and the dead</p> <p>Jesus as the Lord of history</p> <p>Jesus as the example and teacher of the good life</p> <p>The gift of the Holy Spirit and forgiveness in the appearance narratives of Jesus and through Jesus to the Father</p>	<p>Recognize the power of God’s love manifested in Christ that calls for our love</p> <p>Understand the plan of God in the narrative of Jesus</p>	<p>Recognizes God’s love</p> <p>Responds in faith to the mysteries of Christ</p>

EXPECTATIONS
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN JESUS CHRIST

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	The importance of prayer to enter into the mysteries of Jesus Christ All prayer as directed through Jesus to the Father in the Holy Spirit	Make the connection of the mysteries of Christ and the prayer and liturgical life of the Church	Is open to the Holy Spirit praying within to deepen the relation with Jesus Christ and through Jesus to the Father
Education for Community Life	The mysteries of Jesus Christ form the core of the beliefs of the Church The celebrations of these mysteries of Christ in the Eucharist and the liturgical year	Make better connections between the Christian community and the mysteries of Christ	Participates fully in the mysteries of Christ as they are celebrated in the Christian community
Missionary Initiation	More deeply the mysteries of Christ as the foundation of Christian witness	Articulate the different mysteries of the birth, life, death and Resurrection of Jesus	In life is a witness of the relation to Christ in the Holy Spirit Is a witness in the world of the gift of love and justice coming from God in Jesus

PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED I BELIEVE IN THE HOLY SPIRIT

CATECHETICAL FOCUS

UNIT FOUR

I believe in the Holy Spirit

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church in the unit *I believe in the Holy Spirit* by:

- Exploring the images and symbols of the Holy Spirit
- Exploring the meaning of “the Holy Spirit of the Lord came upon...” (Old Testament prophets)
- Recognizing the activity of the Holy Spirit in the life of Jesus
- Getting to know the Holy Spirit as Gift
- Exploring how the Holy Spirit is the self-gift of God in human life through the seven Gifts of the Holy Spirit
- Appreciating the presence of the Holy Spirit who draws us into the Trinitarian life and animates our prayer
- Exploring the activity of the Holy Spirit in creation
- Celebrating God as love
- Exploring the work of the Holy Spirit in salvation history

THE GOSPEL MESSAGE

Sacred Scripture

- Numbers 24:1-14: The Holy Spirit of the Lord came upon...
- Isaiah 42:1: “I have put my Spirit upon him; he will bring forth justice to the nations...” (First Servant Song)
- Isaiah 11:1-5: “The Holy Spirit of the Lord shall rest on him...”: the seven gifts
- Acts 2:1-13: The coming of the Spirit upon the disciples
- Luke 3:21-23; 4:1; 4:14; 4:16-21: Jesus acts in the power of the Holy Spirit
- John 16:4-15: The Holy Spirit will guide us into all the truth about Jesus
- Romans 8: The Holy Spirit as acting within humans
- Galatians 5:22: “The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.”
- 1 John 4:16: “God is love”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 689–690, “The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God. Consubstantial with the Father and the Son, the Spirit is inseparable from them...” (Compendium n. 137)
- CCC Part One, n. 691–701, “The ‘Holy Spirit’ is the proper name of the third Person of the Most Holy Trinity. Jesus also called him the Paraclete... and the Spirit of Truth.” (Compendium n. 138)
- CCC Part One, n. 717–730, 743, “From the beginning to the end of time, whenever God sends his Son, he always sends his Spirit: their mission is conjoined and inseparable.” (Compendium n. 141–143)
- CCC Part One, n. 768, 798–801, “The Holy Spirit resides in the... Church, in her Head and in her members... [building it] up in charity by the Word of God, the sacraments, the virtues and the charisms; [that is] special gifts of the Spirit bestowed on individuals for the good of others, the needs of the world and... the building up of the Church.” The gifts of the Holy Spirit. (Compendium n. 150; 159–160)

- CCC Part One, n. 218–221, God in himself “is love” (1 John 4:8; 16), who gives himself completely and gratuitously... By sending his Son and the Holy Spirit, God reveals that he himself is an eternal exchange of love. (Compendium n. 42)
- CCC Part Two, n. 1091, “When [in the liturgy] the Spirit encounters in us the response of faith which he has aroused in us, he brings about genuine co-operation. Through it the liturgy becomes the common work of the Holy Spirit and the Church.” (Compendium n. 223)
- CCC Part Three, n. 1830f, “The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit. The gifts and the fruits of the Holy Spirit.”
- CCC Part Three, n. 2003, “Grace is... the gift of the Spirit [and] the gifts that the Spirit grants us to... enable us to collaborate in the salvation of others and in the growth of the Body of Christ.” (Compendium n. 424)
- CCC Part Four, n. 2670, “Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Prayer in the power of the Holy Spirit.” (Compendium n. 561)

Other Church Documents

- The Sequence of Pentecost: *Veni Sancte Spiritus*: Images of the Holy Spirit.

CATECHETICAL APPROACH

Experience

- An awareness of the action of the Holy Spirit in Confirmation; a knowledge of the narrative of Pentecost connecting the Holy Spirit with tongues of fire and wind; the experience of the gift (related to the experience of the youth)

Symbol

- Creed as symbol; text as the symbol of our identity

Exploration and Reflection

- Exploring the Sequence of Pentecost for the images of the Holy Spirit
- Examining the images of God’s Holy Spirit in the Old Testament and New Testament
- Researching the prophet’s vocation in Israel
- Reflecting on the activity of the Holy Spirit in the life of Jesus as recorded in Luke’s Gospel
- Recognizing the Holy Spirit in our prayer and in the difficulties of life (Holy Spirit groaning in us)
- Reflecting on the Holy Spirit as Gift: exploring the experience of the gift
- Exploring the Holy Spirit within through the gifts of the Holy Spirit
- Recognizing the fruits of the Holy Spirit in the lives of people who are filled with the Holy Spirit
- Exploring the meaning of “God is love”

Witnesses

- The Christian community in its liturgy and prayer, the prophets

Response and Participation

- Appreciating the Gift which is the Holy Spirit
- Celebrating the Holy Spirit’s activity in the Church
- Celebrating God as love

Prayer and Celebration

- Celebrating the gift of God’s Holy Spirit
- Praying the Creed
- *Veni, Creator Spiritus* (*Catholic Book of Worship III*, n. 418)

- Prayer at Confirmation, for the laying on of hands (for the imposition of the Holy Spirit and the conferral of the gifts of the Holy Spirit)
- The Sequence of Pentecost (Pentecost Sunday)

Aboriginal Connections

- Entering into an understanding of the Aboriginal Great Spirit, who breathed the Holy Spirit

Remember and Memorization (GDC n. 154)

- “I believe in the Holy Spirit” (Apostles’ Creed)
- “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.” (Nicene Creed)

EXPECTATIONS
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN THE HOLY SPIRIT

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The different images of the Holy Spirit</p> <p>The Holy Spirit spoke through the prophets</p> <p>The activity of the Holy Spirit in the ministry of Jesus</p> <p>The Holy Spirit is the self-gift of God</p> <p>The seven gifts of the Holy Spirit</p> <p>The fruits of the Holy Spirit</p> <p>The presence of the Holy Spirit in creation</p>	<p>Participate in the activities that manifest the Holy Spirit</p> <p>Recognize the activity of the Holy Spirit in the lives of the prophets</p> <p>Identify in the Gospel of Luke the Holy Spirit's presence in the ministry of Jesus</p> <p>Locate the Scripture texts where the gifts and the fruits of the Holy Spirit are found</p>	<p>Is open to the Holy Spirit to reveal the mystery of Christ in him or her</p> <p>Celebrates the presence of the Holy Spirit in creation</p>
Liturgical Formation	<p>The narrative of Pentecost as the sending forth of the Church</p>	<p>Connect the activity of the Holy Spirit in the feast of Pentecost</p> <p>Recognize the images of the Holy Spirit in the Sequence of Pentecost</p> <p>Recognize the Holy Spirit's activity in the sacraments</p>	<p>Prays the Sequence of Pentecost</p>
Moral Formation	<p>The meaning of the fruits of the Holy Spirit</p> <p>God's gift of creation through the breath of the Holy Spirit</p>	<p>Connect the Holy Spirit with human activity in the gifts and fruits of the Holy Spirit</p> <p>Grasp the significance of the Holy Spirit's activity in creation for ecological justice</p>	<p>Displays in life the gifts of the Holy Spirit</p>
Teaching to Pray	<p>The Holy Spirit teaches us to pray</p> <p>The Holy Spirit prays within us</p>	<p>Engage in activities opening up the understanding of the Holy Spirit's activity within us and creation</p> <p>Prepare and participate in a number of celebrations</p>	<p>Prays in the power of the Holy Spirit</p>
Education for Community Life	<p>The gifts and the fruits of the Holy Spirit are there for others and build community</p> <p>The Holy Spirit's acts to create community (see next unit)</p>	<p>Recognize the gifts of the Holy Spirit as community builders</p>	<p>Lives the life of the Holy Spirit in the community</p>
Missionary Initiation	<p>The mission of prophets</p>	<p>Articulate the mission and calling of prophets</p>	<p>A witness of the fruits of the Holy Spirit</p>

PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED I BELIEVE IN THE HOLY CATHOLIC CHURCH

CATECHETICAL FOCUS

UNIT FIVE

God's gift of life

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church in the unit *God's gift of life* by entering into the gift of:

- (1) The holy catholic Church
- (2) The communion of saints
- (3) The forgiveness of sins
- (4) The Resurrection of the body
- (5) Life everlasting
- (6) Saying: "Amen"

(1) The holy catholic Church

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the gift of the Church by:

- Reflecting on the Church as God's people
- Exploring the mission of the Church in the world
- Examining Church as Body of Christ in the unity of the Holy Spirit
- Exploring the meaning of "one," "holy," "catholic" and "apostolic"
- Exploring how Eucharist makes the Church the Body of Christ
- Examining the connection between Eucharist and our communion in the Holy Spirit

THE GOSPEL MESSAGE

Sacred Scripture (1)

- 1 Peter 2:9: "You are a chosen race, a royal priesthood, a holy nation, God's own people."
- 1 Corinthians 12:27: "Now you are the Body of Christ..."

Sacred Tradition (1)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 787–795, "The risen Christ unites his faithful people to himself in an intimate way by means of the Holy Spirit... Those who believe in Christ... are united in Charity... [Forming] one body, the Church... Christ is the Head of the body. The Church lives from him, in him and for him." (Compendium n. 156–157)
- CCC Part One, n. 797–798, "The Church is called the temple of the Holy Spirit... because the Holy Spirit resides in the body which is the Church, her Head and her members. (Compendium n. 159)
- CCC Part One, n. 750, "To believe that the Church is 'holy' and 'catholic,' and that she is 'one' and 'apostolic'... is inseparable from belief in God, the Father, the Son and the Holy Spirit." The Church as one and holy.
- CCC Part One, n. 830–838, "The Church is 'catholic' (universal), insofar as Christ is present in her... She is sent out by Christ on a mission to the whole of the human race... All human beings in various ways belong to or are ordered to the Catholic unity of the people of God." (Compendium n. 166–168)
- CCC Part Two, n. 1324–1325, The Eucharist "is the source and summit of all Christian life... It contains the whole spiritual good of the Church." (Compendium n. 274)

- CCC Part Four, n. 2655, “In the sacramental liturgy of the Church, the mission of Christ and of the Holy Spirit proclaims, makes present and communicates the mystery of salvation, which is continued in the heart that prays.” (Compendium n. 558)

Other Church Documents

- Vatican II, *Lumen Gentium*, Paragraph 1: The Church as the sacrament of Christ and Holy Spirit. (November 21, 1964)
- Vatican II, *Lumen Gentium*, Chapter 2: Church as people of God (see also CCC Part One, n. 752, 771, 781, 898–900). Compendium n. 147, 151, 153, 188. (November 21, 1964)

(2) The communion of saints

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the gift:

- Understanding the Church as a communion of saints
- Exploring the meaning of communion
- Celebrating the communion with those who have died
- Remembering our ancestors and the saints
- Understanding ecclesial communion / unity

Sacred Scripture (2)

- Acts 2:41-47: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.”
- Romans 14:7-9: “We do not live to ourselves, and we do not die to ourselves. If we live we live to the Lord...”
- Revelation 7:9: “After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes, and peoples and languages...”

Sacred Tradition (2)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 946–948, “The term ‘communion of saints’... has two closely linked meanings: communion in holy things (sancta) and among holy persons (sancti).” (Compendium n. 194)
- CCC Part One, n. 954, “The three states of the Church... some... are pilgrims on this earth; others, having passed from this life, are undergoing purification and are helped also by our prayers. Others already enjoy the glory of God and intercede for us.” (Compendium n. 195)
- CCC Part One, n. 1027, “The mystery of blessed communion with God and all who are in Christ is beyond all understanding and description.” (Compendium n. 209)
- CCC Part One, n. 1032, “From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice.” (Compendium n. 211)
- CCC Part Four, n. 2636: “The intercession of Christians recognizes no boundaries: ‘for all men, for kings and for all who are in high positions’ for persecutors, for the salvation of those who reject the Gospel.” (Compendium n. 554)

(3) The forgiveness of sins

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the forgiveness of sins by:

- Exploring the gift of forgiveness
- Telling the narrative of the Resurrection as a narrative of forgiveness
- Understanding Baptism and Penance as sacraments of reconciliation

Sacred Scripture (3)

- John 20:19-23: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them.”
- John 21:15-19: “Do you love me?”

Sacred Tradition (3)

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Parts One and Two, n. 977; 1425–1428, “Christ instituted [the sacrament of Reconciliation] for the conversion of the baptized who have been separated from him by sin.” (Compendium n. 200, 297)
- CCC Part Two, n. 1846, “The Gospel is the revelation in Jesus Christ of God’s mercy to sinners.” (Compendium n. 391)
- CCC Part Four, n. 2838, “Forgive us our trespasses as we forgive those who trespass against us.’ By asking God the Father to pardon us, we acknowledge... we are sinners... and we proclaim his mercy.” (Compendium n. 594)

(4) The Resurrection of the body

Aim: To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Resurrection of the body:

- Exploring the meaning of “Resurrection of the body/flesh”
- Understanding Baptism as a dying and rising with Christ
- Exploring the meaning of Christian death

Sacred Scripture (4)

- Romans 8:11: “If the Holy Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies also through his Holy Spirit who dwells in you.”
- 1 Corinthians 15:13-14: “If there is no Resurrection of the dead...”
- 1 Corinthians 15:35-37: “Someone will ask, ‘How are the dead raised?’”

Sacred Tradition (4)

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 994, 997, “It is Jesus himself who will on the last day, raise up [body and soul] those who have believed in him... In death... the soul goes to meet God while awaiting its reunion with its glorified body.” (Compendium n. 205)
- CCC Part One, n. 999, “Christ is raised with his own body... [so too] ‘all of them [us] will rise again with their [our] own bodies...’ but Christ ‘will change our lowly body to be like his glorious body’, into a ‘spiritual body.’” (Compendium n. 205)
- CCC Part One, n. 1005–1013, “Dying in Christ Jesus means to die in the state of God’s grace without any mortal sin.” (Compendium n. 206)
- CCC Part Two, n. 1680, “All the sacraments... have as their goal the last Passover of the child of God, which through death leads him into the life of the Kingdom.” (Compendium n. 354)
- CCC Part Three, n. 1694, “Through [the sacraments] the faithful receive the grace of Christ and the gifts of the Holy Spirit which give them the capability of living a new life as children of God...” (Compendium n. 357)
- CCC Part Four, n. 2850, [When we pray the last petition of the Lord’s Prayer, “deliver us from all evil”; we pray] “in communion with the whole Church, for the deliverance of the whole human family... Our interdependence in the drama of sin and death is turned into solidarity in the Body of Christ.” (Compendium n. 597)

(5) Life everlasting

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in life everlasting by:

- Exploring the meaning of “everlasting life”
- Understanding “seeing God” or heaven
- Examining the doctrine of hell as the reality of eternal death
- Exploring the notion of Christ’s second coming

Sacred Scripture (5)

- Matthew 25:31-46: The judgment of the nations
- Revelations 21:1-6: A new heaven and a new earth

Sacred Tradition (5)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 1020, “When the Church for the last time speaks Christ’s words of pardon and absolution over the dying Christian, seals him for the last time with a strengthening anointing and gives him Christ in viaticum as nourishment for the journey, she speaks with gentle assurance...” (Compendium n. 207)
- CCC Part One, n. 1023–1029, “By heaven is meant the state of supreme and definitive happiness. Those who die in God’s grace... see God ‘face to face’... They live in communion... with the Most Blessed Trinity.” (Compendium n. 209)
- CCC Part One, n. 1042–1050, “After the final judgment the universe itself, freed from its bondage to decay, will share in the glory of Christ with the beginning of the ‘new heaven’ and a ‘new earth’” (Compendium n. 216)
- CCC Part One, n. 1053; 1056; 1057, “The principal suffering of hell is eternal separation from God in whom alone we can have the life and happiness for which we were created and for which we long.” (Compendium n. 212)
- CCC Part Two, n. 1685, “Funerals express the paschal character of Christian death in hope of the Resurrection” (Compendium n. 355)
- CCC Part Four, n. 2819, “The Church prays for the... coming of the Kingdom of God. This petition is the cry of the Spirit and of the Bride: “Come, Lord Jesus” (Revelation 22:20). (Compendium n. 590)

Other Church Documents (5)

- Benedict XVI, Post-synodal Apostolic Exhortation *Sacramentum Caritas*: The Eucharist as the Source and Summit of the Church’s Life and Mission. (Canadian Conference of Catholic Bishops, 2007).
- Saint John Paul II, *Novo Millennio Ineunte*. (February 6, 2001)

(6) Saying “Amen”

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is expressed in the “Amen” by:

- Exploring the meaning of “Amen”
- Summarizing the narrative of our salvation in the Creed

Sacred Scripture (6)

- Revelation 22:17-21: “The Holy Spirit and the bride say, “Come... Amen. Come, Lord Jesus, come.”

Sacred Tradition (6)

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1061–1065, The word “Amen”... expresses “our confident and total “yes” to what we professed in the Creed, entrusting ourselves completely to him who is the definitive “Amen” (Revelation 3:14). (Compendium n. 217)

CATECHETICAL APPROACH

Experience

- A certain level of understanding of Church, the communion of saints, the forgiveness of sins, the Resurrection of the body; a sense of community and communion; a practical knowledge of saintliness and catholicity, the Sacrament of Penance, heaven and last judgment

Symbol

- Creed as symbol; text as the symbol of our identity

Exploration and Reflection

- Expanding the understanding of the main articles of belief: the Church, the communion of saints, the forgiveness of sins, the Resurrection of the body and life everlasting
- Making the connection of these articles of faith with the gift of the Holy Spirit in the lives of the baptized
- Focusing on the four marks of the Church: one, holy, catholic and apostolic
- Exploring how the Eucharist makes the Church in the Holy Spirit
- Making the connection between forgiveness and the sending of the Holy Spirit by the Risen Christ
- Exploring further the understanding of bodily Resurrection
- Deepening the understanding of heaven, purgatory and hell

Witnesses

- The Church as God's people; the local Church as it gathers for Eucharist and other occasions; the reconciled Christian; the saints; those who have died, "gone before us marked by the sign of faith"

Response and Participation

- Through a variety of activities, entering into the main articles of belief of Unit Five
- Through activities, emphasizing that these articles of faith celebrate the gift of the Holy Spirit

Prayer and Celebration

- Two celebrations: one on the witness of saints, the other on the gift of forgiveness
- Eucharistic Prayer makes us one body, one spirit. The agent in unity which forms us into the Church

Aboriginal Connections

- Extended family in Aboriginal life / Holy Nation / People set apart / Notion of family in Aboriginal life, band, elders, ancestors after death

Remember and Memorization (GDC n. 154)

- "I believe in... the holy catholic Church, the communion of saints, the forgiveness of sins, the Resurrection of the body, and life everlasting." (Apostles' Creed)
- "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." (Nicene Creed)

EXPECTATIONS
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN THE HOLY CATHOLIC CHURCH

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The meaning of the gift of life of God's Holy Spirit as manifested in:</p> <ul style="list-style-type: none"> - The holiness and catholicity of the Church - The communion of saints/meaning of purgatory and need for prayers for the dead - The forgiveness of sins - The Resurrection of the body - Life everlasting <p>Examining the Church as Body of Christ in the unity of the Holy Spirit</p> <p>The Church as the people of God</p> <p>The mission of the Church in the world</p> <p>The meaning of Christian death</p>	<p>Identify the marks of the Church and see them as gifts of the Holy Spirit</p> <p>Understand the task of the Church in relation to the world</p> <p>Articulate the importance of these gifts of the Holy Spirit</p> <p>Enter into the activities to deepen the understanding of the gifts of the Holy Spirit</p>	<p>Lives the gift of life of God's Holy Spirit in the Church, the communion of saints, forgiveness, the promise of Resurrection and fullness of life</p> <p>Appreciates the manifestation of the gifts of the Holy Spirit in individuals, communities and history</p> <p>Appreciates the connection and fellowship between pilgrims on earth, souls in purgatory and souls in heaven</p>
Liturgical Formation	<p>Baptism, Confirmation and Eucharist as sacraments of Christian Initiation</p> <p>Penance as the Sacrament of Reconciliation and forgiveness which enables us to be a full member of the community again</p>	<p>Recognize the link between Easter and forgiveness</p>	<p>Participates in the Sacrament of Penance and is joyful when forgiven</p>
Moral Formation	<p>The meaning of forgiveness of sins</p> <p>Jesus is Lord of history</p> <p>The meaning of the last judgment</p>	<p>Articulate the process of forgiveness</p> <p>Retell and interpret the narrative of judgment of the nations (Matthew 25:31-46)</p>	<p>Understands the reality of sin as a breach of relationship</p> <p>Seeks reconciliation</p>

EXPECTATIONS
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN THE HOLY CATHOLIC CHURCH

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	The meaning of “Amen” The Creed	Prepare and participate in a number of celebrations of the theme	Fully enters into the prayer celebrations
Education for Community Life	The meaning of communion The communion of the living and the dead	Understand the importance of communion Appreciate the bond that continues to exist with those who have died	Is an active member of the Church Appreciates being part of a community that stretches beyond death
Missionary Initiation	Church as the gathering by God of the nations The meaning of witness The promise of life as gift of the Holy Spirit	Articulate the importance of witness to the gift of the Holy Spirit	Is a witness to the gifts the Holy Spirit has entrusted to humanity

**FOURTH CYCLE:
THE HISTORY OF SALVATION
(THEME C [AGE 14])**

**THEME C:
RECEIVING THE FAITH FROM AGE TO AGE
(AGE 14)**

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Unfolded in the history of the Church.

This catechesis invites the youth to strengthen their identity within the Christian narrative by becoming acquainted with the 2000-year history of the Church. The Church's history is the narrative of the followers of Jesus as they worked to carry out his mission – his mandate – to “proclaim the Good News to all creation” (Mark 16:16b). This narrative unfolds through four periods of history (Ancient Period; Medieval Period; Modern Period; Contemporary Period), each with its particular challenges for the disciples of Christ, recognizing how these continue to have effects on the Church today and on how we continue Jesus' mission. As Christians receive the faith “from age to age”, the challenge for each generation is to know how earlier generations received the faith, and what challenges, struggles and successes they experienced in handing on the mission. This will equip the youth to understand where we/they are coming from in our shared narrative, as well as how we/they are entrusted with an important task: to continue to share the faith “from age to age.”

RECEIVING THE FAITH FROM AGE TO AGE: INTRODUCTION

CATECHETICAL FOCUS

Aim: To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity unfolded in the history of the Church in five units:

- 1) Introduction
- 2) Ancient Period
- 3) Medieval Period
- 4) Modern Period
- 5) Contemporary Period

Introductory Focus

To enable young people to know, contemplate, celebrate and live the mystery of the Trinity unfolded in the history of the Church in the introductory unit by:

- Understanding the nature of history
- Appreciating the role of history in the development of Christian faith
- Recognizing the roots of Christianity in the Jewish tradition
- Understanding Jesus as the apex of human history
- Realizing Christian history unfolds within the history of humanity, in four periods

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 758–759, “The Church finds her origin and fulfilment in the eternal plan of God.” (Compendium n. 149)

Other Church Documents

- John XXIII, *Ad Petri Cathedram*: “There are quite a number of points the Catholic Church leaves to the discussion of the theologians, both in so far as these points are not absolutely certain, and also, as the famous English writer St. John Henry Cardinal Newman noted, in so far as controversies of this kind do not tear asunder the unity of the Church, but rather greatly help (by striking new light out of the friction of the various opinions) to a deeper and better understanding of the dogmas, and level and strengthen the path of the attainment of that unity. (Newman, *Difficulties of Anglicans*, vol. 1, lect. X, p. 261 ff.)” [as found in Colman J. Barry, *Readings in Church History*, vol. 3, p. 505] (29/06/1959)

RECEIVING THE FAITH FROM AGE TO AGE: INTRODUCTION

CATECHETICAL APPROACH

Experience

- Experiences of time as past, present and future, curiosity about the past, prayer, belonging to family and to the Church, social responsibility

Exploration and Reflection

- Examining a timeline of the key historical moments and people in the development of the Christian tradition
- Learning about the division of history into four key periods
- Reflecting on the dynamic nature of the Christian faith and its teaching
- Exploring the roots of Christian liturgy in the Scriptures
- Reflecting on the role of prayer and worship in the development of Christianity
- Exploring the influence of Christianity on human society
- Reflecting on the responsibility of all Christians to work for the common good
- Exploring what it means to be a Church dedicated to continuing the mission of Christ and his disciples

Witnesses

- Abraham, Sarah, Venerable Bede as a historian, family, parish community members

Response and Participation

- Eternal truth and the way it is formulated (Pope John XXIII)
- Linking the historical person of Jesus to key figures in the history of Christianity and to contemporary persons of faith and prominence
- Describing key features of the four identified periods in history (Ancient, Medieval, Modern and Contemporary)
- Examining the structure of the liturgy of the Mass in light of the narrative of the Last Supper
- Finding contemporary examples of the influence of Christianity on the structure and moral fibre of society
- Describing the origin, structure and purpose of Christianity – various forms of prayer
- Conducting research to identify Christian organizations that support and sometime shape the society in which they exist
- Researching the lives of historical and contemporary Christian missionaries throughout the world and in Canada

Prayer and Celebration

- Plan and participate in prayer celebrations that focus on the liturgical seasons of the Church
- Participate in the celebration of the Eucharist in their parish
- Use contemplative and personal prayer in their daily lives

Remember and Memorization (*GDC n. 154*)

- Christians are “in the world but not of the world”

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
INTRODUCTION**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	History as a continuum Christians are “in the world [a society] but not of the world” Jesus is at the origin of Christian faith Jesus’ historical family roots in Judaism and biblical prophecy concerning Jesus Christian history unfolds within the history of humanity in four periods Christian faith and teaching developed over time	Situate the historical Jesus in relation to Abraham and Sarah, Moses and Miriam, and people of the contemporary age (e.g. the Pope, the prime minister, a Hollywood celebrity) Name the four periods of history	Appreciates a sense of history and that we can learn from history Speaks of God’s plan unfolding in history
Liturgical Formation	There is a history to how we worship The importance of worship in the development of Christianity	Connect the Mass with the Lord’s Supper	Participates in the parish liturgy, mindful of its historical roots
Moral Formation	Christian teaching and witness have had an impact on the progress of moral formation in human history	Give an example of the positive influence of the Church in society (e.g. origins of hospitals, schools, care for elders)	Appreciates the Judeo- Christian roots of our common law
Teaching to Pray	The origin of our prayers in the Sacred Scripture and the Sacred Tradition The importance of varied forms of prayer in the historical development of Christianity	Recognize different forms of prayer (contemplative, communal, liturgical, personal)	Is aware that personal faith-history and journey begin with one’s Baptism
Education for Community Life	Christians take a responsible role in their society Catholics and other Christians pray and work for the common good	Identify how family or other parishioners are involved in society	Prays and works for the common good
Missionary Initiation	The mission that Jesus gave the disciples continues in the Church today	Name some famous missionaries who continued this work over time	Appreciates that the Church is still a missionary Church, even in Canada

RECEIVING THE FAITH FROM AGE TO AGE: ANCIENT PERIOD

CATECHETICAL FOCUS

The Ancient Period

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity unfolded in the Ancient Period of the Church, by:

- Understanding the development of the local and universal Church in the first century (East and West)
- Recognizing the development of a unique Christian identity (Ecclesiology) (Seeing the developing role of Pope and Bishop)
- Learning about the development of the canon of Scripture
- Knowing the development of the Christian Tradition
- Knowing the witness of early Christians, including the martyrs
- Understanding the contribution of early ecumenical councils to the development of doctrine (Christology, the Holy Spirit, Ecclesiology)

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 16:9-18: Peter's profession of faith and mandate
- Matthew 28:16-20: The mission to the world
- Acts 1:12-26: The Jerusalem Church
- Acts 2: Pentecost, first conversions and the early Christian community
- Acts 15: Controversy at Antioch and the council of Jerusalem
- Matthew 13:1-23: Parable of the Sower (spread of the Church and persecution)
- Acts 16: Paul in Athens

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 758–776, “The Church finds her origin and fulfilment in the eternal plan of God.” (Compendium n. 149)

Link to the Eastern Churches

- Though the Church has its origins in the East (Jerusalem, Antioch, Alexandria, etc.), Rome became important as the place where Peter and Paul worked and died.
- Eastern and Western traditions seen as expressions of the same faith, equally honoured in the first centuries, but some division occurs.

Other Church Documents

- Eusebius, *Ecclesiastical History*, II:22-25: Peter and Paul in Rome, c. 320.
- The letters of St. Ignatius of Antioch, ecclesiology and hierarchy, martyrdom, missionary outreach, a Father of the Church, c. 110.
- Justin Martyr, *Apology*: liturgy, “communion”, importance of “memoirs of the Apostles” as the Bible was formed, apologetics and a Father of the Church, c. 150.
- Irenaeus, *Adv. Haer.*, 3, iii, 2: priority of the Roman Church founded by Peter and Paul, c. 200.
- The Creed of Nicaea (Council of Nicaea) and the Nicene Creed (Constantinople I), c. 325–381.

- Eusebius, *Ecclesiastical History*, II:25 [excerpt regarding Peter and Paul in Rome]: “So it came about that [Nero], the first to be heralded as a conspicuous fighter against God, was led on to murder the apostles. It is recorded that in his reign Paul was beheaded in Rome itself, and that Peter likewise was crucified, and the record is confirmed by the fact that the cemeteries there are still called by the names of Peter and Paul, and equally so by a churchman named Gaius, who was living while Zephyrinus was Bishop of Rome.”
- Ignatius of Antioch, *Letter to the Ephesians*, 4 (circa AD 117): [This letter contains early theology on the unity of the Church expressed as “communion,” the three-fold hierarchy in the Church, and martyrdom. There follows an excerpt on the unity of the Church around the bishop: “Hence it is proper for you to act in agreement with the mind of the bishop; and this you do. Certain it is that your presbytery, which is a credit to its name, is a credit to God; for it harmonizes with the bishop as completely as the strings with a harp. This is why in the symphony of your concord and love the praises of Jesus Christ are sung. But you, the rank and file [i.e., the laity], should also form a choir, so that joining the symphony by your concord, and by your unity taking your key note from God, you may with one voice through Jesus Christ sing a song to the Father.” (Barry, vol. 1, p. 22)
- Justin Martyr, *Apology to the Emperor Antonius Pius*, n. 66. (c. AD 150)
- “We call this food the Eucharist, of which only he can partake who has acknowledged the truth of our teachings, who has been cleansed by Baptism for the remission of sins and for his regeneration, and who regulates his life upon the principles laid down by Christ... The Apostles in their memoirs, which are called Gospels, have handed down what Jesus ordered them to do...” (Barry, vol. 1, p. 35)

CATECHETICAL APPROACH

Experience

- Experiences of belonging to a group or Church, of leadership and guidance
- Experience of growing physically, spiritually and changing emotionally, intellectually and over time
- Experiences of reading and discussing passages from the Hebrew Scriptures and the New Testament
- The experience of contemplating the impact of history and geography on human understanding

Exploration and Reflection

- Exploring the historical development of the canon of Scripture
- Reflecting on the role of leadership (Pope, bishops) in the early Church as a sign of unity
- Examining the role of councils in the development of the early Church and their contributions to Church teaching
- Examining the contributions of key Christian figures of the time (see witnesses)
- Examining maps of Europe and Asia to track the spread of the early Church and the journeys of St. Paul

Witnesses

- St. Lydia, the dye-maker (early convert of Paul), St. Irenaeus of Lyons (Bishop and martyr), St. Polycarp of Smyrna (Bishop and martyr), St. Basil of Caesarea (teaching on the Holy Spirit), Sts. Agnes and Cecilia (martyrs, cf. Eucharistic Prayer I)

Response and Participation

- Creating a visual representation of the canonical books of the Bible
- Seeing the apostolic roots of the papacy in the first century
- Describing the doctrine and canons developed during various Church councils (canonical Scriptures, Nicene Creed)
- Retelling the narratives of saints/martyrs from the first centuries

Prayer and Celebration

- Reflecting on the Apostles’ and Nicene Creeds
- Praying to the Father, the Son and the Holy Spirit

Aboriginal Connection

- Baptism of Membertu, celebrated as the birth of Catholicism among Canadian First Nations

Remember and Memorization (*GDC n. 154*)

- The early Christians came to understand and formulated their belief about God in these statements:
 - I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible
 - I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father
 - 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
- The Church of which we are members today was founded by Christ on the apostles, and their mission has been carried on from age to age by their successors the bishops
- The Church is rooted in Eastern and Western traditions
- The witness of the early Christians, especially the martyrs, inspires us to be faithful to the mission of Jesus today
- The New Testament was developed in the first and second centuries (Petrine Office)

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
ANCIENT PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>There is a clear connection today with the Church established by Jesus on the apostles entrusted to their successors, the bishops</p> <p>The meaning of apostolic succession and the magisterium</p> <p>The communion of saints: how we are all connected</p> <p>That the Holy Spirit has guided the Church from the beginning and continues to do so</p> <p>The Ancient Period was a significant time for the articulation of fundamental Church doctrine. Tradition being articulated and handed down (Christology, ecclesiology, canon of Scripture)</p> <p>The Church “breathes with two lungs” (JP II); i.e., the Eastern and Western Churches are constitutive parts of the universal Church</p>	<p>Tell the narrative of a “key player” or “witness” from the early Church</p> <p>Point to some key places for the Church on a map (e.g. Jerusalem, Rome, Nicaea, Constantinople/ Istanbul)</p> <p>Connect developments at councils with early Church teachings on the Triune God (Apostles’ Creed, Bible)</p>	<p>Appreciates that the Church articulates its beliefs and defines its teachings through deliberative process and under the guidance of the Holy Spirit</p> <p>Appreciates the unchanging teaching of Jesus Christ and the ways those teachings are formed and taught from age to age</p>
Liturgical Formation	<p>That the early Christians continued the Lord’s Supper as the primary means of expressing “communion”</p>	<p>Connect the prayers of the liturgy with their sources; e.g. the Lord’s Prayer, the Nicene Creed</p>	<p>Appreciates the Eucharist as the sign of “communion”</p> <p>Values celebrating with the parish community at Sunday Eucharist</p>

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
ANCIENT PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	That the early Christian witnesses, including martyrs, can be an inspiration for moral living	Connect with the lives of those “who have gone before us with the sign of faith” (Eucharistic Prayer I)	Expresses gratitude for those who have passed on the faith
Teaching to Pray	Some of the prayers we use today come to us from the earliest generations of Christians	Recite the Apostles’ and Nicene creeds	Draws on the Church’s tradition of prayer Believes in the power of prayer
Education for Community Life	The universal Church is made up of the unity of local communities of believers with their bishops in union with the Bishop of Rome: understanding levels of communion	Describe roles and responsibilities of the bishop in relation to the diocese; the pastor to the parish; the laity to the world Name the Pope, the local (arch)bishop and pastor	Appreciates various dimensions of leadership in the Church Considers the possibility of a leadership role in the future
Missionary Initiation	The mission of Jesus continues to be the mission of the Church; i.e. to spread the Good News The Church continues to welcome new members The Church is in need of missionaries today to continue the mission of Jesus	Participate in family, school, parish and community outreach projects	Participates in the mission of the Church by witnessing to the faith

RECEIVING THE FAITH FROM AGE TO AGE: MIEVIAL PERIOD

CATECHETICAL FOCUS

Medieval Period

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity unfolded in the Medieval Period, by:

- Appreciating the growth of monasticism and religious orders in the East and West (Mendicant orders – Franciscans and Dominicans – and mystics)
- Exploring the emerging relationship between Church and state and the problems this sometimes created
- Appreciating the Church as a locus for cultural resurgence (e.g. universities, art, architecture, music, libraries)
- Appreciating doctrinal developments (faith and reason, sacramental economy)
- Exploring the encounter with Islam and its impact on Christianity
- Appreciating the alienation of East and West that unfolded over five centuries and over many issues

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 6:1-18: Prayer, fasting and almsgiving
- 1 John 5:1-5: Love
- Matthew 28:16-20: Baptism
- 1 Corinthians 11:23-27; John 13:1-15: Eucharist and Holy Orders

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1066–1073, “The liturgy is the celebration of the mystery of Christ and in particular his paschal mystery.” (Compendium n. 218)
- CCC Part Four, n. 2683–2684, “The saints are our models of prayer.” (Compendium n. 564)
- CCC Part Four, n. 2705–2724, Meditative and contemplative prayer are gifts of God that help us to surrender to his loving will. (Compendium n. 570–571)
- CCC Part Two, n. 1077–1112, The Father is the source and goal of the liturgy. He blesses us in the Word and pours into our hearts the Holy Spirit. (Compendium n. 221)
- CCC Part One, n. 156–159, Faith is the supernatural gift of God which helps us to understand his loving plan. (Compendium n. 28)

Link to the Eastern Churches

- Gifts of Eastern monasticism and liturgy.
- Healings of rifts between East and West because strong Eastern Churches’ traditions continue.

Other Church Documents

- Preface for Mass of Chrism (ministerial priesthood). (1969)
- Eucharistic Prayer IV. (1969)
- Benedict of Nursia, Rule of Benedict, “The Prologue.” (circa AD 529) [monasticism]
- Emperor Galerius, Edict of Toleration, AD 311 [Church and State – permitting Christianity as a religion].
- Gregory VII and Emperor Henry IV [on the investiture controversy – really a struggle for the freedom of the Church] – “The Deposition of Gregory VII by Henry IV” (AD 1076) and Gregory VII’s “First Deposition and Excommunication of Henry IV.” (AD 1076)
- Thomas Aquinas, *Summa Theologiae*, Ia, ques. 79, art. 13 [on conscience]. (1227–1274)

CATECHETICAL APPROACH

Experience

- Experiences of appreciating the need for learning, libraries, universities
- Experiences of the value of art and other aspects of culture
- Experiences of encountering people of other faiths
- Experiences of religion as part of our society

Exploration and Reflection

- Exploring the historical events that led to the rise of the monastic movement in the East and West
- Exploring the cause and effect of the tensions that existed between Church and state throughout the Medieval Period
- Examining the cultural resurgence that occurred under the guidance of the Church (universities, libraries, art, stained glass, iconography, architecture, including cathedrals like Chartres, churches like Ravenna, music)
- Seeing the development of the sacraments during the Medieval Period
- Exploring the political, cultural and theological issues that contributed to the division of Christianity in the Middle Ages between East and West
- Exploring the impact of the rise and spread of Islam on Christian churches in the Middle East, throughout Europe, and Africa
- Reflecting on the crusades as a response to the persecution of Christians in the Middle East and in the Mediterranean basin

Witnesses

- Pope Gregory the Great I (Church and temporal leader), Sts. Benedict and Scolastica of Nursia, St. Patrick, St. Columban (monasticism), Sts. Francis and Clare of Assisi, St. Dominic (Mendicant orders), St. Anselm, St. Albert the Great, St. Thomas Aquinas (Scholasticism), Pope Gregory VII (Church and state), Sts. John of the Cross and Teresa (of Jesus) of Avila (Mystics)

Response and Participation

- Researching the structure of monastic life and its contributions to prayer, the life of the clergy and missionary activity of the Church during medieval times
- Describing the distinct nature of the new non-monastic orders formed during this period (Franciscans, Dominicans)
- Identifying ways in which the Church, both laity and religious, participates in political life today
- Creating visual and auditory presentations of medieval architecture, art and music
- Creating a mini-biography of key persons who contributed to the development of the Church during the Middle Ages
- Using a cause-and-effect diagram to chart the events that led to the East/West Schism within Christianity
- Articulating a compassionate understanding of the failures of the Church to live according to its teachings during the experience of the crusades
- Framing an argument for the good that came out of the Church's encounter with Islam during the Middle Ages

Prayer and Celebration

- Discussing what it means to “pray always” inspired by the Fathers and undertaken in monasticism
- Using various forms of prayer as experienced during the Middle Ages, such as communal, meditative, the Jesus Prayer
- Celebrating the feast days of saints from the Middle Ages
- Listening to Gregorian Chant

Aboriginal Connection

- Prayer in Four Directions, Sweetgrass Blessing of His Holiness Saint John Paul II in Midland – the papal visit made conspicuous use of traditional spiritual objects: the sweetgrass, the feather, Prayer in Four Directions, as well as the elements.

Remember and Memorization (GDC n. 154)

During the Medieval Period:

- The Church faced struggles (Church–state relations, rise of Islam, philosophical questions about the faith) by keeping focused on the purpose and the mission of Jesus
- The Holy Spirit continued to renew the Church through the resurgence of monasticism and new religious orders
- The Church did much work to preserve culture and promote learning

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
MIEVEAL PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The narrative of the rise of the monastic tradition in the East and West</p> <p>The Church struggled for its independence from state control in this period</p> <p>Monasteries and Church schools gave rise to universities and this led to the promotion of education and culture (Scholasticism) and some developments in doctrine</p> <p>The crusades began as a defensive measure against Islam but soon went “off course”</p> <p>The encounter with Islam led to developments in Christian philosophy, medicine and science</p> <p>The reasons for the gradual alienation of the Latin and Orthodox Churches</p>	<p>Tell the narrative of a “key player” or “witness” from the Middle Ages</p> <p>Identify that the encounters with Islam led to and gave tools for the development of Christian faith, philosophy (Aristotle), medicine and science</p> <p>Name how the encounter with Islam gave new linguistic and philosophical tools through Christian faith</p>	<p>Appreciates that the context of “the world stage” has a great influence on the life and development of the Church; i.e. we live in the world</p> <p>Considers that the Church confronts difficulties but may not always have the right or appropriate response on a human level</p> <p>Understands that the Holy Spirit continues to lead and guide the Church despite human failures</p> <p>Works to establish God’s kingdom/reign in this world through works of justice and love</p> <p>Appreciates how the Church kept alive culture and learning during the period</p>
Liturgical Formation	<p>The origin of the seven-fold sacramental system emerged in this period</p> <p>Some feast days of saints from the Middle Ages as found in the liturgical calendar</p>	<p>Name the seven sacraments and define them (Council of Trent)</p> <p>Name some of the saints of the period and their feast days</p> <p>Make connections between the four stages of salvation history and the liturgical calendar</p>	<p>Appreciates sacraments as celebrations of God’s life with us</p>

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
MEDIEVAL PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	The contribution of the monastic tradition reminding us of authentic Gospel values (care of the poor) The Church has a responsibility to bring the Gospel to the world	Apply things learned from the monastic tradition to how they live their life (prayer, care of the poor, balance of life, discipline) Understand the levels of sin: sin as rupture in one's relationship with God Bring the Gospel values to their participation in society	Appreciates doctrine as the basis for decision-making and discernment Appreciates the value of Church documents as a guide for moral living today
Teaching to Pray	The injunction "to pray always" helped to form the structure of monastic life	Pray the Jesus prayer of the Eastern monastic traditions Participate in contemplative or meditative prayer (<i>lectio divina</i>) and use it in reflection on the Scriptures	Spends time with God in prayer each day Seeks discernment in prayer for living the faith
Education for Community Life	The way Christian values inspire monastic life (care of the poor, simplicity of life, concern for the alienated, common prayer, fraternal love and a desire for unity) The Church is enriched by peoples of varying cultures and backgrounds	Apply the witness of monastic life to everyday life	Appreciates that people of different religions can live in harmony Appreciates the witness of monastic life today
Missionary Initiation	The Church reaches out to people of other faiths The role of the Church is not to be in control of the country, but to bring to the country Christian teachings	Study a local, national or international current event in light of Christian teachings	Respects the richness of the Western and Eastern traditions Prays for the guidance of the Holy Spirit for Church and civic leaders

RECEIVING THE FAITH FROM AGE TO AGE: MODERN PERIOD

CATECHETICAL FOCUS

Modern Period

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity unfolded in the Modern Period, by:

- Exploring the impact of the Protestant Reformation (e.g., Martin Luther: sola Scriptura, faith and works)
- Realizing that the Church clarified many of its teachings and came to a deeper awareness of itself through the reforms of the Council of Trent (Church is a visible society, seven sacraments, the value of Tradition, the role of the Magisterium, introduction of Roman Breviary)
- Realizing the impact of the missionary outreach of religious communities encountering ancient civilizations in the Americas, Africa and the Far East
- Appreciating Canada's roots in Christianity
- Recognizing the new worldview on philosophy and science which questioned the reality of objective truths (debates of the Enlightenment)

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1996–1999, “Grace is the gratuitous gift that God gives us to make us participants in his Trinitarian life and able to act by his love.” (cf. Compendium n. 423)
- CCC Part Three, n. 1987–1995, “Justification is the beginning of the free response of man, that is, faith in Christ and of cooperation with the grace of the Holy Spirit.” (Compendium n. 422)
- CCC Part One, n. 80 (Sacred Tradition and Sacred Scripture); n. 81 (“Sacred Scripture is the speech of God...”), n. 84 (“The apostles entrusted the ‘sacred deposit’ of the faith...”), n. 97 (“Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God...”). (Compendium n. 14 and 15)
- CCC Part Two, n. 1210, “Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian Life: they give birth and increase, healing and mission to the Christian's life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.” (Compendium n. 250)
- CCC Part Three, n. 1796, “Conscience is a judgement of reason by which the human person recognizes the moral quality of a concrete act.” (Compendium n. 372)
- CCC Part Three, n. 1799, “Faced with a moral choice, conscience can make either a right judgement in accordance with reason and the divine law or, on the contrary, an erroneous judgement that departs from them.” (Compendium n. 374)

Other Church Documents

- Gregory XIII (1572–85), Promulgation of the Gregorian Calendar (befriending science). (1578)
- Jesuit Relations, “A Veritable Account of the Martyrdom of Jean de Brebeuf.” (1640s)
- St. Thomas More: An Answer to Martin Luther: [More responds to Luther's various publications, with special reference to Luther's emphasis on sola Scriptura, denying the value of the Tradition of the Church. An excerpt follows.]: “When Luther quotes certain passages from which it would be reasonable to conclude that Christ instituted the sacrament of Confirmation, he nevertheless withholds belief and says that the Church alone is responsible for its institution. Luther refuses belief because he finds in Scripture no promise of such an institution. Christ, Luther would seem

to imply, fulfills only those promises that are recorded in Scripture... If none of the Gospels had ever been written down, there would still remain a Gospel written in the hearts of the faithful, these tablets being much more ancient than all the codices of the Evangelists.” (1523)

- Leo X, *Exsurge Domine* [a response to the 95 Theses and other writings of M. Luther]: “Some of these errors we have decided to include in the present document; their substance is as follows: 5. That there are three parts to penance: contrition, confession and satisfaction, has no foundation in Sacred Scripture nor in the ancient sacred Christian doctors; 19. Indulgences are of no avail to those who truly gain them, for the remission of the penalty due to actual sin in the sight of divine justice; 25. The Roman Pontiff, the successor of Peter, is not the Vicar of Christ over all the churches of the entire world, instituted by Christ Himself in blessed Peter. (15/06/1520)

CATECHETICAL APPROACH

Experience

- Experiences of daily prayer, giving and receiving charity, fear and bravery, being challenged and standing up for beliefs/ideals
- Experiences of using reason to explore mystery and moral dilemma, of beliefs and decisions that are based on faith in someone or something
- Exploring the debates of the Enlightenment

Exploration and Reflection

- Exploring the doctrinal developments from the Council of Trent
- Exploring Church teaching on the relationship between faith and reason
- Examining the structure and content of the Morning and Evening Prayer
- Examining the lives of the Canadian Martyrs as well as others who participated in the evangelical mission of the Church in Canada and other parts of the world

Witnesses

- St. Thomas More (faith during time of persecution – Reformation), St. Angela Merici (founder of the Ursulines), St. Philip Neri (reformer in Rome), St. Ignatius of Loyola (founder of the Jesuits), St. Columbanus (the Irish monks), Canadian martyrs – St. Jean de Brébeuf and others, (St. Antoine Daniel), Huron Martyrs, St. Kateri Tekakwitha, St. François de Laval (first bishop in Canada), St. Marguerite Bourgeoys, St. Marguerite d’Youville, St. Marie de l’Incarnation (women religious in New France), St. André Bessette C.S.C., St. Andrew Kim Taegon and Companions, St. Paul Chong Hasang and Companions (Korea); St. Lawrence (Lorenzo) Ruiz and Companions (Philippines), St. Andrew Dung-Lac and Companions (Vietnam)

Response and Participation

- Entering into the developments of this period through the lives of witnesses
- Mapping the differences that separate the Catholic Church from the churches of the Protestant Reformation
- Identifying some of the doctrinal developments that took place during the Catholic Reformation
- Applying Catholic moral teaching to everyday situations
- Identifying individuals in their local community who contribute to the life of the Church
- Reflecting on their own contributions to the mission and life of the Church

Prayer and Celebration

- Participating in morning and evening prayers of the Church and Liturgy of the Hours
Praying for missionaries who spread the Good News today

Aboriginal Connection

- Bartolome de las Casas, Catholic bishop who articulated the foundation of rights due to Aboriginal peoples because of their dignity as persons, in the face of Spanish invasion

Remember and Memorization (GDC n. 154)

- “Though faith is above reason, there can never be a contradiction between faith and science because both originate in God. It is God himself who gives to us the light both of reason and of faith.” (*Compendium of the Catechism of the Catholic Church*, n. 29) “I believe, in order to understand; and I understand, the better to believe.” (St. Augustine)
- We are saved, through the Grace of God in accord with our faith and by our good works. (*Compendium of the Catholic Church*, n. 208, *Catechism of the Catholic Church*, n. 1021–1022, 1051)
- “Tradition and Sacred Scripture are bound closely together and communicate one with the other. Each of them makes present and fruitful in the Church the mystery of Christ. They flow out of the same divine well-spring and together make up one sacred deposit of faith from which the Church derives her certainty about revelation.” (*Compendium of the Catholic Church*, n. 14; *Catechism of the Catholic Church*, n. 80–82, 97)

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
MODERN PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The new worldview of philosophy and science de-emphasized the role of God, portraying the self-sufficiency of humanity, but the Church celebrated the achievements of humanity as gifts of God</p> <p>Grace as a free gift of God's supernatural assistance</p> <p>The Protestant Reformation and the Catholic Reform led the Church to clarify its teachings at the Council of Trent</p> <p>Reform of the Church led it to a greater awareness of its nature and mission (mandate)</p> <p>The Conciliar tradition and the purpose of an Ecumenical Council</p> <p>The questions of the Enlightenment led to a greater appreciation of the relationship between faith and reason</p>	<p>Recognize their gifts and the gifts of others as given by God</p> <p>Recognize this period as a time of major doctrinal development</p> <p>Distinguish between 'Catholic' and 'Protestant'</p> <p>Articulate the relationship between Sacred Scripture and Sacred Tradition</p> <p>Name the 21 Ecumenical Councils</p> <p>Understand the need for grace</p>	<p>Appreciates that gifts are given to us to make the world a better place</p> <p>Appreciates that doctrine develops</p> <p>Appreciates that new discoveries in science do not mean dismissing all ancient teachings</p> <p>Sees the need for both faith and good works</p> <p>Knows that to be justified means to be made right with God</p>
Liturgical Formation	<p>Much of the Roman liturgy as we know it comes from the reforms of this period</p> <p>The understanding of the seven sacraments was confirmed at the Council of Trent</p>	<p>Identify the seven sacraments, their 'matter' and 'form'</p> <p>Connect the ancient texts (e.g. the <i>Sanctus</i>) with today's liturgy</p>	<p>Appreciates the contribution of this period to our current expression of faith in the liturgy</p>

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
MODERN PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	That they need to act in accordance with an informed conscience as a guide to a sense of right and wrong	See the relationship between objective norms and faithful living Understand levels of sin	Appreciates the necessity of objective norms to guide one's life
Teaching to Pray	The Roman Breviary was produced to give diocesan priests a structure for personal prayer, contributing to the development of a spirituality for them	Outline the structure of Morning Prayer and Evening Prayer as now prayed by priests and laity	Sees the value of structure in formal prayer
Education for Community Life	Many faithful lay people worked with priests and bishops for renewal within the Church	Recognize the role of laity in the Church	Sees they have a role in the Church (lay, priestly and religious vocations)
Missionary Initiation	That following the example of the earliest missionaries, members of religious orders spread throughout the world (Africa, Americas and the Far East) to bring the Gospel The Catholic faith was brought to North America by explorers and women and men missionaries from Europe	Tell the narrative of the Canadian Martyrs and other missionaries	Is grateful for those who witnessed to the faith in North America and who inspire us to be present as Christians in the world today

RECEIVING THE FAITH FROM AGE TO AGE: CONTEMPORARY PERIOD

CATECHETICAL FOCUS

Contemporary Period

Aim: To enable young people to know, contemplate, celebrate and live the mystery of the Trinity unfolded in the Contemporary Period, by:

- Recognizing that revolutionary movements led the Church to give up temporal leadership in favour of greater spiritual leadership at the time of Vatican Council I (including papal infallibility)
- Appreciating how the Church continued to develop its teaching on faith and reason in the face of challenges offered by science without opposition to science (evolution, archaeological studies, biblical studies)
- Seeing the Church's response to social movements of the time (Communism, Fascism / Nazism, materialism) led to new developments in the Church's social teachings, especially related to the poor and workers
- Recognizing the developments leading up to and coming from Vatican Council II (ecclesiology, liturgy, ecumenism, inter-religious dialogue, social teaching, Eastern Churches)

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 5:1-12: The Beatitudes
- Matthew 25:31-46: The Parable of the Last Judgment

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 150, 155–159, Faith is the supernatural gift of God which helps us to understand his loving plan. (Compendium n. 28)
- CCC Part One, n. 160–162, “To be human, ‘man’s response to God by faith must be free...” (Compendium n. 28)
- CCC Part Three, n. 2420–2425, The Church is required to intervene in social areas according to its own proper methods within the sphere of the moral order. (Compendium n. 510–512)
- CCC Part Three, n. 2426–2432, It is the duty of the Church to uphold the meaning and value of work and the rights of workers. (Compendium n. 513–516)
- CCC Part One, n. 891, “The Roman Pontiff enjoys... infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful – who confirms his brethren in the faith – he proclaims by a definitive act a doctrine pertaining to faith or morals...” (Compendium n. 185)

Link to the Eastern Churches

- *Orientalium ecclesiarum* (Vatican II decree on Catholic Eastern Churches).

Other Church Documents

- Leo XIII, *Rerum Novarum* (15/05/1891); Pius XI, *Quadragesimo Anno* (15/05/1931); Saint John XXIII, *Mater et Magistra* (15/05/1961); Paul VI, *Populorum Progressio* (26/03/1967); Saint John Paul II, *Sollicitudo Rei Socialis* (30/12/1987). [Leo XIII's work represents what is called the “Magna Carta” of the Church's social teaching. The key to *RN* is that it is the first official document of the Church to speak about the rights of workers, including their right to organize. Most popes since him have built on this tradition, hence a number of documents to celebrate the anniversary of *RN*.]
- Saint John XXIII, *Ad Petri Cathedram* (reasons for the call to Vatican II). (January 25, 1959)
- Paul VI, *Ecclesiam Suam* (06/08/1964); *Evangelii Nuntiandi* (08/12/1967) [In these documents, released in the midst of and soon after the Council, Pope Paul set the stage for a new

understanding of how the Church is called to reach out beyond the typical “Catholic” confines of days gone by. They are reflected in conciliar documents and develop the new thinking in *Lumen Gentium* and *Gaudium et Spes*].

- Vatican II, *Sacrosanctum Concilium* (04/12/1963) [Developments in the liturgy, coming since the time of Pius X and Pius XII, reach their fruition in the early days of the council. Reflecting the age-old dictum *lex orandi, lex credendi*, the Fathers of the council indicate the new directions to be taken by the Church during the Council and in the years that would follow].
- Saint John Paul II, *Novo Millennio Ineunte* [John Paul outlines how the Church can benefit from the fruits of the Holy Year 2000 and set a bold course for the future]. (06/01/2001)
- *Compendium of the Social Doctrine of the Church*, Pontifical Council for Justice and Peace. (2004)

CATECHETICAL APPROACH

Experience

- Experiences of appreciating the presence of the Catholic Church in their lives and in society
- Experiences of growing in their understanding of the mission of the Church in today’s world
- Experiences of participating in the missionary responsibilities of the Church

Exploration and Reflection

- Exploring Catholic social teaching on the rights of the worker promulgated by Pope Leo XIII in *Rerum Novarum*
- Exploring Catholic social principles/social sin
- Examining the contributions of other popes to Catholic social teaching
- Examining the pronouncement, made during Vatican II, on religious freedom, the nature of the Church, the role of the laity, and the importance of interfaith and ecumenical dialogue
- Reflecting on the Lord’s Prayer as a means of sustaining our moral life
- Reflecting on the missionary responsibility of the Church

Witnesses

- Pope Leo XIII (visionary of Catholic social teaching), Saint John XXIII and Pope Paul VI (Vatican Council II), and Saint John Paul II and other Popes of the 20th century, Bl. Frederic Ozanam (founder of St. Vincent de Paul Society), St. Maximilian Kolbe, St. Edith Stein, St. Pier Giorgio Frassatti, St. Gianna Beretta Molla

Response and Participation

- Defining the role of the Church in contemporary societies, with a focus on Canada
- Examining the rights of the worker in Canada and around the world in light of the social teachings of *Rerum Novarum* and other social encyclicals
- Discussing ways in which the Church continues today to speak out against contemporary social and justice issues (violence, oppression, poverty)
- Linking the Beatitudes with the concerns of *Rerum Novarum* and *Gaudium et Spes*
- Applying the principles of Catholic social teaching to issues of concern within their own communities
- Identifying the social justice work carried out by their local parishes and Catholic organizations
- Imagining ways in which young people today can support the work of Catholic missionaries throughout the world
- Examining the work of missionaries in the Third World and in Canada

Prayer and Celebration

- Applying the formal structure of the Prayer of the Faithful in the preparation of daily community prayers
- Being committed to the petition made in the Lord’s Prayer
- Seeing the Beatitudes as the source for Catholic social teaching

Aboriginal Connection

- Sermon of Saint John Paul II at Fort Simpson, NT

Remember and Memorization (GDC n. 154)

- Blessed are the poor in spirit: for theirs is the kingdom of heaven
- Blessed are the meek: for they shall possess the land
- Blessed are they who mourn: for they shall be comforted
- Blessed are they that hunger and thirst after justice: for they shall have their fill
- Blessed are the merciful: for they shall obtain mercy
- Blessed are the clean of heart: for they shall see God
- Blessed are the peacemakers: for they shall be called the children of God
- Blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven
- “The spiritual and corporal works of mercy and the many charitable institutions formed throughout the centuries are a concrete witness to the preferential love for the poor which characterizes the disciples of Jesus.” (*Compendium of the Catechism of the Catholic Church*, n. 520)
- It is the duty of the Church to uphold the meaning and value of work and the rights of workers. (cf. CCC Part Three, n. 2426–2432, *Compendium of the Catechism of the Catholic Church*, n. 513–516)

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
CONTEMPORARY PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Changes in thinking in philosophy and science led some to suspend belief in anything taught or held by the Church, which eroded the Church's authority in the 19th century</p> <p>Vatican I reaffirmed the authority and spiritual leadership of the Church</p> <p>Pope Leo XIII opened the Church to a new understanding of solidarity with the poor and workers</p> <p>Vatican II gave the Church a renewed sense of its nature and mission, allowing it to expand its horizons and outreach to other believers and to the world at large</p>	<p>Name some places in the world where the Church is defending human rights today</p> <p>Apply the Church's social teaching to relevant situations in their own community</p>	<p>Recognizes that science and philosophy help us to understand the world around us in dialogue with the Church</p> <p>Appreciates that Christianity is a revealed religion</p> <p>Appreciates the demands of the Gospel for an end to violations of human rights where they happen</p> <p>Appreciates that the renewal brought about by Vatican Council II is still unfolding</p>
Liturgical Formation	<p>Full, conscious and active worship in the Eucharist should lead us to meet the challenges of our time</p>	<p>Formulate Prayer of the Faithful for use during the liturgy which reflect current needs in the world</p>	<p>Appreciates the call to action in daily life as a response to the Gospel with special concern for the poor</p>
Moral Formation	<p>At the heart of Catholic social teaching lies the Beatitudes</p> <p>The social teachings of the Church are a guide to moral life</p> <p>Popes have continually affirmed the Church's social teachings from the time of Leo XIII</p>	<p>Connect the Beatitudes with the parable of the Last Judgment</p> <p>Apply the call of Jesus to bring the Gospel into the world</p> <p>See the need for grace and name different ways one receives grace</p>	<p>Sees the value of Catholic social teaching for their lives and for the lives of others</p> <p>Is ready to proclaim the Gospel to their peers</p>

**EXPECTATIONS
RECEIVING THE FAITH FROM AGE TO AGE:
CONTEMPORARY PERIOD**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	Our prayer life, especially the Our Father, sustains us in our moral life	Express in prayer a desire for communion with Jesus and all God's people: breakdown of the petitions of the Lord's Prayer	Grasps that to pray for the coming of God's kingdom will open one to seeking God's will in one's life and the world
Education for Community Life	That in standing for the rights of workers and the poor, the Church is showing solicitude for the least in society The Church must read the "signs of the times" to know the proper response in today's world	Talk about specific issues about justice that are important in the community Name ways in which concern for the poor is shown by the local parish	Appreciates that the Church's response to the social movements is based in Gospel values Appreciates that this process continues today through such means as CCOPE, St. Vincent de Paul Society, some religious communities and lay movements
Missionary Initiation	The Third World has called the Church to a new accountability to share resources (Medellin; Paul VI: "Development is a new word for peace.") Much of Canada is missionary territory, with people waiting to hear the good news of Jesus	Support the work of missionaries through prayer and projects Consider a call to missionary work	Acknowledges that discipleship must lead to faith in action and evangelizing our culture

FIFTH CYCLE: LAW OF LOVE

THEMES A-B-C (AGES 15–18)

The Aim: To know, celebrate and live the mystery of the Trinity

Description: As young people mature, they are more capable of perceiving the tension between Christian faith and the culture in which they live. The catechesis gives a critical prism through which they can understand the interaction of faith and culture so that they can serve as leaven in society to restore all things in Christ. They need to become familiar with the Orthodox Churches and other Christian communities. Similarly, living in a multi-religious society, young Christians need to become acquainted with the beliefs and practices of other religious traditions and, with a deeper appreciation of their own faith, enter into dialogue with the Eastern Orthodox Churches, other Christian communities and other religions. Finally, they recognize themselves as ethical and moral persons who rely on both human reason and the revelation of the Scriptures. They can appreciate anew how Christianity holds up the law of love as the highest expression of human living.

They appreciate the fellowship of the persons of the Trinity as a fellowship of love, lover and beloved.

CYCLE:
LAW OF LOVE
(THEME A [AGE 15])

THEME A:
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
(AGE 15)

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture

In this catechesis, young people are introduced to the concept of culture and its relationship to Christian faith. They are given an understanding of what it means to be human, and how our humanity is shaped by the question of God and by the other. They are encouraged to explore how they might contribute to civil society and the world through love (charity) of Christ in works of justice. They learn to recognize how God is present through the Holy Spirit. As Christians, youth encounter Christ in the sacramental moments of the Church and in their witness to social justice. In this manner, the meanings, beliefs and values of Christian faith interact and transform the meanings, beliefs and values of culture.

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH: ON BEING HUMAN: A CATHOLIC PERSPECTIVE

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture

A. Christology and Cultural Anthropology: Foundations

- On being human: a Catholic perspective
- Culture as a dynamic context for meaning (and defining culture)
- Christ transforms culture

B. Living as Christians Within Culture: Application

- God's friendship brings fullness of life
- Relating to others
- Relating in civil society
- Relating to the Church: we are the Church
- Relating to the world: disciples and witnesses

PART A:

CHRISTOLOGY AND CULTURAL ANTHROPOLOGY: FOUNDATIONS

On Being Human: a Catholic perspective

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture by:

- Exploring what it means to be human from an anthropological and biblical perspective
- Recognizing humans as relational beings
- Reflecting on the reality of sin in light of the goodness of God and God's creation as proclaimed in Scripture (Genesis 1:26-27)

THE GOSPEL MESSAGE

Sacred Scripture

- Genesis 1:1-31: The story of creation
- Genesis 2:4b-25: The Lord God formed Adam out of the dust of the earth
- Ezekiel 28:12-13: The human person
- Psalm 8: Divine majesty and human dignity

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1718–1719, “The Beatitudes respond to the natural desire for happiness [which]... God has placed in the human heart in order to draw man to the One who alone can fulfill it... The Beatitudes reveal the goal of human existence...” (Compendium n. 361)
- CCC Part Three, n. 1704, “The human person... by his reason... is capable of understanding the order of things established by the Creator.” (Compendium n. 358)
- CCC Part Three, n. 1731, 1733, “By free will one shapes one's own life.... There is no true freedom except in the service of what is good and just.” (Compendium n. 363)
- CCC Part Three, n. 1749, 1750, 1755, The morality of human action depends on three sources: the object chosen, either a true or apparent good; the intention of the subject who acts, that is the purpose for which the subject performs the act; and the circumstances of the act, which includes its consequences. An act is morally good when it assumes simultaneously the goodness of the object, of the end and of the circumstance. (Compendium n. 367–368)

- CCC Part Three, n. 1802, “The Word of God is a light for our path. We must assimilate it in faith and prayer, and put it into practice. This is how moral conscience is formed.” (Compendium n. 376)
- CCC Part Three, n. 1700, “The dignity of the human person is rooted in his creation in the image and likeness of God.” (Compendium n. 401)
- CCC Part Three, n. 1849–1851, Sin is the breach of the relationship that God established with creation. It means to bring a fault or disorder into creation. We experience it as a power that entices or tempts us to act against good order. (Compendium n. 392)

Other Church Documents

- Vatican II, *Gaudium et Spes*, The Pastoral Constitution on the Church in the Modern World. (December 7, 1965)
- Paul VI, *Ecclesiam Suam*, On the Ways in which the Church Must Carry Out its Mission in the Contemporary World. (August 6, 1964)
- Catholic Organization for Life and Family (COLF): *The Media: A Fascinating Challenge for the Family*. (COLF, 2006)

CATECHETICAL APPROACH

Experience

- Experiences of being exposed to images of the human person as presented in the media and by science
- Experiences of appreciating the goodness of creation
- Experiences of needing and appreciating human relationships – parents, siblings, friends, teachers, and the parish and school communities
- Experiencing the fragility of communal relationships
- Experiences of wondering at the blessing of God’s unique relationship with humans
- Experiences of concern over the disorder and sin in a world created by God as good
- Experiences of searching for an appropriate response to the difficulties of life

Exploration and Reflection

- Making an initial inventory of human traits and beginning to explore the significance of the question “What does it mean to be human?”
- Making links with what it means to be human and Saint John Paul II on the theology of the body
- Examining the biblical text (Genesis 2) and reflecting on the origin of humans from the hands of God
- Through a reflection on a text from the *Catechism of the Catholic Church*, continuing to expand upon the characteristics of the human
- Exploring the meaning of living in relationship
- Exploring what it means to live in community
- Examining the fragility of the human community presented in Scripture
- Reflecting on the goodness of creation as proclaimed in the account of creation in the Book of Genesis
- Examining the deeper meaning of the doctrine of salvation – salvation as the restoration of God’s image and likeness in us: what leads to restoration and what prevents it.
- Exploring the doctrine of original sin and its connection to the levels of personal sin
- Answering the question: Why was the Word made Flesh?

Witnesses

- Youth, catechist, St. John Paul II, Bl. Mother Teresa, St. Thomas More, St. Francis of Assisi

Response and Participation

- Sharing their understanding of what it means to be human with peers/family
- Applying a Christian understanding of what it means to be human to issues that arise within relationships and community (through discussion, mime, drama)

- Presenting images of a Catholic view of community using graphic organizers, art, collage, symbol, poetry, tableaux, poster, slogan, etc.
- Providing examples of things within society that threaten relationships and things that are life-giving for relationships
- Developing a visual composition of personal and social disorder caused by sin

Prayer and Celebration

- Celebrating the wonder of creation through prayer
- Planning and participating in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Prayerful reading and reflection on Scripture (Genesis 2:4-25)

Link to the Liturgical Year

- The catechetical focus on “what it means to be human from a Catholic perspective” forms a natural link with the season of Ordinary Time and the biblical narratives of Jesus, the teacher

Remember and Memorization (*GDC* n. 154)

- To be human is to be a person created in the image and likeness of God. From this reality comes the dignity afforded to the human person as a right
- To be human is to be a person in relationship with others and to live in communities
- To be human is to be essentially good, despite the capacity for disorder and sin

EXPECTATIONS
ENGAGING TODAY’S CULTURE WITH CHRISTIAN FAITH:
ON BEING HUMAN: A CATHOLIC PERSPECTIVE

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>That Catholic understanding of humanity sees persons as</p> <ul style="list-style-type: none"> - created in the image and likeness of God - rational - free - moral beings - capable of passions and feeling - blessed with a conscience yet able to sin <p>All persons are called to happiness and holiness</p> <p>God’s Word as that which creates the order of the heavens and the earth</p> <p>The first creation narrative (Genesis 1:26-31) as an expression of the dignity of man and woman who are made in God’s own image</p> <p>That Jesus is the new Adam</p>	<p>Compare the images of humanism presented in Scripture and tradition to those we have received through our interactions with family, peers, media and culture</p> <p>Examine Scripture passages to discover a Catholic understanding of what it means to be human</p> <p>Reflect on their own personal relationships and ways to strengthen them</p> <p>Explore and discuss the implications of our basic goodness and our rational nature</p>	<p>Appreciates Scripture as the primary source for a Christian understanding of what it means to be human</p> <p>Wonders at the goodness of God and God’s creation and, in particular, the goodness of persons</p>
Liturgical Formation	<p>From the beginning, God created humans as male and female who at their very core exist for the other</p> <p>How liturgy and symbols speak to us</p>	<p>Use Scripture, symbol and movement to plan a thematic liturgy of the Word</p>	<p>Values human friendship as a gift</p>

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
ON BEING HUMAN: A CATHOLIC PERSPECTIVE

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	Human beings through their connectedness with God and by their nature and vocation are directed toward the good Sin as the breach of the relationship between God and person(s) which destroys the ordering of creation (Genesis 2:4b–3:24) – define original sin Because human beings are finite and vulnerable, we need Jesus and the Holy Spirit to be active in our life	Present images of the goodness of creation, in particular human persons Discuss the human capacity for sin and its ecological, social and relational impact on God's creation	Demonstrates a profound respect for the dignity and mystery of persons
Teaching to Pray	That Scripture is not just read but proclaimed	Proclaim from Scripture passages that honour the sacred nature of God's creation, and in particular, persons	Appreciates the goodness of nature
Education for Community Life	To be human is to be a person in relationship with others and to live in community How the Catholic Church as mediator of meaning contributed and contributes to Canadian culture	Identify threats to relationships that exist in society today	Sees the blessing of relationships and life in community
Missionary Initiation	To be human is to be essentially good despite the capacity for disorder and sin	Examine the lives of people who strive to overcome evil (e.g. Bl. Mother Teresa, St. Thomas More)	Through relationships with others, is a witness to the goodness of God's creation

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH: CULTURE AS A DYNAMIC CONTEXT FOR MEANING

CATECHETICAL FOCUS

PART A:

CHRISTOLOGY AND CULTURAL ANTHROPOLOGY: FOUNDATIONS

Culture as a Dynamic Context for Meaning

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture by:

- Exploring the dynamic nature of culture and our role as agents within culture
- Examining the nature of symbols and rituals and their role as mediators of meaning within culture
- Appreciating the power of religious symbols and rituals to express and reveal divine mystery
- Discovering the integral part religion plays in culture and its role as a mediator of meaning

THE GOSPEL MESSAGE

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

- CCC Part Two, n. 1146, To be human is to live in a culture with specific symbols and rituals that help us understand ourselves, God and the world. (Compendium n. 237)
- CCC Part Two, n. 1146, Because we are both spirit and body, we use material objects to express significant spiritual realities. (Compendium n. 237)
- CCC Part Two, n. 1146, Symbols connect us to realities that are beyond our direct grasp and beyond our ability to speak. Symbols reflect the reality that humans are both from this earth and a breath of God.
- CCC Part Two, n. 1145, "A sacramental celebration is woven from signs and symbols." (Compendium n. 236)
- CCC Part Two, n. 1147, Symbols in creation are traces of God. Religious symbols like water, oil, smoke, reveal the link between God and humankind. They manifest the sacred when they are accompanied by ritual and word. (Compendium n. 237)

Link to the Eastern Churches

- Icons are a significant part of the tradition in the Eastern Churches, while the Western Church has preferred the usage of statues, stained glass and mosaics.
- Although the cross is a common symbol in all Catholic Churches, the Eastern Church uses a cross with three horizontal bars, each bar with its own symbolic meaning.

Other Church Documents

- Saint John XXIII, *Pacem in Terris*, On Establishing Universal Peace in Truth, Justice, Charity, and Liberty. (April 11, 1963)
- Saint John Paul II, *Homily of the Closing Mass for World Youth Day*. (Rome, August 20, 2000)

CATECHETICAL APPROACH

Experience

- Experiences of living and growing within a particular “culture”
- Experiences of appreciating the richness of Canadian culture
- Experiences of religious signs, symbols and rituals present in their local community
- Experiences of religion as a part of their lives
- Experiences of the Church as an integral part of Canadian life and culture

Symbol

- The symbols and symbolic actions of the sacramental life of the Church are introduced as that which links human beings to the divine, expressing what words are unable to convey

Exploration and Reflection

- Exploring the definition of culture and the part they play within culture
- Refining their understanding of culture by exploring the various categories of culture and the many cultural layers that make up Canada’s social fabric
- Widening their understanding of culture and its contribution to the development of one’s worldview
- Identifying the values, beliefs, rules and meanings of Canadian culture
- Exploring symbols as powerful mediators in culture
- Exploring the power of symbols within religious rituals
- Examining their own perception of the role and place of religion in their culture
- Investigating the contribution of religious people to life and culture
- Examining the role and place of religion in culture and society
- Examining the role of culture in forming conscience

Witnesses

- Catechist, youth, Saint John Paul II

Response and Participation

- Identifying the many cultural groups present in Canada
- Describing the commonly held beliefs, values and practices that constitute Canadian culture and identify us as members of the community
- Analyzing how cultural influences (e.g. the media, fashion, language) affect our way of perceiving the world, our conduct and our behaviour
- Describing how individuals and groups can have a positive or negative impact on culture
- Discussing the power of symbols and rituals in the lives of adolescents
- Deepening the experience of prayer through the use of the symbols and rituals of the Church
- Describing their personal perception of the role of religion in culture
- Discussing the significance of the contribution of religious people to life and culture
- Using the arts to show appreciation for the presence of religion in culture
- Discussing ways in which the Church plays a significant role in culture

Prayer and Celebration

- Plan thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Litany of thanks and mercy for culture

Link to the Liturgical Year

- The catechetical focus on culture, symbols, rituals and the sacramental life of the Church forms a natural link with the season of Ordinary Time
- Preparation for the liturgy on Sunday begins in the home as we prepare as a domestic Church for Sunday Eucharist

Aboriginal Connection

- Leading Aboriginal artist, Aboriginal Way of the Cross by Leland Bell, drawing on images from the Anishnawbe Nation

Remember and Memorization (*GDC* n. 154)

- To be human is to live in a culture of shared beliefs, values and meanings
- To be human is to live in a culture with specific symbols and rituals that help us understand ourselves, God and the world
- To be human is to live in a culture where religion plays an essential role in how we look at and live in the world

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
CULTURE AS A DYNAMIC CONTEXT FOR MEANING

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	That to be human is to live in a society of shared beliefs, values and meaning Religion as integral to culture as a source of identity, belonging and meaning in life Religion contains a system of symbols, rituals, meanings and practices that express our relationship with God	Describe their experiences of culture, identifying how they form and are formed by culture Critique the influence of popular culture (especially the media) on our worldview and our actions Articulate how religion is mediator of meaning within culture	Appreciates the dynamic nature of culture and the role of signs, symbols and rituals in linking us to our culture
Liturgical Formation	Symbols and rituals help us understand ourselves, God and the world Religious symbols reveal the relationship between God and humankind, and with ritual and word, manifest the sacred In the Catholic Tradition, the liturgy is the Church's official act of worship	Use the symbols of the Church to express the mysteries of the faith Identify and discuss the use of ritual and symbol as mediators of meaning within Catholic liturgical celebrations	Appreciates the importance of religious symbol and ritual in the sacramental life of the Church, particularly in the Eucharist
Moral Formation	That through religion, human persons are formed and informed to live as moral human beings within society	Critique the values, beliefs, rules and meanings of their culture in light of Catholic moral precepts	Appreciates the contributions of the Church within culture
Teaching to Pray	Litany of thanks and mercy for culture	Plan and participate in thematic liturgies that demonstrate an understanding of the use of symbols and ritual	Appreciates symbols and rituals as a means of communicating with God

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
CULTURE AS A DYNAMIC CONTEXT FOR MEANING

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>That human beings living in community create cultures and action that sets them apart within nature</p> <p>Culture as a set of meanings, beliefs, values and practices that identify us as belonging to a particular group while giving meaning to the world in which we live</p> <p>Canadian society as multicultural; having many sets of beliefs, values and practices</p>	<p>Explore how systems of meaning, beliefs and values become stabilized and take on a lasting form in society</p> <p>Identify some of the beliefs, values and practices that define and shape Canadian culture</p> <p>Discern in the narratives told by immigrant Canadians the many blessings and challenges of living within Canada's cultural diversity</p>	<p>Appreciates the ways in which we are enriched by culture and in particular the mosaic of Canadian culture</p> <p>Sees in the Church a sign of unity within cultural diversity</p>
Missionary Initiation	Youth are essential for society and for the life of the Church and should be considered subjects and protagonists of evangelization and artisans of social renewal (CCC n. 182–183)	<p>Critique society and give witness in the world</p> <p>Recognize the contributions of religious people to life and culture</p>	Considers their role in the Church as important for the betterment of society

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH: CHRIST TRANSFORMS CULTURE

CATECHETICAL FOCUS

PART A:

CHRISTOLOGY AND CULTURAL ANTHROPOLOGY: FOUNDATIONS

Christ Transforms Culture

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture by:

- Learning how the revelation of the Name of God and the faith of the Israelites formed them into a people
- Recognizing that God speaks to us in person through Jesus
- Exploring the impact that faith in Jesus Christ, and the God he reveals, can have upon culture
- Understanding how Jesus reveals God our Father through the metaphoric language of parables, and his very being, and miracles
- Understanding the humanity of Christ
- Understanding Christ as the new Adam
- Understanding the Christology of the first seven ecumenical councils

THE GOSPEL MESSAGE

Sacred Scripture

- Exodus 3:1-14: Moses and the burning bush
- Exodus 15:1-3, 11, 13, 18: The song of Moses
- Exodus 20:1-17: The Ten Commandments
- Luke 11:2-4: Jesus teaches the disciples how to pray
- John 1:1-5, 9-14, 16-18: The Incarnation of the Word
- John 20:11-18: Mary Magdalene as the first witness of the risen Lord

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 105, In the Sacred Scriptures, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word 'but as what it really is, the Word of God.' (Compendium n. 18.)
- CCC Part One, n. 110, "In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at the time, and the modes of feeling, speaking, and narrating then current. 'For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression.'" (Compendium n. 18)
- CCC Part One, n. 69, 72, 73, God has revealed himself to man by gradually communicating his own mystery in deeds and in words... in creation... and in covenant to our first parents... Abraham... and his descendants... through Moses. Through the prophets he prepared them to accept the salvation destined for all humanity. God has revealed himself fully by sending his own Son, in whom he has established his covenant for ever. The Son is his Father's definitive Word; so there will be no further Revelation after him. (Compendium n. 6, 7, 8, 9)

Other Church Documents

- Vatican II, *Nostra Aetate*, On the Relation of the Church to non-Christian Religions. “In Our Time...” (October 28, 1965)
- Renewing a Common Bond with the Jewish Community, Episcopal Commission for Ecumenism, Canadian Conference of Catholic Bishops, Permanent Council. (June 2000)
- Saint John Paul II, Address to the Plenary Assembly of the Pontifical Council for Culture. (March 14, 1997)

CATECHETICAL APPROACH

Experience

- Experiences of wondering how and why cultures are formed and changed
- Experiences of encountering God/Jesus within the day-to-day events of Canadian culture
- Experiences of appreciating our human limitations in recognizing God’s presence among us
- Experiences of reflecting on ways faith can make a difference in their lives
- Experiences of God’s generosity of graces our lives
- Experiences of participating in the life of the Church

Symbol

- Fire, smoke, thunder and lightning as symbols of God’s presence
- The mountain peak as a symbol of an encounter with God
- The metaphorical language of Scripture presents God as Rock, as Eagle and as Potter

Exploration and Reflection

- Reflect on the Scriptural narrative of the revelation of God’s Name to Moses
- Explore the reality of the covenant at the heart of the Hebrew culture
- Exploring how the naming of God makes a difference for the way we live together in human communities
- Reflecting on the inadequacy of language or action to convey the reality of God, to make God fully present in nature/culture
- In light of John’s revelation of Jesus as the Word of God made flesh, reflecting on Jesus’ proclamation in parables and deeds, of God’s kingdom
- Exploring the notion of Grace; Christ’s active presence in the world through the activities of the Holy Spirit in the Church
- Discovering the imprint of God on the world and on culture through an exploration of the abundance of creation and the saving acts of God as presented in Scripture and the mission of the Church
- Celebrating the presence and activity of Christ in culture

Witnesses

- Saint John Paul II, St. Mary Magdalene, St. Thomas Aquinas, St. Teresa, catechist, youth

Response and Participation

- Discussing the importance of the self-revelation of God to Moses
- Examining God’s covenant with his “Chosen People” to define how God’s self-revelation shaped Hebrew culture
- Identifying in the narratives of Moses’ encounter with God what God has revealed about himself and the nature of his covenant with the ‘Chosen People’
- Explaining how the naming of God makes a difference for the way we live together in human communities
- Creating images that depict the nature and characteristics of God based on his self-revelation in Jesus
- Identifying Scripture passages that reveal Jesus as the Incarnation of the Word of God and Old Testament passages that prophesy the coming of Jesus Christ
- Looking for signs of the overflowing generosity of God present in creation and in the words and

activities of Jesus as expressed in the Scriptures

- Examining the post-Resurrection narratives in Scripture for signs of Christ's continued presence in the Church through the advocacy of the Holy Spirit
- Discerning through an exploration of the lives of good people the visible presence of Christ in culture

Prayer and Celebration

- Planning thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Proclamation of Scripture with movement (e.g. Exodus 3:1-14, Moses at the burning bush)
- Praying the song of Moses (Exodus 15:1-3, 11, 13, 18)
- Solemn proclamation of John 1:1-18 (The Word made flesh)
- Meditative reading of John 20:1-10 (The Resurrection of Jesus)
- Class celebration of God's presence in culture

Link to the Liturgical Year

- The catechetical focus on humanity's covenantal relationship with God and Jesus as God's incarnate Word forms a natural link with the season of Advent – preparing ourselves for the coming of Christ

Remember and Memorization (GDC n. 154)

- To be a Catholic in culture is to recognize that we form our relationship with God within culture
- To be a Catholic in culture is to commit oneself to the kingdom of God proclaimed by and personified in Jesus
- To be a Catholic in culture is to manifest in creation and human society God's goodness and generosity by participating in the life of the Church

EXPECTATIONS
ENGAGING TODAY’S CULTURE WITH CHRISTIAN FAITH:
CHRIST TRANSFORMS CULTURE

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	To be a Catholic in culture is to recognize that we form our relationship with God within culture God’s self-revelation shapes culture That through the Incarnation, God became human in the person of Jesus who reveals God to us Jesus revealed God’s Name, inviting us to call God “Abba” (Father) The teaching of the first seven ecumenical councils on Jesus	Describe how God’s self-revelation to Moses shaped the Hebrew culture Appreciate the inadequacies of language or action to convey the reality of God Use tools of exegesis to identify images of God revealed in the words and actions of Jesus as described in Scripture Identify the implications of Jesus as the Incarnation of God’s Word and analyze the impact his proclamation has upon culture	Appreciates the Gospels as the primary source of knowledge of Jesus and God Is growing in their knowledge of God as revealed through Jesus Knows why the Word was made flesh: Catechism names four reasons
Liturgical Formation	That to be a Catholic in culture is to make known in creation and human society God’s goodness and generosity. We do this by participating in the life of the Church	Articulate ways in which Jesus is made present through the activity of the Holy Spirit in the Church	Appreciates the sacramental life of the Church as a sending forth in the Holy Spirit, to live as a Christian within culture
Moral Formation	The Ten Commandments of God’s covenant with Moses as not just moral codes but instructing on how we are to live together in community	Explore the challenges of remaining faithful to our faith convictions within a contemporary and primarily secular culture	Treasures the commandments of the covenant as a sign of God’s presence in our moral life and gives witness in the world
Teaching to Pray	Symbol, ritual movement and metaphor as prayerful expressions which words alone cannot convey	Plan and participate in thematic prayer celebrations using symbol and movement	Gives thanks for the presence and activity of Christ in the world

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
CHRIST TRANSFORMS CULTURE

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	That through the parables, Jesus reveals God's kingdom (his way of acting among us and our way of living within community)	Assess the impact of the naming of God on the way we live our lives in human communities Examine culture to discover signs of Jesus through the Holy Spirit at work today	Recognizes in the Gospel narratives of the life of Jesus a call to live in right relations with God and neighbour
Missionary Initiation	To be Catholic in culture is to commit oneself to the kingdom of God proclaimed by and personified in Jesus	Reflect on the implications of giving priority to God's initiative over our own Share examples of persons who are "the hands and feet of Jesus" within contemporary Canadian culture	Appreciates how Christ is made present and active in Canadian culture, through the Christian actions of persons Is growing in intimacy with God through Jesus, and in awareness of how to live within culture

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH: GOD'S FRIENDSHIP BRINGS FULLNESS OF LIFE

CATECHETICAL FOCUS

PART B:

APPLICATION OF PRINCIPLES: LIVING AS CHRISTIANS WITHIN CULTURE

God's Friendship Brings Fullness of Life

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture by:

- Exploring the different cultural perspectives of the self and their impact on the way we live in culture (individualism and loss of community)
- Exploring the problem of the rise of atheism and agnosticism in Western society
- Examining through Gospel narratives (e.g. John 4:3-42, The Samaritan Woman) the human search for wholeness and fullness of life made possible in Jesus
- Examining the deeper meaning of the doctrine of salvation

THE GOSPEL MESSAGE

Sacred Scripture

- Jeremiah 17:5-8: Jeremiah proclaims freedom as a gift from God
- John 4:3-42: Jesus and the Woman at the Well (truth is freeing) and other parables that speak of freedom (e.g. John 5:1-18: The paralyzed man; John 8:1-11: The woman caught in adultery; John 9:1-12: The man born blind; John 11:1-44: The raising of Lazarus; Luke 13:10-17: The crippled woman)

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1895, "Society ought to promote the exercise of virtue, not obstruct it. It should be animated by a just hierarchy of values." (Compendium n. 404)
- CCC Part Three, n. 1896 (cf. CA 3, 5), "Where sin has perverted the social climate, it is necessary to call for the conversion of hearts and appeal to the grace of God. Charity urges just reforms. There is no solution to the social question apart from the Gospel." (Compendium n. 404)
- CCC Part One, n. 27–30, "The desire for God is written in the human heart." People are created by God and for God; and God never ceases to draw us toward God. Only in God will we find the truth and happiness we never stop searching for. (Compendium n. 2)
- CCC Part Three, n. 1731, "Freedom is the power, rooted in reason and will, to act or not to act... to perform deliberate actions on one's own responsibility. By free will one shapes one's own life." (Compendium n. 363)
- CCC Part Three, n. 1906–1909, "By common good is understood 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily...'" It consists of three essential elements: [respect for the person, the social well-being and development of the group itself and peace]. (Compendium n. 407–408)

Other Church Documents

- Benedict XVI, Address to the Ontario Conference of Catholic Bishops (OCCB). (Ad Limina visit, September 2006)
- Saint John Paul II, *Familiaris Consortio*, On the role of the Christian Family in the Modern World (1981) and *Fides et Ratio* (1998).
- Benedict XVI, *Caritas in Veritate*, On Integral Human Development in Charity and Truth. (2009)

CATECHETICAL APPROACH

Experience

- Experiences of the growing isolation of individuals within our culture
- The experience of deep human desire for self-fulfilment in culture
- Experiencing a sense of themselves as unique and as Christian
- Experiences of encountering the reality of atheism and agnosticism in Canada
- The experiences of a personal encounter with God and the liberation it brought God's desire to save all people and what this means

Symbol

- Contemporary symbols of freedom, *agape* love and friendship

Exploration and Reflection

- Learning about the growing isolation of the self in our culture
- Exploring some of the positive and negative images of the self that have arisen over the four centuries and that still deeply affect the way we think of ourselves
- Examining the Christian view of the self
- Exploring some of the problems of Western atheism and agnosticism
- Exploring narratives of people in the Gospels and their search for wholeness and fullness of life
- Entering into the narrative of the Samaritan woman
- Understanding salvation as: restoration, healing, conversion, forgiveness of sins, deliverance, being God's adopted sons and daughters, doing God's will, eternal life with God beyond the grave, the beatific vision

Witnesses

- St. Theresa of Lisieux, Bl. Mother Teresa

Response and Participation

- Identifying signs of the growing isolation of the self in culture
- Creating a positive Christian image of the person
- Contrasting the dominant cultural view of the self with the Christian view
- Identifying the challenges that atheism and agnosticism present to Christianity within Western culture
- Entering into an imaginative encounter with Jesus through bibliodrama and reflection
- Understanding salvation as the restoration of God's image and likeness in us

Prayer and Celebration

- Proclamation and dramatic enactment of Scripture passages
- Planning thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

Link to the Liturgical Year

- The catechetical focus of searching for goodness, freedom and meaningful relationships and longing for God forms a natural link with the liturgical seasons of Advent and Lent

Remember and Memorization

- "Love one another as I have loved you."
- "Whatever you did to the least of my brothers and sisters, you did it to me." (GDC n. 154)

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
GOD'S FRIENDSHIP BRINGS FULLNESS OF LIFE

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	Each person becomes fully human through a relationship with God through Jesus Christ and with others “The desire for God is written in the human heart”... only in God will we find the truth and happiness we never stop looking for	Identify Scripture passages that describe the transforming power of an encounter with Jesus	Appreciates the liberation that comes from an encounter with Jesus
Liturgical Formation	We encounter God in Jesus through the words of Sacred Scripture and respond in worship and in gratitude for the liberation his truth brings	Explore narratives of the ongoing conversion and spiritual liberation of people of faith	Embraces worship as a liberating encounter with God
Moral Formation	At the heart of who we are, we find the things we are committed to, the things that are of crucial importance to us	Examine their life journey to identify the self-transforming choices they have made and what influenced those choices Examine consequences of sin Examine their life goals as indicators of their self-image	Takes a Christian stance before others within society Values the role of a spiritual director
Teaching to Pray	The elements of a prayer celebration include attention to silence, reflection, movement and music, prayerful environment, and the use of Scripture and various forms of prayer	Plan and participate in thematic prayer celebrations Incorporate the prayers and symbols of the liturgical season in their prayer celebrations	Turns to prayer as a source of support before life challenges

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
GOD'S FRIENDSHIP BRINGS FULLNESS OF LIFE

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>Those who inform us are also those who form us as persons</p> <p>The emphasis on individualism in Western cultures has led to isolation and low self-esteem</p> <p>Atheism (belief that there is no God) and agnosticism (view that any ultimate reality such as God is unknown and probably unknowable) are influential parts of Western culture</p>	<p>Identify the many voices in their lives that seek to inform and form them</p> <p>Identify the dominant vision of the self in contemporary culture</p> <p>Critique the influence of culture, and the media in that culture, as powerful influences over self-esteem and self-image</p> <p>Explore some of the reasons for the growth of atheism and agnosticism in Western society</p> <p>Analyze what they see in the media and what values are being presented</p>	<p>Recognizes the growing isolation of individuals within our culture</p>
Missionary Initiation	<p>Individualism tends to place the rights of the individual over and above the common good of society</p> <p>The common good assumes respect for the person, but it also requires well-being, justice, stability and security for the group. Personal and social goods must develop alongside each other</p> <p>Catholic social teaching promotes the common good</p>	<p>Compare and contrast the Christian view of self with that of individualism</p> <p>Identify the factors that promote a culture of individualism in Western society</p> <p>Explore the tension that exists in Canadian culture between individualism and the common good</p>	<p>Appreciates the Christian view of self as both life-giving and unique in Western culture</p> <p>Works for the common good</p> <p>Engages in witnessing to society</p>

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH: RELATING TO OTHERS

CATECHETICAL FOCUS

PART B:

APPLICATION: LIVING AS CHRISTIANS WITHIN CULTURE

Relating to Others

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture by:

- Relating to the world: disciples and witnesses
- Exploring within the context of cultural influences the meaning of friendship
- Connecting with the meaning of the other and friendship in the Gospels' portrayal of Jesus
- Examining sexuality and intimacy as part of personal life, as presented both in culture and from a Catholic perspective
- Recognizing that authentic human relationships need a generosity in love that models God's generous love for his creation
- Exploring the vocation to a life of service through marriage, ordained ministry, religious life or the single state
- Exploring the dynamic relationships within society's institutions, and the responsibility these institutions and individuals have to each other

THE GOSPEL MESSAGE

Sacred Scripture

Select Scripture passages on discipleship (e.g. Luke 9:1-6: Jesus sends out the twelve disciples: Mark 8:34-36: What it takes to find one's life: Luke 18:18-30: What must I do?)

- Matthew 4:11: Jesus' temptation in the desert
- Matthew 7:12: The golden rule
- Luke 6:31: The golden rule
- John 15:12-15: Jesus' commandment of love

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Two, n. 1878, "All men are called to the same end: God himself... Love of neighbor is inseparable from love of God." (Compendium n. 401)
- CCC Part Three, n. 1879, The human person needs to live in society. (Compendium n. 401)
- CCC Part Three, n. 1881, The human person is the principle and end of social organization. (Compendium n. 402)
- CCC Part One, n. 372, Human love and communion is also physical, taking into account the difference between male and female. "Man and woman were made 'for each other' – God... created them to be a communion of persons... and complementary as masculine and feminine." (Compendium n. 71)
- CCC Part Three, Article 6 The Sixth Commandment
 - I. "Male and Female He Created Them..."
 - II. The Vocation to Chastity
 - III. The Love of Husband and Wife
- CCC Part One, n. 371–372, "In marriage God unites men and women as 'one flesh,' men and women transmit human life: 'Be fruitful and multiply, and fill the earth.' Thus they cooperate in a unique way in the Creator's work." (Compendium n. 71)

Other Church Documents

- Intimacy and Sexuality: A letter to Catholic Secondary Students in Ontario from the Roman Catholic Bishops of Ontario, Canadian Conference of Catholic Bishops. (April 3, 1994)
- Vatican II, *Gaudium et Spes*, The Pastoral Constitution on the Church in the Modern World. (December 7, 1965)

CATECHETICAL APPROACH

Experience

- Experiences of the human desire and capacity for intimacy
- Experiences of generosity, goodness and love
- The experience of questioning why and how people participate in cultural institutions
- The experience of questioning the need for institutions (e.g. church, legal, social, educational, political)

Symbol

- Marriage as a symbol of God's everlasting and unconditional love

Exploration and Reflection

- Reflecting on their friendships with others and how these friendships contribute to their human development
- Exploring the impact that modern culture has on relationships
- Reflecting on the way that Jesus modelled friendship and relationships in his life
- Exploring the desire and capacity for intimacy in our lives and in our culture
- Reflecting on the meaning of sexuality from both a cultural and faith perspective
- Examining the various types of intimacy and love found in the Scriptures
- Exploring the meaning of being a generous person
- Exploring the superabundance of God's love and goodness as presented in the Scriptures
- Exploring the repercussions of God's love and generosity in culture
- Exploring their relationship to institutions and their value to society
- Reflecting on the trend in our culture toward an anti-institutional attitude
- Exploring the underlying principles that allow institutions to function in society
- Examining how Jesus related to institutions and how, as a consequence, Catholics should relate to the institutions of our culture
- More detail on the formation of conscience and understanding of the types of sin: original and personal/social

Witnesses

- Catechist, youth

Response and Participation

- Identifying the positive and negative characteristics that define their closest relationships
- Describing the various ways in which culture influences their relationships with others
- Examining Jesus' proclamations of the kingdom of God to unfold the true nature of human relationships
- Distinguishing between sexuality and sexual activity
- Comparing cultural images of human sexuality with those proclaimed in the Gospels and through the Church
- Defining the experience and traits of generosity
- Explaining how love and generosity are gifts that lead to our own ability to love and be generous
- Providing real-life examples to demonstrate how learning to be loving and generous comes from being loved and experiencing the generosity of others

- Imagining life in a culture that reflected the generosity of the kingdom of God
- Identifying important institutions in our culture and what makes them work
- Discussing ways in which each person might participate in institutions
- Identifying the underlying principles that allow institutions to function within society
- Suggesting ways in which Catholics should respond to institutions in our culture if we are to model the way of Jesus

Prayer and Celebration

- Plan and participate in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter. Themes include God's generosity, friendship, *agape* love of Jesus
- Participate in guided imagery on related Scripture passages (e.g. John 21:1-19)
- Pray the prayer of St. Ignatius of Loyola

Link to the Liturgical Year

- The catechetical focus on relationships and love forms a natural link with the season of Ordinary Time

Remember and Memorization (GDC n. 154)

- The golden rule: do to others as you would have them do unto you
- Grace, God's over-abundant love for us, is made manifest in the person of Jesus Christ. The gift of God's love allows us to imitate Jesus' selfless love of others.
- The Beatitudes

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
RELATING TO OTHERS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>That Jesus presents the “other” as both neighbour and stranger that we are called to love</p> <p>The other is an image of the face of God</p> <p>The parables of Jesus as revelation of the kingdom of God</p> <p>The teaching of the Beatitudes as Jesus calling us to live a life of generosity, a life lived in charity to one another in the building of God’s kingdom</p> <p>Grace as the beneficent, merciful and absolutely generous gift of God to human beings</p>	<p>Identify the impact of Western culture on their sense of reciprocity and trust in their personal relationships</p> <p>Critique the impact of culture on human relationships</p> <p>Identify the nature of the kingdom of God through an exploration of the parables of Jesus</p> <p>Through Narrative, scripture search and personal experience, identify the traits of living a life of generosity</p> <p>Discuss the repercussions on culture of God’s love and generosity</p> <p>Illustrate or define a Gospel understanding of friendship</p>	<p>Rejoices in the knowledge and experience of God’s abundant generosity and love</p> <p>Can identify God’s grace in persons and relationships</p>
Liturgical Formation	<p>Marriage as a sacramental covenant between a man and woman</p>	<p>Describe a Christian understanding of love, both <i>agape</i> love and <i>eros</i>-love, within marriage</p> <p>Explore the importance of fidelity and trust to an understanding of marriage as sacramental</p>	<p>Appreciates the sacredness of marriage and the relationship leading up to it</p>

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
RELATING TO OTHERS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	<p>Our friendship with God and others as that which contributes to our human development</p> <p>Intimacy as the close bond that exists between human beings and touches the whole person: body, mind and spirit</p> <p>A Christian approach to intimacy and sexuality recognizes different forms of love, each with their own appropriate and differing expressions of intimacy: friendship, companionship, family love, sexual love and charity</p> <p>The human body as the temple of the Holy Spirit and thus part of the covenant between a man and a woman in marriage</p> <p>Sexual activity as sacred as a symbol of a much deeper desire for intimacy with the other, which God has placed in us</p> <p>The unitive and procreative functions of sex</p>	<p>Reflect on their own understanding and experience of intimacy</p> <p>Explore and discuss the image of intimacy presented in the media</p> <p>Explore the desire for intimacy in our lives</p> <p>Critique the image of intimacy presented in the media in light of Christ's teachings</p> <p>Identify in Scripture images of the types of love human beings experience: friendship, family love, companionship, sexual love and charity</p> <p>Understand the Church's teaching on homosexuality: orientation and acts</p> <p>God's plan for marriage</p>	<p>Respects the human capacity and desire for intimacy</p> <p>Adopts a healthy, holy and respectful attitude toward sexual intimacy</p> <p>Respects other persons as not being sexual objects</p>
Teaching to Pray	That Scripture is at the heart of sacred liturgy	<p>Incorporate Scripture and symbol into the planning of thematic prayers and celebrations</p> <p>Participate in a guided reflection on <i>agape</i> love</p> <p>Pray in the face of temptation</p>	Enters into prayerful reflection on the Scriptures

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
RELATING TO OTHERS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>Interdependence as that which frees us to believe and is at the root of our relationship with God</p> <p>Societies and communities rely on people who help one another; a help that is based primarily on reciprocity and the trust that makes reciprocity possible</p> <p>That Canadian culture depends on reciprocity, and the trust that makes reciprocity possible</p> <p>That a Christian understanding of the self allows us to live in a trusting relationship with the other</p>	<p>Explore the prevalence and cause of various forms of broken relationships (divorce, abuse, pornography, abortion, prostitution, rape) and propose actions young people might take to deal with these situations</p>	<p>Considers the perspective of others in maintaining friendships</p> <p>Recognizes their dependence on God and others as liberating</p> <p>Values the contribution to the community of different vocations in life</p>
Missionary Initiation	<p>Institutions have rules and structures that reflect the values and beliefs of society promoting the common good. They provide necessary rules and a framework for living in society</p> <p>All institutions have the potential for great good or great evil</p> <p>Christians are called to participate in institutions so as to enhance and challenge the groups through whom we live our lives</p> <p>God's initiative helps to transform institutions and unfold the kingdom of justice and peace</p>	<p>Reflect on the lives of historical and contemporary disciples who work within society for the good of others</p> <p>Explore how the Catholic Church follows the example of Jesus in his dealings with the institutions of his time</p> <p>Critique contemporary institutions within their local community and in Canadian society in light of the Catholic understanding of their role (promotion of the common good)</p>	<p>Participates in volunteer work within their community</p> <p>Is grateful for the chance to enhance and, at times, challenge the institutions</p> <p>Respects the institutions of society</p>

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH: RELATING IN CIVIL SOCIETY

CATECHETICAL FOCUS

PART B:

APPLICATION: LIVING AS CHRISTIANS WITHIN CULTURE

Relating in Civil Society

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue by:

- Examining time as it is perceived in their lives, in our culture, and from a Catholic perspective
- Exploring the Christian call to “live justice” within the context of culture
- Reflecting on the presence of human violence in culture in light of Jesus’ message of peace
- Exploring how the dynamics of power are experienced and reflected in culture

THE GOSPEL MESSAGE

Sacred Scripture

- Micah 6:1-4, 6-7a, 8: God challenges Israel; what God requires
- Select biblical passages on violence (Genesis 4:23-24, 6:13: Cain and Abel; Matthew 14:1-12: The beheading of John the Baptist; Acts 7:54–8:1: The stoning of St. Stephen)
- Luke 2:34-35: Simeon’s prophecy to Mary
- John 13:12-17: Jesus washes the disciples’ feet

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1967, In the Beatitudes, “The Law of the Gospel ‘fulfills’ the Old Law by elevating and orienting it toward the ‘kingdom of heaven.’ It is addressed to those open to accepting this new hope with faith – the poor, the humble, the afflicted, the pure of heart, those persecuted on account of Christ and so marks out the surprising way of the Kingdom.” (Compendium n. 420)

Other Church Documents

- Saint John Paul II, *Compendium of the Social Doctrine of the Church*, Pontifical Council for Justice and Peace. (2004)
- Words to Action, Canadian Conference of Catholic Bishops. (1976)
- Ethical Choices and Political Challenges, Canadian Conference of Catholic Bishops. (1983)
- The Struggle Against Poverty, Canadian Conference of Catholic Bishops. (1996)
- The Common Good or Exclusion: A Choice for Canadians, Episcopal Commission for Social Affairs, Canadian Conference of Catholic Bishops. (2001)
- We are Alien and Transient Before the Lord: Pastoral Letter on Immigration and the Protection of Refugees, Episcopal Commission for Social Affairs, Canadian Conference of Catholic Bishops. (January 15, 2006)
- Benedict XVI, *Caritas in Veritate*, On Integral Human Development in Charity and Truth. (2009)

CATECHETICAL APPROACH

Experience

- Experiences of finding and spending time
- Experiencing the influence of culture on how time is spent
- Experiencing how time is structured within the Church

- The experience of individuals and groups who work for a just society
- The experience of the culture of violence and social injustice that exists in many societies
- The experience of individual and institutional power and its misuse

Symbol

- The symbolic ritual of Sunday Eucharist and the Paschal candle as a symbol of God's presence among us
- The liturgical year and its many liturgical symbols

Exploration and Reflection

- Examining both their experience of time and the meaning of lived time
- Exploring the impact of culture upon our experience of time
- Examining the purpose and experience of time in the life of the Church
- Exploring the implications of the call to live in just societies
- Exploring the Christian notion of justice as found in the Bible and in the Church's social encyclicals
- Exploring the culture of violence in Canadian society
- Exploring the experience of power to come to a better understanding of power in culture and in the individual
- Reflecting on the relationship between Church and state in the Catholic Tradition
- Examining the view of power as taught by Jesus to his disciples
- Reflecting on service as the Christian expression of power

Witnesses

- St. John Paul II, St. Thomas More, St. John Fischer, St. Thomas Becket

Response and Participation

- Discussing the experience and meaning of "lived" time
- Identifying the cultural influences that define for us the meaning and purpose of time
- Examining Scripture to identify a Catholic understanding of time
- Working with experiences of justice and injustice to arrive at a definition of justice
- Examining the application of the principles of justice in Canada to determine the role justice plays in our society
- Analyzing Catholic social teaching and the life of Jesus to discover the Christian call to justice
- Discussing the nature of violence
- Identifying signs of the culture of violence in our society
- Examining Scripture passages to develop a Catholic response to violence
- Examining a variety of definitions and images of power to arrive at an understanding of power
- Identifying the passion for power in individuals and institutions
- Comparing the relationship between power and service as presented in Scripture and in culture

Prayer and Celebration

- Planning and participating in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Proclamation of the Passion of Jesus
- Participating in a guided imagery on peace

Link to the Liturgical Year

- The catechetical focus on Sunday Eucharist and the Paschal Triduum forms a natural link with the seasons of Lent and Easter

Aboriginal Connection

- Oil sands interventions on the basis of Catholic social teaching

Remember and Memorization (*GDC* n. 154)

- For Christians, the Resurrection is the central revelation of God, the revelation of Jesus as the Lord and Christ. Catholics gather on Sunday to celebrate the memorial of Jesus in the Mass.
- Social encyclicals, letters written by the popes, help us as a society to put the golden rule into practice, both in our economy and in our social life. The Canadian Bishops have also contributed to the Church's teachings on social justice.
- Jesus set the example of service as the use of power for the benefit and well-being of others, for the common good. Service seeks to uphold the dignity of all, not honour and privilege for the one who serves. The role of government and the Church is one of service for the common good.

EXPECTATIONS
ENGAGING TODAY’S CULTURE WITH CHRISTIAN FAITH:
RELATING IN CIVIL SOCIETY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Christian time celebrates the focal points of human time that tell the narrative of God with us</p> <p>Jesus revealed in his teaching that all time is for God, for the coming of the kingdom in its fullness</p> <p>For Christians, the Resurrection is the central revelation of God and Jesus as Lord and Christ</p> <p>In the Sermon on the Mount, Jesus reveals how we are to deal with violence</p> <p>That with the coming of Jesus Christ all time has changed</p>	<p>Compare the Christian understanding of time and its purpose with that of the prevalent culture (i.e. what is time for)</p> <p>Identify ways that culture influences our understanding of time and its purpose</p> <p>Apply the teachings of Jesus found in the Sermon on the Mount to situations of violence in contemporary society</p> <p>Examine their own use of time to discover what is important to them</p>	<p>Appreciates the gift of a Catholic understanding of time</p> <p>Celebrates with the Church community the narrative of God with us</p>

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
RELATING IN CIVIL SOCIETY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Liturgical Formation	<p>Sunday Eucharist and the solemn feasts of the liturgical year (e.g. Advent, Christmas, Lent, Easter) which recall for Catholics the eschatological presence of God in human time and celebrate the mystery of Christ throughout the year</p> <p><i>General Norms for the Liturgical Year and Calendar, No.4</i> “The Church celebrates the paschal mystery on the first day of each week, known as the Lord’s Day or Sunday. This follows a tradition handed down from the apostles and having its origin from the day of Christ’s Resurrection. Thus Sunday must be ranked as the first feast day of all.”</p>	<p>Reflect on the place and importance of Sunday in their lives</p> <p>Explain how God’s kingdom affects time and the way Catholics celebrate time in the life of the Church</p>	<p>Reverences the Sunday Eucharist and the celebrations of the liturgical year as encounters with God in Jesus</p> <p>Takes part faithfully in Sunday Eucharist</p>
Moral Formation	<p>A Christian understanding of peace as something that exists between people or between people and God, and is linked to justice, truth, grace, faithfulness and love</p> <p>That Jesus, with his love and self-giving, exemplified in his death on the cross and in the Resurrection, overcame violence and transformed it through the power of the Holy Spirit into a possibility for life and love</p>	<p>Identify examples of violence in Canadian culture and in the world</p> <p>Research and present information on local, national and global organizations that help individuals, families and nations deal with violence</p>	<p>Embraces the Christian call for peace</p> <p>Rejects violence among young people</p> <p>Rejects sexual oppression and violence</p>

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH:
RELATING IN CIVIL SOCIETY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	Prayer sustains an ethical stance in life and promotes moral living	Use various forms of prayer to express the spiritual implications of striving to live a life of peace	Participates in various forms of contemplative reflection and prayer
Education for Community Life	When the power of the state seeks the common good of the people, its authority is legitimate and must be obeyed If the power of the state is used to effect unjust or immoral laws, then the authority is invalid and is not binding on citizens	Identify examples of personal and institutional power either supporting or undermining moral and just action Research newspapers and the Internet to find examples of Catholic involvement in state issues (politics, protesting, letters from Catholic organizations)	Respects the authority of the Church in matters of social justice and moral law
Missionary Initiation	Jesus teaches that power is service The encyclicals and publications of the Canadian Bishops express the Church's understanding of social justice and address their concerns around issues of social justice both in Canada and around the world. They guide Christians in the way they conduct the economic and social life of society	Explain the relationship between power and service from a Catholic perspective Assess how well our society upholds the basic rights and freedoms outlined in global and Canadian declarations (e.g. Universal Declaration of Human Rights, Canadian Charter of Rights and Freedoms) Identify injustices within society that support the inequitable distribution of goods and suggest ways that they and the government might work to bring about a just balance	Responds with a generous heart to the Christian call for justice Expresses appreciation for the role of justice in Canadian society and in the world Reflects on the social justice teachings of the Catholic Church as guidance for their actions toward others

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH RELATING TO THE CHURCH: WE ARE THE CHURCH

CATECHETICAL FOCUS

PART B:

APPLICATION: LIVING AS CHRISTIANS WITHIN CULTURE

Relating to the Church: We are the Church

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture by:

- Understanding the Church as the people called by God in Baptism and are one in Christ and the unity of the Holy Spirit
- Exploring the structure and meaning of the institutional Church in light of their own experience of Church
- Developing an understanding of the Catholic Church and its mission as revealed in Scripture
- Reflecting on the Church as Christ's continued presence in the world
- Exploring the sacramental life of the Church as a celebration of the encounter with Christ

THE GOSPEL MESSAGE

Sacred Scripture

- Luke 24:13-35: The road to Emmaus
- 1 Corinthians 11:23-31: The cup of the new covenant
- Matthew 16:18: "... You are Peter and on this rock I will build my church..."
- 1 Peter 2:9-10: "A chosen race, a royal priesthood... God's own people..."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 811cf., The Creed describes the Church as one, holy, catholic and apostolic. These properties are essential to the Church and its mission and are brought to fruition by Christ through the Holy Spirit.
- CCC Part Two, n. 1069–1079, Liturgy is the common ritual prayer of the people of God, the official act of worship of the Church. The word "liturgy" originally meant a "public work"; in Christian tradition it means the participation of the people of God in the "work of God." (Compendium n. 218)
- CCC Part Two, n. 1145, "A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the Old Covenant and fully revealed in the person and work of Christ." (Compendium n. 236)

Link to the Eastern Churches

- Within the Catholic Church there are both Western (Roman Catholic) and Eastern (Antiochian, Alexandrian, Byzantine and Armenian)
- After the Resurrection of Jesus, the apostles travelled to major cities in distant lands to spread the Good News. The prayers, liturgies and practices of the faith were inculturated into the culture of the region. The traditions of a particular region were known as a rite
- Each of these five rites are in full communion with the successor of Peter (His Holiness the Pope in Rome)
- Eastern Catholic Churches such as Ukrainian Catholic, Maronite, Chaldean, Coptic, etc., with particular attention to the Eastern Catholic Churches with congregations in Canada

Other Church Documents

- Vatican II, *Gaudium et Spes*, The Pastoral Constitution on the Church in the Modern World. (December 7, 1965)
- Vatican II, *Lumen Gentium*, Dogmatic Constitution on the Church. (1964)
- Benedict XVI, *Sacramentum Caritas*, Apostolic Exhortation on the Eucharist. (February 22, 2007)
- Benedict XVI, *Deus Caritas Est*, God Is Love. (December 25, 2005)

CATECHETICAL APPROACH

Experience

- The experience of being a member of the Church/the Body of Christ
- The experience of hearing stories of the apostle Paul and his participation in the mission of the Church
- The experience of participating in the sacramental life in the Church
- The experience of a personal encounter with God in the sacramental liturgies of the Church

Symbol

- The symbolic ritual of the Eucharist

Exploration and Reflection

- Remembering their own experiences of Church
- Exploring the symbol of the Church as the Body of Christ both in Scripture and in history
- Learning why the Church requires itself to continually be renewed in the image of Christ
- Examining the early Church and its mission to discover ways in which the Church makes Christ present in culture and in the world
- Examining Paul's influence on the way the Church has considered its mission
- Exploring the four characteristics (one, holy, catholic and apostolic) and five activities or tasks of the Church (proclaiming Jesus Christ, worshipping Christ in the sacraments, forming a community of people, giving witness and serving) as it fulfills the mission of Christ
- Exploring personal memories and experiences of sacramental life in the Church
- Exploring the power of the sacraments to effect an encounter with God
- Exploring how the Eucharist, which is at the heart of Christian life, serves to infuse Christian life into the culture

Witnesses

- St. Peter, St. Paul

Response and Participation

- Sharing their images of the Catholic Church
- Mapping the structure of the Church
- Examining 1 Corinthians 12:12-31 to create a symbol or image that would present the Church as the Body of Christ
- Identifying the efforts the Church has made and continues to make to overcome its failings and always conform itself to its new understanding of the Mystery of Christ
- Identifying their own role as Church through an examination of the mission of the early Church
- Expressing an understanding of the apostle Paul's impact on the mission of the Church and impact of St. Peter
- Identifying ways in which the Church fulfills its five tasks of teaching, worshipping, serving, witnessing and welcoming
- Listening to and sharing memories and experiences of sacramental life in the Church
- Celebrating the encounter with Christ in the sacraments of the Church

- Describing the structure, content, significance and meaning of the seven sacraments of the Church
- Examining Scripture and the structure and content of the Eucharist liturgy, to determine why and how the Eucharist is the source and summit of Christian life

Prayer and Celebration

- Guided imagery on 1 Corinthians 12:12-31
- Guided reflection on the Road to Emmaus (Luke 24:13-35)
- Dramatic reading of the Last Supper (Mark 14:12-28)
- Plan thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

Link to the Liturgical Year

- The catechetical focus on Christian witness and Eucharist forms a natural link with the feast of Pentecost leading into Ordinary Time. Pentecost then also links this chapter with the Sacrament of Confirmation

Remember and Memorization (*GDC n. 154*)

- The Catholic Church is called to be the effective presence and sign of Christ in the world today
- The mission of the Church is the proclamation of Jesus Christ, the worship of Christ through the sacraments, the formation of a communion of people, the giving of witness to the Gospel and service to those in need
- CCC 1131: The sacraments are efficacious signs of grace instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions.
- The Holy Spirit shapes the Church community into the image and likeness of Christ. Through the Holy Spirit, we are called into communion with Christ and for service according to our gifts

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING TO THE CHURCH: WE ARE THE CHURCH

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The Church as an effective sign of salvation for us</p> <p>That in the power of the Holy Spirit, the Church – the Body of Christ – makes the risen Christ alive in history until he comes again</p> <p>The Catholic understanding of the Church as one, holy, catholic and apostolic</p> <p>The structure and role of the Church, as both an institution and as a spiritual body</p> <p>Kinds of grace: sacramental, etc.</p>	<p>Reflect on their local parish and identify those who work as the head, heart and hands of Christ, making Christ present in their community today</p> <p>Explore and discuss the implication of St. Paul's image of the Church on the life of the Church today, and the role of St. Peter</p> <p>Identify the mission of the early Church as presented in the Acts of the Apostles and the Letters of St. Paul</p> <p>Present information about the structure of the Catholic Church and the roles of its members</p>	<p>Appreciates the structure of the Church as important to its mission</p> <p>Reflects on their life within the Church in light of the message of St. Paul and St. Peter</p>
Liturgical Formation	<p>The sacraments are effective signs of grace, instituted by Christ. They are symbolic actions of the Church in which the followers of Christ encounter the Trinitarian God</p> <p>The purpose of the sacraments is to make us holy, to build up the Body of Christ, and to give praise and worship to God</p> <p>Eucharist effectively makes the Church into the Body of Christ</p> <p>The Eucharist is the source and summit of Christian life</p>	<p>Present the sacraments as a memorial and an encounter with Christ, as ritual action and symbol, and as having implications for how we live our lives</p> <p>Articulate the significance of the structure of the Mass and its parts (Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, Concluding Rites)</p>	<p>Appreciates the sacraments as a sacred encounter with God and a celebration of God's active presence in our lives</p> <p>Participates in the sacramental life of the Church</p>

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING TO THE CHURCH: WE ARE THE CHURCH

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	The Church as an institution of grace, sometimes weakened by sin and open to conversion	Discuss the history of the Church, its graced moments and its moments of error, and why, in the face of our weaknesses, we still call ourselves the Body of Christ	Celebrates belonging to the Body of Christ in all its human frailty
Teaching to Pray	Prayer involves the whole person: body, mind and spirit Prayer as that which prepares us to go forth and proclaim the Good News of Jesus Christ	Participate in guided imagery and dramatic readings of Scripture Reflect on the importance of personal and communal prayer in their lives	Recognizes the importance of prayer for the building up of the life of the Church
Education for Community Life	The Holy Spirit gives us the grace to live as Jesus lived, shaping our community into the image and likeness of Christ	Analyze and discuss the contributions the Church has made to society (e.g. education, health, art, distribution of goods, political policy/law)	Appreciates the Church as important to the shaping of society and to serving God's kingdom
Missionary Initiation	The tasks of the Church as including bearing witness to Christ and serving those in most need The tasks of the Church include the proclamation of Jesus Christ, worship through the sacraments and the formation of a communion of people The missionary activity of the Church in one missionary area of the world	Describe ways in which the Church acts as witness to Christ in the world today Reflect on their own participation as witness and in the life of the Church	Bears witness to Christ through their participation in the tasks of the Church

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH RELATING TO THE WORLD: DISCIPLES AND WITNESSES

CATECHETICAL FOCUS

PART B:

APPLICATION: LIVING AS CHRISTIANS WITHIN CULTURE

Relating to the world: disciples and witnesses

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture by:

- Exploring the call to Christian witness
- Identifying how the Catholic Church responds to moral and social issues in Canada
- Recognizing the human capacity to become people who live justly
- Exploring the response of the Catholic Church to issues of social justice that relate to globalization and its ecological impact

Sacred Scripture

- Romans 14:7-12: Judgment before God
- Mark 12:28-31: The two great commandments of love
- Revelation 21:1-6: "Then I saw a new heaven and a new earth..."

THE GOSPEL MESSAGE

Sacred Tradition

*Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)*

- CCC Part One, n. 955, The Church is an assembly of all the saints, both those living now and those who "sleep in the peace of Christ." (Compendium n. 195)
- CCC Part Three, n. 1883, In Catholic social teaching, the principle of subsidiarity holds that a community of higher order (e.g. government) should not do what a lower-level organization (a local community, a civil society organization, a school board) can do. (Compendium n. 403)

Link to the Eastern Churches

- The Eastern Rites of the Catholic Church administer the Sacraments of Initiation (Baptism, Confirmation and Eucharist) on the same day and usually to persons when they are infants

Other Church Documents

- Vatican II, *Lumen Gentium*, Dogmatic Constitution on the Church. (1964)
- Saint John Paul II, *Centesimus Annus*, One Hundred Years. (1991)
- Saint John Paul II, *Peace with God the Creator, Peace with Creation*. (1990)
- Saint John Paul II, *The Social Concerns of the Church*. (1987)
- Saint John Paul II, *Earth is Entrusted to Man's Use, Not Abuse*. (November 11, 2000)

CATECHETICAL APPROACH

Experience

- The experience of individuals who witness to God's presence within culture
- The experience of participation in addressing social issues
- The experience of social justice issues within Canada
- The experience of feeling connected with other people within a global community
- The experience of seeing hope for the world in the work of the Church

Symbol

- The symbols of the Sacraments of Initiation: Baptism, Confirmation and Eucharist (oil, cross, candle/light, white gown, water)

Exploration and Reflection

- Examining how Baptism, Confirmation and participation in the Eucharist call us to witness to Christ through our lives
- Reflecting on what it means to act as a witness to Christ in culture
- Reflecting on the call of Catholics to become involved in social action
- Learning about social movements that shape Canadian society
- Learning more about the work of the Canadian Conference of Catholic Bishops (CCCCB) and its involvement in and contributions to the social issues of Canada
- Recognizing the bonds that connect people within the global human community
- Unpacking the true meaning and consequence of globalization
- Exploring how the Church calls us to respond to global issues

Witnesses

- St. John Paul II, Bl. Mother Teresa

Response and Participation

- Identifying the challenges that face Catholics in our culture and individuals who have worked to overcome these challenges (e.g. racism and Martin Luther King, Jr.)
- Examining the characteristics of historical and contemporary people who witness to Christ in culture and reflect on their own capacity to witness
- Identifying ways in which they are or could be involved in social issues
- Identifying issues of social justice in Canada and the agencies who work in these areas
- Working with documents from the Canadian Bishops that promote social involvement to find a holistic approach to address social issues
- Identifying ways in which our actions impact the global community
- Mapping globalization's ecological and economic impact on the world
- Through the use of Scripture and Catholic social teachings, identifying the role of the Church as a symbol of hope in the midst of globalization

Prayer and Celebration

- Planning and participating in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Celebrating our call to be witnesses to Christ in culture in prayer
- Participating in a guided imagery on 1 Corinthians 12:12-31 (one body, many members)

Link to the Liturgical Year

- The catechetical focus forms a natural link with the liturgical season of Ordinary Time. Feast days of the saints could be used to link content with the liturgical calendar

Remember and Memorization (GDC n. 154)

- A witness is one who gives testimony to the truth. To be a witness to Christ is to be faithful to Christ in our daily lives
- Social witness is living according to the teachings of Jesus within the community, extending respect to all people and love for neighbour
- Globalization has the potential for great good and equal distribution of goods, but it also has the potential for evil and the unfair distribution of goods. Economic growth must be integrated with high values to promote equality and ecological sustainability

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING TO THE WORLD: DISCIPLES AND WITNESSES

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	Jesus calls us to be “salt of the earth, and light for the world” so that we might proclaim the Good News of God’s kingdom The Church is a communion of saints both living and dead	Identify examples of young persons in contemporary society as they bear witness to Christ Identify the important witness given by contemporary and historical Christian persons	Embraces their call to witness to the truth of Jesus Christ and his teachings Assumes their rightful role as a member of the mystical Body of Christ
Liturgical Formation	The Sacraments of Initiation transform us to be witnesses for Christ, through our word and action	Reflect on the Sacraments of Initiation as that which forms and strengthens us for witness	Acknowledges their own ability to contribute as a witness of Christ within their community
Moral Formation	What we receive as gift from God forms us, making us witnesses of God as we live out who we have become Gospel values are also moral values, and Jesus, through the power of the Holy Spirit, gives us the strength to choose them and to make them our own When we choose to incorporate positive values into our lives, we become virtuous The choices we make have both a personal and global impact	Examine Scripture and in the <i>Catechism of the Catholic Church</i> to identify the traits of a virtuous life Identify ways in which our everyday actions can negatively and positively affect the environment and the global economy Reflect on their own capacity to be socially responsible	Is growing in their commitment to social responsibility Recognizes that social responsibility involves speaking out on social issues
Teaching to Pray	Participation in prayer is one way that we witness to the love of God for us	Plan and participate in a thematic prayer celebration incorporating appropriate prayer forms and ritual action Pray the Litany of the Saints	Sees all of life as an opportunity for prayer

EXPECTATIONS
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING TO THE WORLD: DISCIPLES AND WITNESSES

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>The Church as the assembly of all the saints, both living and dead (some being purified and some in heaven) gathered in communion around the person of Christ</p> <p>The common good requires respect for the person, the social well-being and development of the group as a whole, and peace (e.g. the stability and security of a just order)</p>	<p>Research Canadian social movements that have shaped society and evaluate how they put Gospel values into practice</p> <p>Through the use of the media and the Internet, explore and report on the work of Catholic social organizations (CSOs) that work for social justice at a global level</p>	<p>Values Canadian social movements that contribute to the common good</p> <p>Appreciates the contributions of Catholic social movements that promote equality and justice for all</p>
Missionary Initiation	<p>A vocation as God's call to adulthood, holiness, ministry and community</p> <p>All Catholics have as their mission to work for the common good of a society by bringing their Gospel values to bear on social issues through social action</p>	<p>Identify in culture things that need to be challenged or supported if we are to be a true witness of Christ</p> <p>Identify the economic and ecological impact of globalization</p> <p>Through an examination of the lives of persons who work for the common good within society, to identify the characteristics of a Christian witness</p> <p>Apply Catholic social teaching to social issues in Canada and globally</p>	<p>Takes time to listen and reflect in silence to discern the vocation to which God is calling them</p> <p>Appreciates that effective social action requires a reflective, aware and conscious journey that becomes a way of life</p> <p>Sees him/herself as a responsible member of the global community</p>

FIFTH CYCLE:
LAW OF LOVE
(THEME B [AGE 16])

THEME B:
**UNDERSTANDING WORLD RELIGIONS
IN THE LIGHT OF CHRISTIAN FAITH**
(AGE 16)

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions

In this catechesis, young people are given the foundations for an understanding of the historical relations of the Catholic Church with other religious traditions. They explore the Church's tradition of evangelization and ecumenical and inter-religious dialogue. As they authentically explore the beliefs and practices of other faith traditions – particularly Judaism and Islam – they are led at the same time to a deeper understanding of the beliefs and practices of their own faith. The catechesis is intended to help young men and women in their ongoing formation in the Catholic faith.

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: CATHOLIC IDENTITY

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions.

- Catholic identity
- Christian tradition
- Ecumenical and inter-religious dialogue (Catholic principles)
- Judaism
- Islam
- Hinduism
- Sikhism
- Buddhism
- Shintoism, Confucianism
- Indigenous religions (African religions)
- Atheism, agnosticism, new religious movements
- Secular humanism

The central orientation to be stressed is the witness to Christian faith, through the lens of Catholic identity. The central approach will be based on the orientations of the *General Directory for Catechesis*, Part Four, Chapter IV – Catechesis in the socio-religious context.

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: CATHOLIC IDENTITY

CATECHETICAL FOCUS

Catholic Identity

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Catholic identity* by:

- Exploring the roots of Catholicism in Jesus of Nazareth and the Jewish tradition

Central Rituals

- Examining how, through the power of the Holy Spirit, Catholic rituals initiate, gather and sustain its members as one community of faith
- Recognizing the importance of the sacraments as the central rituals of the Catholic Church
- Examining Baptism, Confirmation and Eucharist as the Sacraments of Initiation into the Catholic/Christian tradition
- Celebrating the Catholic way of living time according to its liturgical calendar and at key moments in the life of believers

Community

- Understanding the Eucharist as the primary sacramental ritual that forms community and expresses full communion for the followers of Christ
- Learning about the importance of Catholic families for the well-being and socialization of its members, the transmission of faith and for the life of the Church
- Linking the four marks of the Church (one, holy, catholic and apostolic) with its mission of evangelization

Beliefs and Moral Precepts

- Examining the core beliefs of Catholicism as found in the Scriptures and the Creed
- Linking the heart of Christian moral life to the Sermon on the Mount

THE GOSPEL MESSAGE

Sacred Scripture

- Mark 1:9-11: The Baptism of Jesus
- Mark 1:15: The proclamation of the kingdom of God
- Matthew 5: The Sermon on the Mount
- Luke 24: The Resurrection of Jesus
- Acts of the Apostles 2: The coming of the Holy Spirit

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 751–752, The Church is an assembly of God’s people from all the ends of the earth. (Compendium n. 147)
- CCC Part Two, n. 1076, “The Church was made manifest... on the day of Pentecost by the outpouring of the Holy Spirit.” (Compendium n. 220)
- CCC Part Two, n. 1145, The Church’s “liturgy is interwoven with signs and symbols whose meaning is rooted in creation and in human culture.” (Compendium n. 236)
- CCC Part Two, n. 1113, “The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments.” (Compendium n. 224)

- CCC Part Two, n. 1163f, “The centre of the liturgical seasons is Sunday... [which culminates] in the annual celebration of Easter...” (Compendium n. 241)
- CCC Part One, n. 197, “To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe.” (Compendium n. 33)
- CCC Part One, n. 813–864, “The Church has received from the Spirit, ‘sent by the Father’ the four... marks that define her: she is one (n. 813), holy (n. 828), catholic (n. 830) and apostolic (n. 861, 864).” (see p. 733, Compendium n. 161, 165, 166, 176)

Other Church Documents

- Vatican II, *Lumen Gentium*, n. 11: The Eucharist as source and summit of Christian life. (1964)
- Office of Papal Liturgical Celebrations, *Dies Domini*, n. 3: Sunday was established as “the fundamental feast day” for Christians (Preparation for the Great Jubilee of 2000).
- Vatican II, *Gaudium et Spes*, n. 31: On the role of parents in the faith development of their children. (1964)

CATECHETICAL APPROACH

Experience

- Experiences of living in a family and community
- Experiences of participation in the sacramental liturgies of the Church, of practising the rituals of their faith, of living a moral life based on Catholic beliefs and moral teachings
- Experiences of witnessing to their faith tradition through word and deed

Symbol

- Symbols of the Roman Catholic liturgies
- Symbols of the four marks of the Church

Exploration and Reflection

- Exploring the Trinitarian nature of God as revealed in Sacred Scripture
- Discovering the origins and identity of the Catholic Church in the life, death and Resurrection of Jesus and the continuation through the work of the Holy Spirit
- Exploring how the Holy Spirit works through the power of rituals to initiate and form persons into a community of saints
- Learning how rituals help to express, shape and form beliefs and moral life for the Catholic community and for all religious communities
- Discovering how God is made known to us through the seven sacraments of the Church
- Deepening their understanding of the Sunday Mass as the ritual that is at the heart of living the Catholic faith and the symbol of full communion
- Examining the importance of celebrating the seasons, feasts, festivals, holy days and saint’s days of the Church’s liturgical calendar
- Interpreting the meaning of the Sermon on the Mount for Christian living
- Reflecting on the four marks of the Church: one, holy, catholic and apostolic
- Exploring the importance of family for the transmission of faith and for the spiritual health of its members

Witnesses

- Youth, catechist, parents, relatives

Response and Participation

- Analyzing significant Scripture passages that reveal the origins of the Catholic Church in the person of Jesus and the work of the Holy Spirit
- Describing their response to the call to participate in the mission of Jesus
- Describing the symbols, rituals and prayers of the Sacraments of Initiation

- Expressing the Catholic understanding of God as Trinity
- Applying the moral/ethical and social teachings of the Sermon on the Mount and later Church teaching to contemporary issues in life
- Exploring Church documents to develop a presentation on the meaning of one, holy, catholic and apostolic as marks of the Church
- Discussing the importance of family for the transmission of faith

Prayer and Celebration

- Participating in guided biblical reflections on the call of the first disciples
- Planning and participating in the Eucharist
- Creating and participating in a Liturgy of the Word that expresses the sacred nature of the liturgical seasons
- Reflecting on the belief statements of the Apostles' Creed

Remember and Memorization (*GDC n. 154*)

- The Apostles' Creed
 - I believe in God, the Father almighty, Creator of heaven and earth
 - [I believe] in Jesus Christ, his only Son, our Lord, who was... born of the Virgin Mary... was crucified, died, and was buried... rose again from the dead; and is seated at the right hand of God the Father almighty
 - I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the Resurrection of the body, and life everlasting
 - I believe in one, holy, catholic and apostolic Church

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CATHOLIC IDENTITY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>That belief in the Incarnation of Jesus sets Christians apart from other religions</p> <p>How salvation is experienced outside the Church</p> <p>Through rituals, which have the power to shape and form a community, the Catholic Church has developed its present expression</p> <p>The Church is one: there is one Lord, one faith, one baptism and one God and Father of all</p> <p>The Church is holy: founded by Christ and commissioned to bring all people to God</p> <p>The Church is catholic, that is, open to all without the limit of time or place</p> <p>The Church is apostolic: the Church's teachings are rooted in the teachings of the apostles and passed on through apostolic succession</p>	<p>Identify the Incarnation, life, death and Resurrection of Jesus as distinct beliefs within Christianity</p> <p>Explain how the principal symbols and rituals of the Catholic faith present a Catholic understanding of God, Jesus and the Church</p> <p>Discuss ways in which division among Christian Churches has weakened the image of the Church as one, holy, catholic and apostolic</p>	<p>Responds in faith to Jesus as the Son of God and saviour of the world</p> <p>Acknowledges the one, holy, catholic and apostolic nature of the Church</p>
Liturgical Formation	<p>The seasons, feasts and festivals of the liturgical calendar and their significance in sustaining, shaping and expressing the Catholic Tradition</p> <p>The Sunday Mass as the source and summit of the Catholic faith</p>	<p>Enter into the liturgical seasons of Advent–Christmas–Epiphany and Lent–Easter</p> <p>Describe the liturgy of the Eucharist and its primacy within the seven sacraments of the Catholic Tradition</p>	<p>Participates freely in the ritual life of the Church</p> <p>Appreciates the power of the sacraments to:</p> <ul style="list-style-type: none"> – initiate persons into the Church – sustain them in their faith – shape and express its tradition

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CATHOLIC IDENTITY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	Catholics turn to Jesus and the Sermon on the Mount (the fulfilment of the Ten Commandments) for moral guidance	Apply the teachings of Jesus and the Church to contemporary life/moral issues	Respects and follows the teachings of Jesus and the Church as sound guides for Christian living
Teaching to Pray	The Creed as the summary and proclamation of the beliefs of the Church	Reflect on life's greatest questions (pain and suffering, the meaning of life, the nature of God, the origin of the universe) in light of the statements of the Creed Pray and celebrate the Creed	Responds faithfully, in thought, word and action, to the belief statement of the Creed
Education for Community Life	The family is the place where faith is transmitted and a life of prayer is formed Families are a gift to persons and to society	Examine ways in which the family fulfils its role of passing on the faith Reflect on their own responsibility for the spiritual well-being of the members of their family and others Discuss ways in which the family supports and strengthens society	Accepts responsibility for promoting a healthy spiritual life for self and others Actively participates as a believer within society
Missionary Initiation	All Christians are called to participate in the mission of Jesus The Catholic Church sees as its mission the continuing proclamation of the Gospel and the evangelization of all people	Identify areas of their life and in the life of their school where they are sharing in the mission of Jesus	Is actively involved in Christ's mission in the world through prayer, action and word

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: CHRISTIANITY

CATECHETICAL FOCUS

Christianity

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: The history of Christianity, its growth and divisions and its mission to unity in the Ecumenical Movement in the unit *Christianity* by:

- Studying the history of Christians in Canada
- Recognizing the roots of Christianity in Jesus Christ and in the history of his first followers
- Learning about the ongoing mission of the Church to spread the Good News
- Examining the story of how the Christian Scriptures came to form the Bible
- Exploring the significance of the Scriptures, Creeds and sacraments for the liturgical life of Christian communities
- Identifying doctrinal, cultural and political issues that led to the divisions of Christianity: East and West
- Examining the implications of the Protestant Reformation in the 16th century
- Exploring the nature of the Catholic Reform

THE GOSPEL MESSAGE

Sacred Scripture

- John 3:16: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”
- John 17:11: “May they be one as we are one.”
- The Four Gospels and Letters of St. Paul

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 125, The four Gospels are the heart of Scripture because they are the principal witness to the life and teaching of Jesus, and stages of the formation of the Gospels. (Compendium n. 22)
- CCC Part One, n. 125–126, The Gospels developed in three stages: the life and teachings of Jesus, the oral tradition, the written Gospels. (Compendium n. 22)
- CCC Part One, n. 121, “The Old Testament is an indispensable part of Sacred Scriptures... for the Old Covenant has never been revoked.” (Compendium n. 21)
- CCC Part One, n. 888–896, “Since they are authentic witnesses of the apostolic faith and are invested with the authority of Christ, the Bishops in union with the Pope have the duty of” teaching, sanctifying and governing the Church. (Compendium n. 184–187)
- CCC Part One, n. 884, “The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council... confirmed by... Peter’s successor.” (Compendium n. 183)
- CCC Part One, n. 925f, Monastic or “religious life was born in the East during the first centuries of Christianity.”
- CCC Part One, n. 1159, “The sacred image, the liturgical icon principally represents Christ... the incarnation of the Son of God has ushered in a new ‘economy’ of images.” (Compendium n. 240)
- CCC Part One, n. 838, “Those ‘who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church. With the Orthodox Churches, this communion is so profound that it ‘lacks little to attain the fullness that would permit a common celebration of the Lord’s Eucharist.’” (Compendium n. 168)

- CCC Part One, n. 509, “Mary is truly ‘Mother of God’ [Theotokos] since she is the mother of the eternal Son of God made man, who is God himself.” (Compendium n. 95)
- CCC Part Two, n. 1471–1473, “Indulgences are the remission before God of the temporal punishment due to sins whose guilt has already been forgiven.” (Compendium n. 312)
- CCC Part One, n. 1124–1126, “Liturgy is a constitutive element of the holy and living Tradition... Since the sacraments express the development of communion of faith in the Church, the *lex orandi* is one of the essential criteria of the dialogue that seeks to restore the unity of Christians. (Compendium n. 228)

Other Church Documents

- Paul VI, *Decree on the Churches of the Eastern Rite*, n. 1: “The Catholic Church holds in high esteem the institutions, Liturgical Rites, ecclesiastical traditions and the established standards of the Christian life of the Eastern Churches, for in them, distinguished as they are for their venerable antiquity, there remains conspicuous the tradition that has been handed down from the Apostles through the Fathers (1) and that forms part of the divinely revealed and undivided heritage of the universal Church.” (November 1964)
- Vatican II, *Lumen Gentium*, n. 2: “So it is that that messianic people... is... a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth.” (November 21, 1964)
- Saint John Paul II, *Dominus Jesus*, “... it must be *firmly believed* that, in the mystery of Jesus Christ, the Incarnate Son of God, who is “the way, the truth, and the life” (John 14:6), the full revelation of divine truth is given...” (Congregation for the Doctrine of the Faith, 2000)
- Vatican II, *Lumen Gentium*, n. 4: “When the work which the Father gave the Son to do on earth (9) was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the Church, and thus, all those who believe would have access through Christ in one Spirit to the Father.” (November 21, 1964)
- Vatican II, *Unitatis Redintegratio*: Decree on Ecumenism. (November 21, 1964)

CATECHETICAL APPROACH

Experience

- The experience of living as part of a Catholic community (parish/home/school)
- The experience of learning how different Christian Churches approach the Bible
- The experience of exploring division and unity, difference and resemblance
- The experience of rituals, sacred spaces, moral and ethical norms, liturgical seasons, and holy days of different Christian Churches
- The experience of learning how to use primary and secondary resources to explore Christian history and beliefs

Symbol

- Symbols of Christianity

Exploration and Reflection

- Exploring Canada’s multicultural landscape for the presence of Christian communities
- Tracing the origins of Christianity and the historical events that have shaped its present reality (e.g. separation of East and West, Protestant Reformation, Vatican Councils and the Catholic Reformation)
- Reflecting on Christianity’s roots in Judaism
- Exploring the symbols of early Christianity
- Learning about the work of the apostles, the development of the Bible, the structure of the institutional Church, and Church councils
- Exploring the experience of the schism between East and West

- Exploring the development of new Christian Churches during the Protestant Reformation
- Reflecting on the diversity within Christianity today and its expression in movements such as Lutheranism, Calvinism, Anglicanism, Evangelism, Pentecostalism, Anabaptism, Liberalism and Fundamentalism

Witnesses

- Catechist, parents, youth, St. Thomas Aquinas

Response and Participation

- Analyzing demographic data to determine the global spread of Christianity and to identify their presence in the religious fabric of Canada
- Tracing the historical development of Christianity identifying key events (the schism of East and West, the Protestant Reformation, the Catholic Reform, Vatican councils) that have led to myriad Churches within Christianity
- Comparing the life of the early Church with the life of the Church today
- Examining the four Gospels in light of the audiences of Matthew, Mark, Luke and John
- Researching the development of monasticism (Benedictine monks) and their way of life
- Comparing the Apostles' Creed and Nicene Creed to identify how the latter complements and clarifies the former
- Discussing the factors which led to the development of a new self-image for the Western Church following the decline of the Roman Empire
- Examining the importance of iconography and a devotion to Mary in the Eastern Church
- Researching Luther's 95 Theses to identify his main concerns and what he proposed as solutions
- Outlining the key teachings of Calvinism and discussing the implication of each for daily living
- Summarizing the main points addressed by the Council of Trent and its main objective
- Identifying similarities and differences within the beliefs, liturgical practices and moral precepts of Christian Churches
- Comparing/contrasting the practice of prayer and worship within Christian Churches

Prayer and Celebration

- The Apostles' Creed and Nicene Creed
- Exploring the similarities and differences in the worship practices across various Christian Churches (Sunday worship, Baptism, coming of age, marriage, death)

Remember and Memorization (GDC n. 15)

- "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life." (John 3:16)
- Through Christ a messianic people was formed to be "a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth." (*Lumen Gentium*, n. 95)

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CHRISTIANITY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Christianity has its roots in the person of Jesus Christ and in the Jewish tradition</p> <p>Christianity believes in the Trinitarian nature of God</p> <p>The four Gospels began as oral traditions, later written down by the communities of Matthew, Mark, Luke and John</p> <p>The role of interpreting Scripture has been given to the Magisterium of the Church, under the authority of the Pope</p>	<p>Name the 27 books of the New Testament and explain the primacy given to the four Gospels</p> <p>Compare similar passages within the four Gospels and reflect on their message in light of the community for whom they were written</p> <p>Explain the different approaches taken by Christian Churches and ecclesial communities to the interpretation of the Bible</p>	<p>Acknowledges the Bible as the story of God's becoming one with us in Jesus Christ</p>
Liturgical Formation	<p>The Sacraments of Baptism, Confirmation and Eucharist as Christian initiation rituals</p> <p>The Eucharist as the source and summit of Catholic faith and the sign of full communion among Christ's followers</p>	<p>Compare the meaning of Baptism and Eucharist within the Christian Churches and ecclesial communities and practices used to celebrate each ritual</p>	<p>Appreciates the liturgy as a moment of encounter with God</p>
Moral Formation	<p>The covenant of Christ is the fulfilment of God's covenant with Israel</p> <p>Christian moral life is a response to the teachings of Jesus</p>	<p>Critically analyze the teachings of various Christian Churches and ecclesial communities on moral issues (e.g. same-sex marriage, ordination of women, Sunday obligation, divorce)</p>	<p>Is guided in their moral and ethical life by the precepts of the Catholic Church</p> <p>Respects the efforts of all Christian Churches and ecclesial communities to discover God's plan for human moral living</p>
Teaching to Pray	<p>The Creed as the Christian profession of God as Trinity</p>	<p>Present ways in which each statement of the Creed influences daily life for a Christian</p>	<p>Accepts as truth the beliefs proclaimed in the Creed</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CHRISTIANITY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>Christianity is and continues to be central to Canadian society</p> <p>The Magisterium of the Church is responsible for the authentic transmission of the faith</p> <p>Orthodox Christianity preserves the teachings and traditions of the apostles and accepts all the early ecumenical councils</p> <p>Martin Luther, John Calvin and King Henry VIII as central figures in the Protestant Reformation</p> <p>The Council of Trent was a response to the Protestant Reformation</p>	<p>Trace the historical spread and contributions of Christianity within Canada</p> <p>Identify the cultural, political and doctrinal factors that contributed to the schism within Christianity (Muslim invasion, iconography, Marian devotion)</p> <p>Describe the events that contributed to the formation of Protestant Christianity</p> <p>Describe the nature of fundamentalism, liberalism and Pentecostalism within Christianity</p> <p>Explain the reform efforts of the Council of Trent</p>	<p>Welcomes others into their Catholic community</p> <p>Appreciates the power of images to strengthen a life of devotion and prayer</p> <p>Appreciates the many ways in which all Christians seek to understand the truth as revealed in Jesus</p>
Missionary Initiation	All Christians are called to participate in the mission of Jesus, that is, the spread of the Good News to the entire world	Describe ways in which young Christians can participate in spreading the Gospel message through word and act	Witnesses to the practices and beliefs of the Catholic Church

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: ECUMENICAL AND INTER-RELIGIOUS DIALOGUE

CATECHETICAL FOCUS

Ecumenical and Inter-Religious Dialogue

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Ecumenical and Inter-religious Dialogue* by:

Ecumenical Dialogue

- Examining the meaning of and desire for “full communion” of Christian Churches and ecclesial communities in light of the present divisions within Christianity
- Examining the Catholic principles of ecumenical dialogue
- Identifying the various forms of dialogue practised within the Christian Tradition to bring about “full communion”
- Exploring efforts the Church has made to heal the division of East and West
- Exploring efforts that have been made to heal the division initiated by the Protestant Reformation

Inter-religious dialogue

- Examining the Canadian experience of religious and cultural pluralism
- Recognizing the need to go beyond living together with other religions: the call to dialogue
- Learning Catholic principles for inter-religious dialogue
- Learning how Catholics view other religions
- Examining the four types of inter-religious dialogue
- Examining a brief history of Christianity’s relationship to other religions

THE GOSPEL MESSAGE

Sacred Scripture

- Acts 10:34-35: God shows no partiality
- Matthew 28:18-20: The Great Commission
- Genesis 13:3: “In you all the peoples of the earth will be blessed.”
- John 16:12: “I still have many things to say to you...”
- John 15:13: The Spirit will lead into all truth
- John 17:21: “That they all may be one...”

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 101, “In order to reveal himself to men... God speaks to them in human words... just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men.” (Compendium n. 18)
- CCC Part One, n. 425–429, “From the loving knowledge of Christ there springs up in the believer the desire to evangelize... to reveal in the Person of Christ the entire design of God and to put humanity in communion with him.” (Compendium n. 80)
- CCC Part One, n. 816, The Church of Christ... subsists in the Catholic Church. (Compendium n. 162)
- CCC Part Two, n. 1077, “Through the liturgy the Father fills us with his blessings in the Word made flesh... and pours into our hearts the Holy Spirit.” (Compendium n. 221)
- CCC Part Two, n. 1084–1085, “By giving the Holy Spirit to his apostles [Christ] entrusted to them... the power to make present the work of salvation through the Eucharistic sacrifice and the

sacraments in which he acts to communicate his grace to the faithful of all times and places in the world.” (Compendium n. 222)

Links to the Eastern Church

- Chrismation and the imposition of hands

Other Church Documents

- Vatican II, *Nostra Aetate*, n. 1: On the Relationship of the Church to Non-Christian Religions, “All peoples comprise a single community, and have a single origin... One also is their common goal.” (October 28, 1965)
- Vatican II, *Nostra Aetate*, n. 2: The perception among all peoples of a hidden power which hovers over the course of things. (October 28, 1965)
- Vatican II, *Nostra Aetate*, n. 2: “The Catholic Church rejects nothing which is true and holy in these religions...” (October 28, 1965)
- Vatican II, *Unitatis Redintegratio*: Decree on Ecumenism. (November 21, 1964)
- Vatican II, *Nostra Aetate*, n. 2: “The Church, therefore, exhorts her sons and daughters, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these people.” (October 28, 1965)
- *Directory for the Application of Principles and Norms on Ecumenism: Pontificium Consilium Ad Christianorum Unitatem Fovendam*. (March 25, 1993)
- *General Directory for Catechesis*, n. 197: *Catechesis in the context of ecumenism*: Catechesis, therefore, is always called to assume an “ecumenical dimension” everywhere. This is done, firstly, by an exposition of all of Revelation, of which the Catholic Church conserves the deposit, while respecting the hierarchy of truths. In the second place, catechesis brings to the fore that unity of faith which exists between Christians and explains the divisions existing between them and the steps being taken to overcome them. Catechesis also arouses and nourishes a true desire for unity, particularly with the love of Sacred Scripture. Finally, it prepares children, young people and adults to live in contact with brothers and sisters of other confessions, by having them cultivate both their own Catholic identity and respect for the faith of others. (Congregation for the Clergy, 1997)
- *General Directory for Catechesis*, n. 200: *Catechesis in the context of other religions*: “Christians today live in multi-religious contexts... In this context... catechesis takes on a particular importance which is expressed in several duties. Above all, it deepens and strengthens... the identity of believers... In the second place, catechesis assists in creating awareness of the presence of other religions. It necessarily facilitates Christians in discerning the elements in those religions which are contrary to the Christian message, but also educates them to accept the seeds of the Gospel (*semina Verbi*) which are found in them... In the third instance, catechesis promotes a lively sense among believers. This is shown by clear witness to the faith, by an attitude of respect and mutual understanding, by dialogue and cooperation in defence of the rights of the person and of the poor... and respect for the faith of others.” (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- The experience of living within a multicultural, multi-faith community
- The experience of witnessing to their faith tradition through word and deed
- The experience of encountering people of other faith traditions

Symbol

- Where this course does not have a designated symbol, symbols of unity in diversity, of ecumenical and inter-religious dialogue, of common beliefs (the golden rule) would enhance understanding and promote learning

Exploration and Reflection

- Exploring the diverse cultures and faith traditions of Canada's population
- Identifying the challenges of living in a country marked by multiculturalism and multi-faith dynamics
- Examining the need for and challenges of ecumenical dialogue
- Exploring Catholic principles for ecumenical dialogue
- Examining the Catholic understanding of its ecumenical mission
- Exploring the history of ecumenical dialogue between and among the Christian Churches and ecclesial communities at the local, national and international level
- Examining the need for inter-religious dialogue
- Examining the Church's present understanding of its mission of evangelization and proclamation of the Gospel through inter-religious dialogue
- Exploring the historical relationship between Catholicism and other world religions
- Exploring Catholic principles and forms of inter-religious dialogue
- Exploring the history of inter-religious dialogue at a local, national and international level
- Reflecting on the opportunity for personal spiritual growth through an encounter with other Christian Churches and world religions

Witnesses

- St. John XXIII and the Vatican Council, Paul VI, St. John Paul II, St. Francis Xavier, St. Francis of Assisi

Aboriginal Connection

- Office for the Evangelization of Peoples (Canadian Conference of Catholic Bishops), Rediscovering, Recognizing and Celebrating the Spiritual Heritage of Canada's Aboriginal Peoples: Pastoral Message to the Native Peoples of Canada. (May 1999)

Response and Participation

- Reporting on the historical development of Canada's religious and national demography
- Tracking the shifts and changes in missionary approach that have led to the Church's present approach to ecumenical and inter-religious dialogue
- Examining Catholic documents that outline the principles of ecumenical dialogue
- Researching contemporary examples of ecumenical dialogue between and among the various Christian Churches and ecclesial communities and analyzing the progress being made toward "full communion"
- Describing the four arenas for inter-religious dialogue (theological exchange, religious experience, everyday life and action)
- Identifying some of the challenges and issues involved in inter-religious dialogue
- Researching and reporting on the efforts of the Catholic Church to enter into dialogue with other religions
- Identifying ways in which young Catholics can participate in the mission of Jesus: to gather all people and share the Good News

Prayer and Celebration

- Participating in guided biblical reflections on the call for evangelization
- Creating and participating in a Liturgy of the Word that expresses the sacred nature of the liturgical seasons
- Planning and participating in a Liturgy of the Word for full communion among Christians
- Preparing and participating in an ecumenical liturgy of the Word (e.g. World Day of Prayer)

Remember and Memorization (GDC n. 154)

- "Christ, through the Holy Spirit, makes his Church one, holy, catholic and apostolic, and it is he who calls her to realize each of these qualities."
- All are called to Catholic unity with God, a unity reflected in the Trinity
- All Christians are called to participate in the mission of Jesus Christ: to bring truth and God's salvation to the world so that all might be one

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ECUMENICAL AND INTER-RELIGIOUS DIALOGUE

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>For Catholics, full communion requires:</p> <ul style="list-style-type: none"> - Consensus on core doctrines found in Scripture and Creed - Acknowledgement of the sacraments as essential for salvation - The service of priests, bishops and Pope for an institutional communion, i.e. juridical, sacramental, and spiritual communion <p>The Church acknowledges as present in the traditions of all religions:</p> <ul style="list-style-type: none"> - God's desire to save - Seeds of Jesus' words - The work of the Holy Spirit <p>The Incarnation is God's definitive intervention in history to save all people. Belief in the Incarnation sets Christians apart from other religions</p>	<p>Identify the Incarnation, life, death and Resurrection of Jesus as distinct beliefs within Christianity</p> <p>Critically analyze the issues that challenge full communion among Christian Churches</p> <p>Contemplate in prayer the truth and mystery of the Incarnation and God's unique nature as Trinity</p> <p>Know what it means to be saved and what this means for Christians and non-Christians</p>	<p>Responds in faith to Jesus as the Son of God and Saviour of the world</p>
Liturgical Formation	<p>The Eucharist as the sign of full communion among Christians</p>	<p>Express through symbol and word the meaning of full communion</p>	<p>Respects Eucharist as both sign and source of unity</p> <p>Prays for Christian unity</p>
Moral Formation	<p>The ruptures which have wounded the unity of the one Church occurred because of human sin</p>	<p>Reflect on ways in which sin causes division among families</p> <p>Compare the experience of division within the Church with personal experiences of division</p>	<p>Encounters people from other Christian Churches with an attitude of openness and friendship</p>
Teaching to Pray	<p>Public and private prayer for the unity of Christians is the soul of the ecumenical movement</p>	<p>Present examples of communal prayer among the various Christian Churches</p>	<p>Prays for unity among Christians</p> <p>Prays for unity among all people</p>

EXPECTATIONS			
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: ECUMENICAL AND INTER-RELIGIOUS DIALOGUE			
TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>Christ bestowed unity on his Church from the beginning and it subsists in the Catholic Church as something she can never lose... (CCC n. 820)</p> <p>The multicultural and multi-faith nature of life in Canada requires us to learn about and respect what is good and holy in the world's religious traditions</p>	<p>Identify those things that hold all Christians together as a community of believers and those which divide Christians into different ecclesial communities</p> <p>Describe the challenges Christians face living in Canada's multi-faith reality</p>	<p>Appreciates the special bond that exists between and among Christian Churches and ecclesial communities</p> <p>Appreciates the many gifts of multiculturalism and interaction with people of other ecclesial communities and faiths</p>
Missionary Initiation	<p>The Catholic Church sees as its mission the continuing proclamation of the Gospel and evangelization of all people</p> <p>The goal of ecumenical dialogue and initiative is to come to understanding and foster unity among all Christian Churches and ecclesial communities</p> <p>The goal of inter-religious dialogue is to</p> <ul style="list-style-type: none"> - deepen and strengthen the believer's identity - promote respect and understanding - overcome prejudice - collaborate on the work of social justice <p>Ecumenical and inter-religious dialogue occurs at the level of</p> <ul style="list-style-type: none"> - everyday life - action - theological exchange - religious experience 	<p>Summarize the stance of the Catholic Church toward ecumenical and inter-religious dialogue based on related papal encyclicals (e.g. <i>Nostra Aetate</i>, <i>Redemptoris Missio</i>)</p> <p>Outline the efforts that have been made to unite Eastern Orthodox and Roman Catholic Churches</p> <p>Describe the efforts of the World Council of Churches to bring about full communion among Christians</p> <p>Present examples of inter-religious dialogue and their impact on inter-religious relationships</p>	<p>Recognizes Christ at work in all those who seek to know and abide by truth</p> <p>Appreciates the challenges of ecumenical and inter-religious dialogue</p> <p>Is open to dialogue with other Churches, ecclesial communities and faith traditions</p> <p>Shows respect for all people</p>

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: JUDAISM

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Judaism* by:

- Learning about the origin and history of Judaism
- Examining the rise of various movements within Judaism (Hasidic, Rabbinic)
- Identifying the Shoah (Jewish Holocaust) and the founding of Israel in the 20th century as defining moments in Jewish self-understanding and spirituality
- Recognizing Torah, Tanakh and Talmud as Scriptures that define the Jewish tradition
- Exploring God's covenantal relationship with his chosen people
- Exploring the impact of the Enlightenment on the Jewish community: one people, four expressions
- Examining how time is organized to commemorate through ritual and symbol, God's presence in Jewish history and in daily life (holy days, festivals, and special feasts of Rosh Hashanah and Yom Kippur)
- Exploring what it means to actively observe Jewish law in everyday life
- Exploring ways in which the Church, in her distinct relationship with the Jewish people, continues its mission to proclaim the Gospel to the world

THE GOSPEL MESSAGE

Sacred Scripture

- Deuteronomy 6:4-9: "Love the Lord your God with all your heart and all your mind and all your strength..." (the Shema)
- Exodus 6:7: God's covenant with Israel: "I will take you as my people, and I will be your God."
- Genesis 12:2: God's promise to Abraham: "I will make of you a great nation..."
- Genesis 1:3–2:3: The creation story reveals the Sabbath as holy
- Exodus 20:8-11: "Remember the Sabbath day, and keep it holy..."
- Deuteronomy 34:10: "Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face."
- Exodus 3:1-15: the call of Moses and God's name revealed
- Exodus 19: God's covenant with the Jewish people on Mount Sinai
- Exodus 20:2-17 (Deuteronomy 5:6-21): The Ten Words (commandments)
- 2 Samuel 7:12-16: God's covenant with David
- Luke 4:16-30: Jesus teaches in the Synagogue
- 1 Thessalonians 5:16-18: "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you."

Other Texts: The Talmud

- Sanhedrin 4:5: "Therefore was Adam created single, to teach you that the destruction of any person's life is tantamount to destroying a whole world and the preservations of a single life is tantamount to preserving a whole world."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC 2174, Jesus rose from the dead "on the first day of the week." Because it is the "first day," the day of Christ's Resurrection recalls the first creation. Because it is the "eighth day" following the sabbath, it symbolizes the new creation ushered in by Christ's Resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord's Day, Sunday:

We all gather on the day of the sun, for it is the first day [after the Jewish sabbath, but also the first day] when God, separating matter from darkness, made the world; and on this same day Jesus Christ our Savior rose from the dead.

Other Church Documents

- Vatican II, *Nostra Aetate* [On the Relationship of the Church to non-Christian Religions], n. 4:
 - “Thus the Church of Christ acknowledges that, according to God’s saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets.”
 - “The Church... cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant... that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles.”
 - “... by His cross Christ, Our Peace, reconciled Jews and Gentiles making both one in Himself.(8)”
 - “... the Church, mindful of the patrimony she shares with the Jews, and moved... by the Gospel’s spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.”
 - “Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation.” (October 28, 1965)
- *General Directory for Catechesis*, n. 199–200: “... when the church seeks to understand itself, it cannot help but discover its own roots in the Jewish people... the first to hear the Word of God... it is necessary to encourage a reciprocal consciousness at all levels... overcome(ing) every form of anti-Semitism.” (Congregation for the Clergy, 1997)
- *Jubilee – Renewing our common bonds with the Jewish Community*, Canadian Conference of Catholic Bishops, Episcopal Commission for Ecumenism (June 2000).

CATECHETICAL APPROACH

Experience

- The experience of encountering adherents of Judaism
- The experience of living as part of a Catholic community (school/home/parish)
- The experience of being guided by moral precepts
- The experience of communicating beliefs through symbols and symbolic action
- The experience of growing in their own faith through an encounter with the other

Symbol

- In this section, many symbols of the Jewish tradition are explored.

Exploration and Reflection

- Exploring Canada’s multicultural landscape for the presence of Jewish communities
- Examining key moments in the early development of Judaism: origin in Abraham and Sarah, God’s covenants with the chosen people, the time of the Kings, the temple in Jerusalem, Rabbinic Judaism, Christian movement
- Reflecting on the significance of the Tanakh (Torah, Prophets and Writings) for Judaism and also its place within Christianity
- Learning why the Shoah (Jewish Holocaust) and the founding of Israel in the 20th century are defining moments in Jewish self-understanding and spirituality
- Reflecting on God’s ongoing self-revelation to his chosen people
- Reflecting on the importance of God’s covenant with his chosen people
- Reflecting on what the Jewish people understand by “the chosen people”
- Exploring how Judaism structures time within its liturgical calendar to recall and celebrate key moments in its history and in the life of a Jew
- Learning about the importance of sacred space in the lives of Jews (Western [wailing] wall, synagogue and home)

- Reflecting on the Jewish understanding of salvation in light of Catholic teaching
- Exploring the role and importance of the Jewish family as the centre for prayer, the transmission of the faith, outreach and hospitality
- Exploring the efforts of Catholics and Jews to build a relationship of trust, respect and understanding
- Reflecting on how this encounter with Judaism contributes to their understanding of their own faith

Witnesses

- Catholics and Jews who work together for the betterment of society (the dialogue of action)

Response and Participation

- Presenting the concept of 'Messiah' which lies at the heart of the gradual development of the Christian movement within Judaism
- Defining briefly the central characteristics that distinguish the Conservative, Orthodox, Reform and Reconstructionist movements within Judaism
- Outlining the approach Judaism has taken to rebuild and maintain its identity after the Diaspora (e.g. re-emphasis on laws, building the state of Israel)
- Tracing the historical development of the state of Israel after the Shoah as presented in the media
- Discussing the significance of God's gradual self-revelation, first to the Jews as the one and only God, then finally and definitively as Trinity to the world through the Paschal mystery of Christ
- Describing the impact of God's covenantal relationship on the beliefs and practices of Jews and comparing with Catholicism's understanding of covenant
- Identifying the key Jewish ritual feasts, festivals and holy days, explaining their origin and significance, finding links to Catholic worship, and describing how they form and sustain the faith of adherents of each faith
- Exploring Church documents to discover ways in which Catholics and Jews share in one common heritage (shared Scripture, the influence of Jewish feasts and sacred text on Catholic liturgy, a common ancestry in Abraham and Sarah, Jesus as Jew and source of the Christian tradition)
- Discussing the difference between a Catholic and Jewish understanding of God and the significance of this difference for inter-religious dialogue
- Taking a guided tour of a synagogue to identify the role it plays in today's Jewish communities
- Examining Catholic documents and articles that address genuine effort on the part of the Church to mend Catholic-Jewish relationships
- Researching contemporary examples of inter-religious dialogue between and among Jews and Christians and discussing the impact on their relationship

Prayer and Celebration

- Reflecting on the importance of prayer for both Jews and Christians
- Preparing and participating in thematic celebrations of the Word (peace and understanding among Christians and Jews)
- Creating a celebration of the Word using Scripture common to Catholics and Jews

Remember and Memorization (GDC n. 154)

- Christians and Jews share a common heritage, thus a relationship different from its relationship with other religions
- Christian witness must keep in mind the permanent covenantal relationship God has with the Jews and their share in God's plan of salvation

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
JUDAISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Jews and Christians share a common heritage which includes:</p> <ul style="list-style-type: none"> – a common ancestry in Abraham and Sarah – the Torah/Hebrew Scriptures – belief in one God – a covenantal relationship with God as his chosen people <p>Through Jesus, God extended his blessing as chosen people, first given to the Jews, then to the gentiles</p> <p>Catholics accept and profess that Jesus is both the Messiah promised to the chosen people and the Word of God incarnate</p> <p>The Torah as Judaism's most Sacred Scriptures which God gave to Moses on Mount Sinai</p> <p>The Talmud (Oral Torah) as a collection of sacred commentaries on the Torah</p>	<p>Describe the different ways in which Jews and Catholics interpret the Scriptures</p> <p>Describe the historical development of Judaism and the founding of Christianity.</p> <p>Outline God's self-revelation over time, first to Abraham and the Jews as the one true God and then finally through Jesus as Trinity</p> <p>Reflect on Scripture accounts that identify both Jews and gentiles as God's chosen people</p> <p>Articulate the significance of the laws of Torah for Judaism as guides for obedience to the will of God</p>	<p>Respects the Jewish testament as foundation for understanding the teachings of Jesus</p> <p>Acknowledges and appreciates the special relationship that exists between Christians and Jews</p>
Liturgical Formation	<p>Sabbath as a time of prayer, contemplation and rest in God</p> <p>Passover as an important identifying feast for Jews and Catholics</p> <p>The ritual of Brit Milah as initiation into the people of the covenant for Jews</p> <p>Bar Mitzvah/Bat Mitzvah as a ritual that marks the assumption of one's adult responsibilities to live according to the Jewish tradition</p> <p>Marriage and family life as the most desirable state of life for a Jew</p>	<p>Connect the Jewish commemoration of Passover with Christ's Paschal mystery</p> <p>Link and compare Sabbath from the perspective of Judaism and Catholicism</p> <p>Reflect on Judaism's life-cycle rituals in light of their own experiences of the sacramental rituals of Catholicism</p> <p>Articulate the significance of Judaism's feasts and festivals for adherents</p>	<p>Sees in the liturgies of the Catholic Church signs of our deep connection and common heritage with Judaism</p> <p>Appreciates life-cycle rituals as recognition of God's grace in the lives of his people</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
JUDAISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	<p>Jewish and Christian moral life as a response to our covenantal promise to live according to the will of God</p> <p>At the heart of the mitzvot (moral commands) are the Ten Commandments of God's covenant with Moses</p> <p>Jesus extended the commandment "to love your neighbour as you love yourself" to love of all humankind</p> <p>For Jews, salvation is based on good deeds which flow from obedience to the will of God</p>	<p>Distinguish between a Jewish and Catholic understanding of 'love of neighbour'</p> <p>Identify common moral precepts in Judaism and Christianity/Catholicism (the dignity of the persons, human sexuality)</p> <p>Link the Jewish understanding of salvation with their focus on Torah</p>	<p>Recognizes Judaism as a religion of deed that flows from the Ten Commandments</p> <p>Appreciates that Catholic moral teachings are rooted in the Ten Commandments of the Torah</p> <p>Appreciates the model of obedience to God's will that faithful Jews offer to the world.</p> <p>Sees salvation as a gift given by God through Christ which cannot be earned by good deeds alone</p>
Teaching to Pray	<p>The Shema as the most important confession of faith in Judaism which is professed daily in prayer</p> <p>For an observant Jew, and also Christians, prayer is an integral part of everyday life</p>	<p>Reflect on the instructions of the Shema in light of Catholic teaching</p> <p>Reflect on the importance of prayer in their lives</p> <p>Plan and participate in a thematic prayer ritual incorporating appropriate symbols and ritual actions</p>	<p>Participates in the prayer life of the Church</p> <p>Appreciates what it means to "pray always"</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
JUDAISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>Judaism has its origin in the covenant God made with Abraham and Sarah</p> <p>The Tanakh (Torah, Prophets, Writings) tells the story of Judaism's history and relationship with God</p> <p>The Pharisees had a significant impact on the structure of Judaism</p> <p>Contemporary Judaism is one faith with four expressions: Orthodox, Conservative, Reform, and Reconstructionist</p>	<p>Explain the significance of key moments in the history of Judaism on their understanding of community; for example:</p> <ul style="list-style-type: none"> - Moses receives the laws on Mount Sinai - formation of Rabbinic and Hasidic movements within Judaism - the rise of four distinct movements with Judaism in response to the Enlightenment - the Holocaust - creation of the State of Israel <p>Compare various aspect of Jewish family life (institutions of welcome and outreach) to Christian family life</p>	<p>Recognizes that Jews and Christians alike relate to God in the fullness of humanity as a community</p> <p>Values the gift of the Jewish communities within Canada</p> <p>Appreciates the outreach and welcome that marks a Jewish home as an example for their own lives</p>
Missionary Initiation	<p>The Catholic Church rejects anti-Semitism in all its forms</p> <p>Christian witness must take into consideration the permanent nature of God's relationship with the Jews and their role in his plan of salvation</p>	<p>Present examples of Jews and Christians working together for social justice and peace</p> <p>Research and present the efforts of contemporary and historical Jewish people of faith and their contributions to society</p>	<p>Encounters those of Jewish faith with an open mind and heart</p> <p>Openly shares with others his/her own faith</p>

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: ISLAM

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Islam* by:

- Recognizing the presence of Islam in Canada and the world
- Tracing the origin of Islam and the historical events that have shaped its self-understanding
- Examining Islam's understanding of God and the prophets (Jesus as prophet) in light of Catholic beliefs
- Learning about the Five Pillars of Islam and their importance for worship, moral life and salvation in light of Catholic faith
- Examining the rituals that mark time within Islam (Ramadan, Hajj) in light of the Christian practices of Lent and pilgrimage
- Examining life within the Muslim community and its sacred mosques
- Discovering the influence of Judaism and Christianity on the beliefs of Islam
- Exploring the parameters of Muslim family life (marriage, gender roles)
- Discovering common ground and differences in the beliefs of Muslims and Catholics
- Exploring ways in which the Church, in its relationship with Islam, continues its mission to proclaim the Gospel to the world

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 2447, "Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God." (Compendium n. 520)
- CCC Part Three, n. 2043, The fourth Precept of the Church requires Catholics to "abstain from eating meat and to observe the days of fasting established by the Church." (Compendium n. 432)
- CCC Part One, n. 234, "The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them." (Compendium n. 44)

Other Church Documents

- Vatican II, *Nostra Aetate*, Declaration of the Relation of the Church to Non-Christian Religions, n. 2: "The Catholic Church rejects nothing of what is true and holy in these religions." (October 28, 1965)
- Vatican II, *Nostra Aetate*, n. 3: "Upon Muslims, too, the Church looks with esteem. They adore the one God, living and enduring maker of heaven and earth... The sacred Synod urges all to forget the past and to strive for mutual understanding." (October 28, 1965)
- Vatican II, *Nostra Aetate*, n. 3a: "The Church regards with esteem also the Muslims. They adore the one God... Though they do not acknowledge Jesus as God, they revere Him as a prophet... They also honour Mary, but not as the mother of God... they await the day of judgement... they value the moral life... prayer, almsgiving and fasting." (October 28, 1965)
- *General Directory for Catechesis*, n. 200: *Catechesis in the context of other religions*: "Christians today live in multi-religious contexts... In this context... catechesis takes on a particular importance which is expressed in several duties. Above all, it deepens and strengthens... the identity of believers... In the second place, catechesis assists in creating awareness of the presence of other religions. It necessarily facilitates Christians in discerning the elements in those religions which are contrary to the Christian message, but also educates them to accept the seeds of the Gospel (*semina Verbi*) which are found in them... In the third instance, catechesis promotes a

lively sense among believers. This is shown by clear witness to the faith, by an attitude of respect and mutual understanding, by dialogue and cooperation in defence of the rights of the person and of the poor...” and respect for the faith of others. (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- The experience of encountering adherents of Islam
- The experience of living as part of a Catholic community (school/home/parish)
- The experience of being guided by moral precepts
- The experience of communicating beliefs through symbols and symbolic action
- The experience of growing in their own faith through an encounter with the other

Symbol

- Where this course does not have a designated symbol, numerous symbols are introduced throughout the text. In this unit, symbols of Islam are examined for the meaning they reveal

Exploration and Reflection

- Exploring Canada’s multicultural landscape for the presence of Muslim communities
- Introducing the life of Muhammad and the Qur’an
- Identifying common ground within Islam and Catholicism (belief in the unity of God, the necessity of love of God and neighbour, a day of atonement and life after death, a respect for Mary and the prophets of the Old Testament, the importance of prayer, almsgiving and fasting)
- Reflecting on the differences that distinguish Muslims and Catholics (Jesus as prophet or Son of God, God’s self-revelation as Trinity, the Immaculate Conception of Mary, the reality of original sin, salvation as gift or the result of personal endeavour)
- Learning about the history of Catholic–Muslim inter-religious dialogue
- Reflecting on the opportunity for personal spiritual growth through their encounter with the other

Response and Participation

- Analyzing demographic data to determine the global spread of Islam and to identify their presence in the religious fabric of Canada
- Outlining the historical development of Islam and the events that have contributed to their present self-understanding
- Comparing the nature of God as presented in the Qur’an (Shema) with that of the Bible (unity/Trinity)
- Comparing/contrasting Muslim and Christian understandings of salvation in light of the Five Pillars of Islam and Christ’s self-sacrifice on the cross
- Reflecting on the significance of fasting, almsgiving and pilgrimage for both Muslims and Christians (e.g. Ramadan/Lent)
- Describing the practice of prayer and worship within Islam and comparing it with Catholic prayer and worship
- Comparing the life-cycle rituals of Catholics and Muslims and reflecting on ways to honour and respect the religious practices of Muslims within Canadian society
- Participating in a guided tour (virtual or actual) of a mosque
- Researching and describing the cooperative efforts of Christians and Muslims to address issues of social justice
- Comparing Muslim and Catholic understanding of the dignity of the person and its impact on the moral understanding of human sexuality, outreach, and transmission of the faith
- Researching contemporary examples of inter-religious dialogue between Christians and Muslims and analyzing the impact on their relationships
- Examining Catholic documents and articles that address Catholic–Muslim relationships

Prayer and Celebration

- Preparing and participating in a prayer for peace and understanding between Catholics and Muslims

Remember and Memorization (*GDC* n. 154)

- The Church regards with esteem also the Muslims. They adore the one God... submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. (*Declaration on the Relationship of the Church to Non-Christian Religions*, n. 3a)

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ISLAM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Although Christians and Muslims share a common belief in one God, their understanding of God is very different (Islam rejects God as Trinity). Muslims do not accept the Christian belief of a Triune God, revealed by Christ</p> <p>For Muslims, the Qur'an is the Word of God as revealed to Muhammad – Christians believe that Jesus is the Word of God made flesh and that God's Word is revealed in the Old and New Testaments</p> <p>Islam proclaims Muhammad as the 'Seal of the Prophets,' the last of the prophets, and accepts that Jesus is one of God's chosen prophets. Christians believe that Jesus is more than a prophet. Contrary to Muslim belief, Christians believe that Jesus is the Son of God, as revealed through the life, death and Resurrection of Jesus and the gift of the Spirit</p> <p>The Five Pillars of Faith as commands that shape the Muslim way of life. The Christian understanding of the Beatitudes that shape the Christian's life</p>	<p>Compare the perception of Jesus held by Muslims with the witness of Sacred Scripture</p> <p>Discuss the relationship between the Qur'an and Islam's other sacred texts, the Hadith and Sunnah</p> <p>Reflect on various passages from the Qur'an in light of biblical Scriptures and Catholic teaching</p>	<p>Respectfully professes God's Trinitarian nature</p> <p>Acknowledges the deep respect that Muslims have for both Christians and Jews</p> <p>Shows respect for Muslims</p>
Liturgical Formation	<p>The mosque as a centre for communal prayer and worship and the significant differences between a mosque and a Catholic church</p> <p>Friday as the Day of Assembly for Muslims; Sunday, the Sabbath for Christians</p> <p>Ramadan (fourth pillar – fasting) and Hajj (fifth pillar – pilgrimage) as the key rituals within Islam</p>	<p>Explain the different styles of praying in the mosque and in the church, the importance of the Holy Mosque in Mecca, and the significance of the Ka'ba and the Black Rock</p> <p>Describe the ritual practices associated with Ramadan and its similarity to the Christian concept of Lent</p> <p>Describe the ritual of Hajj (fifth pillar) and compare it to the Christian practice of pilgrimage</p>	<p>Appreciates the great significance Muslims place on communal worship and ritual</p> <p>Appreciates Islam's devotion to communal prayer, fasting and pilgrimage</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ISLAM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	<p>Jihad as both an internal struggle to submit to the will of Allah (greater jihad) and an external struggle to oppose religious oppression and persecution even with violence (lesser jihad)</p> <p>The Qur'an as the guide for moral living for Muslims</p> <p>Although Islam shares Catholicism's belief in grace and righteous deeds as necessary for salvation, they reject the dogma of original sin and the sacrifice of Christ's blood</p> <p>Forgiveness of sin requires repentance and a change in attitude and behaviour</p> <p>Muslims reach out to the poor through almsgiving and through charity</p>	<p>Distinguish between the two forms of jihad and provide examples of each in the media</p> <p>Discuss the similarities and differences between Muslim and Christian understandings of salvation and forgiveness</p> <p>Identify Muslim organizations, communities and individuals who practise outreach to the poor and oppressed</p>	<p>Appreciates the need for laws to govern ethical conduct in a society</p> <p>Recognizes in Jesus God's gift of forgiveness and salvation for the world</p> <p>Sees charity as both an innate response to the other in need and a moral duty to care for the poor</p> <p>Appreciates the common ground between Islam and Christianity in love for neighbour</p>
Teaching to Pray	<p>Shahadah as Islam's profession of God as the one and only Almighty Creator and Muhammad as his messenger and Christianity's Nicene Creed and Apostles' Creed</p> <p>Salah (the second pillar of faith) as the obligatory prayer, performed five times each day to express submission to Allah and affirm religious identity</p> <p>The Adhan as a summary of Islam's teachings and the call to prayer proclaimed 5 times a day in mosques and from minarets by a muezzin</p>	<p>Distinguish between the professions of the Shahadah and the professions of the Nicene Creed</p> <p>Describe the ritual practice (prayer positions) of Salah and its importance to adherents</p> <p>Explain the significance of whispering the Adhan into the ear of a newborn or an adherent at the moment of death</p>	<p>Appreciates the importance of prayer, both individual and communal, in the lives of both Muslims and Christians</p> <p>Praises God daily in gratitude for his presence in all of life</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ISLAM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>Islam has its origin in Muhammad, yet recognizes Abraham as its father in faith</p> <p>The two main branches of Islam as Sunni and Shi'ite Sufism focuses on mysticism to gain a deeper understanding of Allah</p> <p>Sharia law as that which governs Muslim moral conduct</p> <p>Marriage for Muslims as the union between a man and woman and their families</p> <p>Gender responsibilities and roles within a Muslim family govern all aspects of religious life</p>	<p>Discuss the possible link between Islam and Ishmael, son of Hagar and Abraham, and the Judeo/Christian link with Isaac, son of Sarah and Abraham</p> <p>Describe the historical event and internal disputes that led to the division of Islam</p> <p>Draw a comparison between Sufi and Christian mysticism</p> <p>Discuss/debate the rights of Canadian Muslims to practise Sharia law</p> <p>Identify the similarities and differences between Muslim and Christian understandings of married life and the dignity of the person</p> <p>Describe life in a Muslim family (gender roles, responsibilities, clothing, education, food)</p>	<p>Has deepened their understanding of the importance of family and community for a life of faith</p>
Missionary Initiation	<p>In its encyclicals the Catholic Church expresses its desire to enter into dialogue with Islam</p> <p>Muslims see Islam as the correction, completion or fulfilment of Judaism and Christianity</p>	<p>Summarize key statements from Vatican documents that address Catholic-Muslim relationships</p> <p>Present examples of Christian-Muslim dialogue</p>	<p>Freely shares their faith with others</p> <p>Understands and appreciates the stance of the Catholic Church in regard to inter-religious dialogue with Islam</p>

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: HINDUISM

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Hinduism* by:

- Recognizing the presence of Hindu communities in Canada
- Exploring Hinduism's belief system in light of the beliefs of Catholicism (e.g. Nature of God, the meaning of life, the path of salvation, afterlife)
- Recognizing in the life of Mohandas Gandhi and his doctrine of non-violence an entry point and common ground for inter-religious dialogue between Christians and Hindus
- Examining the various ways inter-religious dialogue is experienced between Catholics and Hindus
- Exploring ways in which the Church, in its relationship with Hinduism, continues its mission to proclaim the Gospel to the world

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 357, "... being in the image of God... possesses the dignity of a person... [man] is called by grace to a covenant with his Creator to offer him a response of faith and love..." (Compendium n. 66)
- CCC Part One, n. 362, "The human person, created in the image of God, is a being at once corporeal and spiritual." (Compendium n. 69)
- CCC Part One, n. 363, "... soul... refers to the innermost aspect of man..." (Compendium n. 69)
- CCC Part Three, n. 2443–2449, "Love of the poor is inspired by the Beatitude and by the example of Jesus..." (Compendium n. 520)
- CCC Part One, n. 253, Christians "do not confess three gods, but one God in three persons, the 'consubstantial Trinity.'" (Compendium n. 48)
- CCC Part Four, n. 2707, "There are as many and varied methods of meditation as there are spiritual masters. Christians owe it to themselves to develop the desire to meditate regularly... to advance with the Holy Spirit, along the one way of prayer: Jesus Christ." (Compendium n. 570)
- CCC Part One, n. 992, "God revealed the Resurrection of the dead to his people progressively. Hope in the bodily Resurrection established itself as a consequence intrinsic to faith in God the creator of the whole man, soul and body." (Compendium n. 205)

Other Church Documents

- Vatican II, *Nostra Aetate*, "Declaration on the Relationship of the Church to Non-Christian Religions", n. 2: "... in Hinduism people explore the divine mystery and express it both in the limitless riches of myth and the accurately defined insights of philosophy. They seek release from the trials of the present life by ascetical practices, profound meditation and recourse to God in confidence and love." (October 28, 1965)
- *General Directory for Catechesis*, n. 200: "Christians today live in multi-religious contexts... In this context... catechesis takes on a particular importance which is expressed in several duties. Above all, it deepens and strengthens... the identity of believers... In the second place, catechesis assists in creating awareness of the presence of other religions. It necessarily facilitates Christians in discerning the elements in those religions which are contrary to the Christian message, but also educates them to accept the seeds of the Gospel (*semina Verbi*) which are found in them... In the third instance, Catechesis promotes a lively sense among believers. This is shown by clear witness to the faith, by an attitude of respect and mutual understanding, by dialogue and cooperation

in defence of the rights of the person and of the poor...” and respect for the faith of others. (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- The experience of encountering adherents of Hinduism in daily life
- The experience of living as part of a Catholic community (school, home, parish)
- The experience of being guided by moral precepts
- The experience of communicating beliefs through symbol and ritual
- Experiencing worship and prayer in their own faith tradition

Symbol

- Where this course does not have a designated symbol, numerous symbols are introduced throughout the text. In this unit, many symbols of Hinduism could be presented (e.g. Om, lotus, tilak, swastika, Tripun Dra, and akhanda deepa [eternal lamp/light] as a symbol of “knowledge within”)

Exploration and Reflection

- Exploring Canada’s multicultural landscape for signs of Hindu communities
- Exploring the opportunities, challenges and benefits of Catholic–Hindu inter-religious dialogue

Witnesses

- Catholic leaders who promote the teachings of the Catholic Church on matters of inter-religious dialogue

Response and Participation

- Conducting research to identify signs of Hinduism’s presence in the religious fabric of Canada and their local community
- Participating in a guided tour (real or virtual) of a Mandir and outlining how it serves as a place of worship, education and outreach
- Mapping the historical development of Hinduism with a focus on the three distinct periods (pre-Vedic, Vedic, and Upanishadic) and how each period contributed to Hinduism’s present self-understanding
- Comparing the Hindu concept of Brahman and Atman with the Catholic concept of God and human soul
- Discussing how the Hindu concepts of Maya (illusion), samsara and the purpose of life (enlightenment) might negate the notion of free will and sin
- Examining the injustice of the caste system in India and its link to the Hindu belief in varna, karma, dharma, samsara
- Reflecting on passages from Hinduism’s sacred text in light of the teachings of Jesus in the Bible
- Comparing the use of mantra and mandala in the Hindu and Christian practice of meditation
- Exploring life in a Hindu family (including gender roles, the practice of arranged marriages) and comparing it to their own family life experience
- Exploring Catholic–Hindu inter-religious dialogue through the person of Mohandas Gandhi and his philosophy of satyagraha (non-violence)
- Exploring mysticism as a common ground for inter-religious dialogue between Hindus and Catholics

Prayer and Celebration

- Preparing and participating in a Liturgy of the Word for understanding and peace between Christians and Hindus

Remember and Memorization (*GDC* n. 154)

- Catholics and Hindus have committed themselves to meeting regularly to discuss matters of common concern: for example, human improvement, peace, ecological responsibility, social and economical development
- Despite the many differences in Catholic and Hindu worldviews, each in its own ways strives to discover the Truth and to find answers to the great questions about life that provoke unrest in the human heart

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
HINDUISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Hindu belief in the oneness of all things (Brahman) expressed in myriad forms, including deities and avatars, as compared with the Christian understanding of a Trinitarian God</p> <p>For Hindus, the real self (atman) is spirit inseparable from Brahman, unchanging and conscious – separate from the temporary mind and body</p> <p>Hindus honour Brahman as a Triad of Creator (Brahma), Preservation (Vishnu) and Destruction (Siva) and worship many deities and avatars as representative of different facets of the Supreme Brahman</p> <p>The Vedas (Hindu Scriptures) as the principal source of authority which require personal and spiritual discipline to fully understand and the Upanishads as their interpretation for life in changing times</p>	<p>Distinguish between a Hindu understanding of Brahman and Atman, and a Catholic understanding of God and human soul</p> <p>Identify the central deities of Hinduism and describe the symbolic significance of their images. Understand the significant difference between the Hindu concept of God and the Christian belief in the Trinity</p> <p>Explore select passages from the shruti (revealed Scripture) and smirti (traditional Scripture) of the Vedas and reflect on their teachings in light of the Hindu worldview</p> <p>Compare the image of the person presented in the creation stories of Hinduism and Christianity</p>	<p>Appreciates the blessings and challenges of living in a multicultural, multi-faith community like Canada</p> <p>Respects the sacred texts of Hinduism</p> <p>Sees in the teachings of the Vedas and Upanishads traces of the truth taught by Jesus</p> <p>Respects Hindus even though there are significant differences that divide Hindu and Christian worldviews</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
HINDUISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Liturgical Formation	<p>A Mandir as a place of worship, education in the faith and communal outreach to the poor</p> <p>Unlike worship in a Catholic church, Puja in a Hindu Mandir is not a communal celebration but a private adoration of a particular deity</p> <p>Vedic rituals are prescribed by the sacred writing of the Vedas and are usually performed by a Hindu priest</p> <p>Hindus mark many key moments in their lives with samakara (sacramental rituals) to bring spiritual and physical well-being</p>	<p>Describe the complex structure of a Mandir that supports the worship of many deities</p> <p>Describe the religious ritual of daily puja in a home or temple</p> <p>Compare the Hindu practice of communal worship with the Catholic practice of prayer and the requirement of weekly Sunday worship</p> <p>Reflect on Hinduism's samakaras in light of the Catholic meaning of sacrament</p> <p>Describe the rituals that mark key moments in the life of a Hindu</p>	<p>Appreciates the Hindu devotion to prayer and worship</p> <p>Has deepened their understanding of the importance of prayer and worship in their own lives</p> <p>Sees value in marking one's home with signs of their faith</p> <p>Cherishes the rituals that mark the active presence of God's grace in their life</p>
Moral Formation	<p>Although Hinduism does not speak about sin, they warn against the influence of illusion which leads to ignorance and prevents enlightenment</p> <p>Hinduism explains suffering through the principle of karma</p> <p>The moral life of a Hindu is guided by a belief in eternal rebirth and the concept of dharma (duty) and karma (cause and effect)</p> <p>For Hindus the goal of life is liberation through enlightenment (moksha)</p>	<p>Compare the Hindu understanding of suffering and right action with the Catholic Church's preferential option for the poor (e.g. Varna/caste vs. Good Samaritan)</p> <p>Critique the notion of castes in light of the Christian understanding of equality and justice</p> <p>Reflect on Hinduism's three yoga (paths of liberation) in light of "the way of Christ"</p> <p>Reflect on the notion of reincarnation in light of the life, death and Resurrection of Jesus</p>	<p>Recognizes in Hinduism a search for meaning and spiritual growth</p> <p>Appreciates the common belief in cause and effect shared by Hindus and Catholics</p> <p>Has deepened their understanding of what it means to give a preferential option to the poor</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
HINDUISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	Hindu meditation involving the use of the Mantra (Om or Aum) is focused on overcoming illusion and recognizing the true self as 'one with the Supreme Brahman' Puja as Hinduism's private daily worship of the Supreme (God) or a deity	Define the essential difference between Catholic and Hindu meditation Describe the various elements of puja practised at home and as temple worship	Meditates often on the mysteries of their faith Seeks to understand more deeply the presence of the Holy Spirit within them Sees God reflected in nature and in the other
Education for Community Life	Hinduism was born out of a unification of many diverse religious traditions, having no founder and no specific origin in history The unified structure that is now Hinduism developed over three historical periods; pre-Vedic, Vedic and Upanishadic Hinduism structures society around varnas (castes) and ashrams (life stages), each of which has its own specific dharma (duty) Hindu families uphold the dignity of the person, the sanctity and permanence of marriage and the distinction of roles for males and females	Explain the development of the caste system in India (1500 BCE) and describe the role of each caste in Hindu society Describe how social, cultural and political concerns have reshaped the religious notion of varna (caste) over time Compare the notion of caste from the perspectives presented in the Vedas and in Catholic social justice teaching Debate the pros and cons of planned marriage	Appreciates the challenges of remaining constant and faithful to the teachings of one's faith in the changing social, cultural and political landscape of time Respects the human dignity of others regardless of their position in life Recognizes in Hindu families a deep love and concern for the spiritual and emotional well-being of its members Identifies areas of common ground for collaboration between Hindus and Christians for the benefit of society
Missionary Initiation	Hinduism is a religion that acknowledges all religions as paths to enlightenment	Identify the elements of Hinduism that "reflect a ray of that Truth which enlightens all people". (see <i>Nostra Aetate</i> no. 2) Present the life of Gandhi as a model of humility and peace that is shared by Catholics and Hindus alike	Encounters those of Hindu faith with an open mind and heart Openly shares with others his/her own faith

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: SIKHISM

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Sikhism* by:

- Recognizing the presence of Sikh communities in Canada
- Examining the historical development of Sikhism and its sacred text, the Granth
- Exploring Sikhism's central beliefs in light of those held by Catholics (e.g. The nature of God, the meaning of salvation, afterlife)
- Exploring the question of morality from the perspective of Sikhism in the light of Catholicism
- Examining the various ways Catholic Sikh inter-religious dialogue is experienced
- Exploring ways in which the Church, in its relationship with Sikhism, continues its mission to proclaim the Gospel to the world

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 841–845, “There is a bond between all people which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ.” (Compendium n. 169–170)
- CCC Part One, n. 852–856, “The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ and, following his path, they must be ready for self-sacrifice, even unto martyrdom.” (Compendium n. 173)

Other Church Documents

- Vatican II, *Nostra Aetate*, Declaration on the Relationship of the Church to Non-Christian Religions, n. 2: “The Church, therefore, exhorts her sons and daughters, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these people.” (October 28, 1965)
- Vatican II, *Nostra Aetate*, n. 1: “All peoples comprise a single community, and have a single origin... One also is their common goal.” (October 28, 1976)
- *General Directory for Catechesis*, n. 200: *Catechesis in the context of other religion*: “Christians today live in multi-religious contexts... In this context... catechesis takes on a particular importance which is expressed in several duties. Above all, it deepens and strengthens... the identity of believers... In the second place, catechesis assists in creating awareness of the presence of other religions. It necessarily facilitates Christians in discerning the elements in those religions which are contrary to the Christian message, but also educates them to accept the seeds of the Gospel (*semina Verbi*) which are found in them... In the third instance, Catechesis promotes a lively sense among believers. This is shown by clear witness to the faith, by an attitude of respect and mutual understanding, by dialogue and cooperation in defence of the rights of the person and of the poor...” and respect for the faith of others. (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- The experience of encountering adherents of Sikhism
- The experience of living as part of a Catholic community (school, home, parish)
- The experience of being guided by moral precepts
- Experiences of communicating beliefs through symbol and ritual
- Experiences of worship and prayer in their own faith tradition

Symbol

- Although a symbol has not been prescribed for this course, various symbols that express Sikhism's most sacred beliefs could be explored (e.g. Kesh, Kara, Khanga, Kirpan, Kachera as symbols of Sikh baptism, the canopy as a symbol of sovereignty and reverence for the presence of the Guru Granth Sahib in a Gurdwara)

Exploration and Reflection

- Exploring Canada's multicultural landscape for signs of Sikh communities
- Tracing the origins of Sikhism and the historical events that have shaped its self-understanding
- Reflecting on Sikhism's central beliefs (nature of God, salvation, afterlife in the light of Christian faith)
- Reflecting on the moral precepts of Sikhism (e.g. dignity of the person, equality, outreach) in the light of Christian faith
- Learning about the Sikh vision of family life, work and charity as worship in the light of Christian faith
- Exploring the recent experiences of Sikh–Catholic inter-religious dialogue

Witnesses

- Catholics and Sikhs who seek to promote inter-religious dialogue

Response and Participation

- Analyzing demographic data to chart the global spread of Sikhism and to identify their presence in the religious fabric of Canada
- Examining contemporary challenges faced by the Sikh community in Canada and globally
- Comparing the three paths to enlightenment within Sikhism; Udasis, Sahajdharis, and Khalsa and reflect on each in light of Christ's call to holiness
- Reflecting upon the beliefs, practices and moral life of Sikhs in the light of our Catholic faith
- Participating in a guided tour (real or virtual) of a Sikh Gurdwara and identify signs of its role as a place of worship, education and outreach
- Assessing worship in a Gurdwara in the light of Sunday worship in a Catholic Church
- Comparing the meaning and ritual marriage within a Sikh and Catholic family/community
- Examining Catholic documents and secondary sources that address Catholic–Sikh relationships
- Exploring recent efforts of Sikhs and Christians to enter into inter-religious dialogue

Remember and Memorization (GDC n. 154)

- Sikhism believes in the existence of only one God on whom they depend
- Sikhism professes and bases human relationships on a belief in the equality of all persons
- Although Catholics and Sikhs have many beliefs that separate them, they share a common concern for peace and the care of both the environment and the poor

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
SIKHISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Where Catholics and Sikhs share many beliefs in common, there are many differences as well</p> <p>Sikh beliefs include:</p> <ul style="list-style-type: none"> – the existence of one God, unincarnate, whose name is Truth – the innate goodness of persons and the world – the presence of God within each human heart – transmigration of the soul after death – the union of spiritual and worldly lives – spiritual achievement and union with God as the goal of life <p>For Sikhs, the Guru Granth Sahib is the Word of God; the supreme spiritual authority and head of Sikhism</p>	<p>Identify common ground and differences in the beliefs of Catholics and Sikhs</p> <p>Critically reflect on the teachings of the Sikh tradition in light of Catholic teaching</p> <p>Reflect on selected passages of the Guru Granth Sahib in light of the teachings of Jesus in the Scriptures</p>	<p>Has grown in their understanding of their own faith through their encounter with Sikh traditions</p> <p>Shows respect for the members of the Sikh community</p>
Liturgical Formation	<p>For Sikhs, there is no special day of worship or priestly class; to worship is to live an honest life and to care for others</p> <p>Sikhs who are baptized into the Khalsa are bound by a strict moral code</p> <p>For Sikhs, marriage is a holy union of souls between a man and woman, and family life is considered to be the highest honour</p> <p>Sikh festivals are seen as an opportunity to revitalize faith and renew positive religious practices</p>	<p>Explain why Sikhism does not allow the use of images, ceremonial worship and asceticism</p> <p>Identify the Five Ks that symbolize initiation into the Khalsa and discuss the challenges of wearing these symbols within Canadian society</p> <p>Examine the moral code to which the Khalsa are bound, in light of Catholic moral teaching</p> <p>Compare Sikh and Catholic understanding of the dignity of the person, equality of women and the importance of family</p> <p>Describe some of the key Sikh festivals and explain their religious significance</p>	<p>Participates freely in the liturgical life of their own faith tradition</p> <p>Appreciates the sanctity of marriage and family life expressed in the lives of Sikh adherents</p> <p>Recalls with joy the rituals that have celebrated key moments in his/her own life</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
SIKHISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	<p>Sikhs believe</p> <ul style="list-style-type: none"> – greed, lust, pride, anger and attachment are the source of all evil and separate human beings from God – salvation is enlightenment through a single-minded devotion to God – only with God’s grace is full enlightenment possible – everyone is equal in God’s eyes <p>The Sikh moral code, Rahit Maryada, requires followers to live by three principles: devotion to the Divine Name, earning an honest living, sharing earnings with the less fortunate</p>	<p>Compare/contrast Sikh and Catholic understandings of evil, salvation (enlightenment vs. redemption) and grace</p> <p>Discuss how a belief in equality has influenced Sikhism’s understanding of the caste system and the role of women</p> <p>Explain the implications of the Rahit Maryada for moral life and compare this code with the Ten Commandments given to Moses and with the Beatitudes</p>	<p>Sees in the Rahit Maryada a deep concern for justice and moral correctness</p> <p>Appreciates the efforts of Sikhism to promote ethical and moral persons</p> <p>Values areas where Sikhs and Christians share common ground as a basis for collaboration for the common good</p>
Teaching to Pray	<p>The Mool Mantra (found in the Holy Granth) as a credal statement sung during the ritual of prayer which proclaims the theology of Sikhism</p> <p>Ardaas as a prayer of petition and praise directed to the one God</p> <p>Sikhs are to pray every morning and evening and to recall the name of God at every opportunity through the day</p>	<p>Compare the image of God presented in the Mool Mantra with the Catholic understanding of God as Trinity</p> <p>Describe the 4 parts of Ardaas</p> <p>Reflect on Sikhism’s devotion to daily prayer in light of the daily practice of the “Liturgy of the Hours” for Catholics</p>	<p>Respects Sikhism’s daily practices of devotion to God</p> <p>Embraces and practices Catholic daily devotion</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
SIKHISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>Sikhism as founded by Guru Nanak and highly influenced by the teachings of Islam and Hinduism</p> <p>In searching for God, Sikhs reject asceticism and encourage full participation in the responsibilities of family and workday life</p>	<p>Give a historical account of the development and global spread of Sikhism</p> <p>Identify the contributions of its ten Gurus to the Sikh tradition</p> <p>Compare the notion of asceticism held by Sikhs and Catholics</p>	<p>Values the gift of the Sikh community within Canada</p> <p>Appreciates the challenges and benefits of living in a Canadian Sikh family and a Canadian Catholic family</p>
Missionary Initiation	<p>Catholic-Sikh inter-religious dialogue is in its infancy and both have committed themselves to meeting regularly to discuss matters of common concern</p> <p>Both Catholics and Sikhs respect pluralism and encourage dialogue as a way to cooperatively work together building trust and friendship</p>	<p>Explain the relationship that exists between Catholics and Sikhs with reference to papal encyclicals and other Church documents</p> <p>Identify key moments in the initiation and continuance of Catholic-Sikh inter-religious dialogue</p>	<p>Encounters Sikhs with an open mind and heart</p> <p>Openly shares with others his/ her own faith</p>

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: BUDDHISM

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Buddhism* by:

- Exploring the presence and significance of Buddhism in Canada and the world
- Learning about Siddhartha Gautama's enlightenment and the history of Buddhism
- Examining the sacred text of Buddhism (the Tipitaka)
- Examining the core beliefs of Buddhism
- Exploring the precepts and values that govern moral life for a Buddhist
- Learning about the rituals, symbols and festivals of Buddhism
- Learning about the role of the family in Buddhist society
- Examining the various ways inter-religious dialogue is experienced between Catholics and Buddhists

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 253, Christians “do not confess three Gods, but one God in three persons, the ‘consubstantial Trinity.’” (Compendium n. 48)
- CCC Part Four, n. 2708, “Meditation engages thought, imagination, emotion and desire. This... is necessary in order to deepen our convictions of faith, prompt the conversion of our heart and strengthens our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ... go[ing] further to union with him.” (Compendium n. 570)
- CCC Part One, n. 994, “Jesus links faith in the Resurrection to his own person.” (Compendium n. 205)

Other Church Documents

- Vatican II, *Nostra Aetate*, Declaration on the Relation of the Church to Non-Christian Religions, n. 2: “Buddhism in its multiple forms acknowledges the radical insufficiency of this shifting world. It teaches a path by which [people], in a devout and confident spirit can either reach a state of absolute freedom or attain supreme enlightenment by their own efforts or by higher assistance.”
- Pontifical Council for Inter-religious dialogue, n. 5: Message to Buddhists for the Feast of Vesakh 2006: Buddhists and Christians at the Service of Humanity: “Through our dialogue we have come to appreciate the importance that you Buddhists give to love for one's fellow human beings which is expressed in the concept of metta, a love without any desire to possess but only to help others. It is understood as a love which is willing to sacrifice self-interest for the benefit of humanity. So metta, according to Buddhist teaching, is not confined to benevolent thought, but extends to the performance of charitable deeds, to the service of one and all. It is indeed a universal benevolence. Nor should one forget that other virtue, karuna, through which is shown loving compassion for all living beings.” (2006)

CATECHETICAL APPROACH

Experience

- The experience of encountering adherents of Buddhism
- The experience of living as part of a Catholic community (school, home, parish)
- The experience of being guided by moral precepts
- Experiences of communicating beliefs through ritual and symbol
- Experiences of worship and prayer in their own faith tradition

Symbol

- Although a symbol has not been prescribed for this course, various symbols that express Buddhism's most sacred beliefs should be explored (e.g. lotus flower, begging bowl, conch shell, eight-spoke dharma wheel, stupa, temple)

Exploration and Reflection

- Exploring Canada's multicultural landscape for signs of Buddhist communities
- Tracing the origins of Buddhism in Siddhartha Gautama and the historical events that have shaped its self-understanding
- Experiencing the Buddhist ritual of meditation and comparing it to the Christian practice of contemplative prayer
- Learning about Buddhist temples and stupa as places of worship, respect and symbolic meaning
- Reflecting on how the Buddha responded to the question of God's existence and contrasting it with the Christian response
- Exploring the rituals and symbols that mark Buddhist festivals and life's key moments (birth, adolescence, marriage, death)
- Examining the historical events and cultural influences that led to development of Buddhism's major branches in the East and in the West
- Reflecting on selected passages from Buddhism's sacred texts
- Exploring the teachings of the Buddha: The Three Jewels, The Three Marks of Existence, the Four Noble Truths, and the Eight Fold Path; comparing with Christian Revelation
- Examining the Five Precepts of Buddhism as guides for moral living; comparing with the moral tradition of the Church
- Exploring the role of the family for the spiritual and moral life of its members and its importance within society
- Exploring Church documents that discuss the relationship that exists between Catholics and Buddhists

Response and Participation

- Analyzing demographic data to chart the global spread of Buddhism and to identify Buddhist presence in the religious fabric of Canada
- Mapping the historical development of Buddhism and the key events that have contributed to their present self-understanding
- Mapping the development of the various branches of Buddhism and identifying similarities and differences between and among them
- Comparing the teachings of Buddha with those of the Catholic Church, especially with regard to the source of Truth, the notion of prayer, the nature and existence of soul, afterlife, suffering and the purpose of life
- Identifying the similarities and differences between Buddhist and Christian forms of meditation (practice, focus and purpose)
- Explaining the symbolism of a Buddhist stupa and temple and their importance as a sacred place
- Describing the rituals that mark key moments in the life of a Buddhist (birth, adolescence, marriage, death) and the religious festivals celebrated
- Discuss the moral expectations of life in a Buddhist family and compare these to the moral expectations of family life within a Canadian Catholic family
- Summarize the main message of Catholic documents and secondary Catholic sources that address Catholic-Buddhist relationships and identify common concerns as entry points for inter-religious dialogue

Prayer and Celebration

- Participating in Christian meditation
- Preparing and participating in thematic celebrations of the Word

Remember and Memorization (*GDC* n. 154)

The Church sees in Buddhism

- A concern for the pain and suffering of life
- A deep love and compassion for all living things
- A willingness to love selflessly for the benefit of humanity
- A deep concern for healing the earth
- A deep spiritual devotion to truth that brings wisdom and joy to life

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
BUDDHISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Buddhism was founded on the philosophical worldview of Siddhartha Gautama (the Buddha)</p> <p>Although Buddhism is non-theistic, belief in God is not rejected; like Christianity, Buddhism is marked with a mystic tradition</p> <p>Buddhism denies the existence of an unchanging or eternal soul created by a God or emanating from a Divine Essence (Paramatma)</p> <p>The primary teachings of Buddhism are</p> <ul style="list-style-type: none"> – the Four Noble Truths – the Eight Fold Path (path to enlightenment) – the cycle of samsara (life, death, rebirth) – the three marks of existence: impermanence, suffering and egolessness <p>The Tripitakas, Lotus Sutra and Jataka as sacred texts within Buddhism</p>	<p>Compare the nature and purpose of the soul within Hinduism, Buddhism and Catholicism [Explain how it differs between Hindus and Buddhists (reincarnation vs. rebirth) and Catholics and Buddhist (soul vs. anatta)]</p> <p>Engage in a discussion about the religious and philosophical nature of Buddhism</p> <p>Compare and contrast the teachings of the Buddha with those of Jesus to identify differences and common ground</p> <p>Examine the relationship of Buddhism’s sacred text to its three major traditions</p> <p>Explain why the teachings of Buddha, unlike those of Jesus, are not considered as divine revelation</p>	<p>Knows (understands) the key teachings of Buddhism and is respectful of Buddhists</p> <p>Reflects critically on the teachings of the Buddha and the stories in Buddhism’s sacred text in light of the beliefs of their own faith tradition</p> <p>Has grown in their understanding of their own faith through their encounter with the Buddhist tradition</p> <p>Shows understanding of the sacred text of Buddhism as a book of human wisdom</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
BUDDHISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Liturgical Formation	<p>Buddhist puja are ritual expressions of honour, devotional respect and sometimes worship in which offerings are made to the Three Jewels (Buddha, Dharma, Sangha)</p> <p>Puja is performed daily at home and in communal festivals and Uposathat at a temple</p> <p>Vesakh as a communal festival celebrating the birth of Siddhartha Gautama</p> <p>Asalha Puja commemorates the Buddha's first teaching: the turning of the wheel of dharma</p>	<p>Define the difference between Buddhist and Catholic understandings of worship</p>	<p>Has deepened their understanding of the importance of worship in their own lives</p> <p>Appreciates the various models of Catholic worship</p>
Moral Formation	<p>The goal of life for a Buddhist is enlightenment and Nirvana (liberation from desire – a state of complete peace and balance – release from rebirth) and how this compares with the goal of the Christian life</p> <p>The Five Precepts as Buddhist principles for living a moral life</p> <p>Kharma (cause and effect) is directly related to the intention of one's actions</p> <p>Buddhists share five common values: self-determination, mindfulness, compassion, loving-kindness and detachment</p>	<p>Find a common principle for moral living within the Five Precepts of Buddhism and the Ten Commandments or the Word of the Bible and the Torah</p> <p>Reflect on the importance of “intention of action” in both the Buddhist and Christian traditions</p> <p>Explain how each of the Five Buddhist values might be viewed by a Catholic</p>	<p>Sees in the Five Precepts of Buddhism a deep concern for justice and moral correctness</p> <p>Appreciates the efforts of Buddhism to promote ethical and moral persons</p> <p>Is able to critically assess what is good and of God in the moral teachings of the Buddha</p> <p>Understands areas of common concern where Buddhists and Catholics can work together to promote a civilization of love</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
BUDDHISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	Through meditation, Buddhists look inward to discover truth to deepen understanding of the Buddha's teaching, and reach nirvana through enlightenment (Christians have adapted meditation as a form of prayer) Christians have a long tradition of meditation, contemplation and mysticism	Distinguish between Buddhist and Christian meditation	Finds spiritual growth through the practice of contemplative meditation Sees in Buddhist meditation a search for truth
Education for Community Life	The Buddhist community has three major branches: Theravada, Mahayana and Vajrayana Buddhism, and a fourth – Zen Buddhism – that is popular in the West Because Buddhism is based on practice and individual experience, the difference between branches is based on how the teachings of the Buddha are to be lived out Buddhism sees the family as the place where the teachings of Buddha are transmitted and moral development occurs	Trace briefly the historical development of the three major branches of Buddhism Identify signs of Buddhist communities within Canada	Values the gift of the Buddhist communities within Canadian society Sees in Buddhism a deep respect for life and the dignity of all people
Missionary Initiation	Because of the great difference in beliefs, Catholic–Buddhist dialogue focuses primarily on monastic practices, spiritualism and a common concern for ecology	Describe the Catholic contribution to Catholic–Buddhist inter-religious dialogue	Shares with Buddhists a common desire to heal the earth Openly shares with others his/her own faith

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: SHINTO

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Shinto* by:

Shinto

- Learning about the origin and development of Shinto in Japan
- Examining the link between Shinto and Buddhism in Japan
- Exploring the three forms of Shinto that exist in Japan today
- Reflecting on the important texts and myths respected by Shinto
- Exploring Shinto's spiritual beliefs
- Examining Shinto values that promote moral living and seeing similarities and differences with Christian values
- Learning about Shinto's sacred places and forms of worship and comparing with Catholic places of worship
- Learning about the many seasonal festivals and life-cycle rituals celebrated within Shinto and Christianity

GOSPEL MESSAGE

Shinto

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One n. 847, "Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who... seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience... may achieve eternal salvation." (Compendium n. 171)

Other Church Documents

- Saint John Paul II, Address to the Spiritual Leaders of other Non-Christian Religions, Chapel of the Nunciature of Seoul (Korea), 3b: "When the Catholic Church proclaims Jesus Christ and enters into dialogue with believers of other religions, she does so in order to bear witness to his love for all people of all times – a love that was manifested on the Cross for the reconciliation and salvation of the world. It is in this spirit that the Church seeks to promote deeper fellowship with all peoples and religions." (May 6, 1984)
- Saints John Paul II, Address to the Representatives of Buddhism and Shinto in Japan: "The Catholic Church expresses her esteem for your religions and for your high spiritual values, such as purity, detachment of heart, love for the beauty of nature, and benevolence and compassion for everything that lives." (February 20, 1980)
- Saint John Paul II, Address to the Spiritual Leaders of other Non-Christian Religions, Chapel of the Nunciature of Seoul (Korea), 2: "The Korean people throughout history have sought, in the great ethical and religious visions of Buddhism and Confucianism, the path to the renewal of self and to the consolidation of the whole people in virtue and in nobility of purpose. The profound reverence for life and nature, the quest for truth and harmony, self-abnegation and compassion, the ceaseless striving to transcend – these are among the noble hallmarks of your spiritual tradition that have led, and will continue to lead, the nation and the people through turbulent times to the haven of peace." (May 6, 1984)

CATECHETICAL APPROACH

Experience

- Experiences of visiting shrines and temples
- Experiences of praying at home and in sacred spaces
- Experiences of seeing God in nature

Symbol

- Where this course does not have a designated symbol, numerous symbols are introduced throughout the text. In this unit, the symbols of Shinto are examined for the meaning they reveal (the mirror – wisdom, the sword – courage and benevolence/intelligence, and the jewel – will and love)

Exploration and Reflection

- Exploring the relationship between Shinto and Buddhism
- Exploring the creation myths of Shinto
- Reflecting on the central belief of Shinto
- Learning about the origin and role of kami in the Shinto tradition
- Exploring the role of ritual within the life of a Shinto
- Exploring the importance of the Ise shrine and the many symbols contained in its structure
- Examining the Ten Precepts that govern Shinto moral life in light of the Beatitudes
- Reflecting on the relationship that has begun between Shinto and Catholic bishops in East Asia

Witnesses

- Members of the Church in Asia, Japanese Catholic saints who have given their lives for their faith or made large contributions to the mission of the Church in East Asia, catechists, parents, youth

Response and Participation

- Retelling the myths of creation and comparing to the creation narratives of other religions, especially Genesis
- Participating in a guided tour (actual or virtual) of a Shinto shrine and discussing the significance of the torii, sando, temizu-sha, shaden and Jinja no mori
- Identifying a number of important kami and presenting an overview of the role they play in the lives of Shinto adherents
- Researching and presenting an overview of the practices of temple worship
- Comparing the Ten Precepts that govern Shinto moral life with the Ten Commandments of the Bible
- Reflecting on the importance of “context of action” in determining the goodness or evil of an act within Shinto and Catholicism
- Comparing the Shinto concept of impurity (pollution) with the Christian concept of sin
- Examining the Shinto understanding of human responsibility for the world in light of the Christian principle of stewardship

Prayer and Celebration

- Preparing and participating in a Liturgy of the Word in honour of the communion of saints and their role as mediators of our prayers

Remember and Memorization (GDC n.154)

- Shinto is a religion that honours a supreme being and a plethora of kami (lesser deity)
- Shinto, the Indigenous religion of Japan, and Buddhism complement each other and together constitute the religious life of the Japanese people
- Shinto/Buddhist traditions promote respect for and honour shown toward ancestors
- Catholic–Shinto inter-religious dialogue occurs at the grassroots and is under the direction of the Federation of Asian Bishops Conference

**EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN
THE LIGHT OF CHRISTIAN FAITH: SHINTO**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Shinto is a religion without a founder, sacred texts or a canon of dogma, and quite different from the Christian religion</p> <p>Shinto is a polytheistic religion(s) that honours the thousands of spirits (kami) that live in all things</p> <p>Shinto believes in:</p> <ul style="list-style-type: none"> – the divine origin of the land and the people of Japan – the world as eternal and humans responsible for its betterment – the spirits of the dead as protectors of the living and worthy of being worshipped – human beings are basically good as in the Judeo/Christian understanding of creation. 	<p>Outline the development and content of Shinto's most prized books, the Nihon-gi and the Ko-ji-ki, and explain why (then) they are not seen as sacred revelation</p> <p>Retell the Shinto myth of the creation of Amaterasu and why she became the central kami for the people of Japan</p> <p>Link the Shinto concept of care of the world to the concept of stewardship found in the Bible</p>	<p>Sees in Shinto a sincere devotion to the sacred</p> <p>Shares with the adherents of Shinto a belief in the goodness of creation and persons</p> <p>Appreciates the importance Shinto places on ecology and stewardship, an area of common concern and source of common ground among all religions.</p>
Liturgical Formation	<p>In Shinto, festival worship (matsuri) is given high significance and marks turning points in the seasons and in the lives of individuals</p> <p>Shinto shrines are sacred places of spiritual and communal worship before enshrined deities (kami)</p> <p>O-Harai (the Great Purification) as the Shinto ritual of purging one's sins</p>	<p>Compare the ritual practices of worship in a Shinto shrine with the ritual practices associated with the sacramental life of the Catholic Church</p> <p>Explain the importance of placing shrines within a grove of trees or in a forest</p> <p>Compare a Shinto shrine with a Catholic one</p> <p>Describe the significance and ritual practices of Shinto's main festivals and holy days</p> <p>Compare the use of water for symbolic purification before entering a Shinto shrine and the Catholic practice of dipping fingers in holy water when entering a church</p>	<p>Recognizes the importance of celebrating important moments of change in life</p> <p>Appreciates the place of shrines in the life of a believer</p>

**EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN
THE LIGHT OF CHRISTIAN FAITH: SHINTO**

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Moral Formation	<p>Shinto ethics are centred on the four virtues of purity, optimism, honesty and sincerity</p> <p>Shinto ethics includes the following principles:</p> <ul style="list-style-type: none"> – by nurturing compassion and humility (the kami mind), human beings can obtain communion with a Deity (the Divine) – there are no moral absolutes – the context of action or thought determines its goodness or badness – evil is an external spirit that diminishes human capacity to do good – evil acts result in sin and obstruct the life and kami blessings 	<p>Explain how each of the four Shinto virtues might be articulated by a Catholic</p> <p>Identify similarities and differences in the Shinto and Catholic understanding of sin and moral absolutes</p>	<p>Sees in the ethical principles of Shinto a deep concern for purity in act and thought</p> <p>Shares with Shinto adherents a belief in the destructive nature of sin</p>
Teaching to Pray	For Shinto, prayer can take place in a shrine or at home and is part of kami worship	Describe the ritual practices of prayer in the home and a shrine, both Shinto and Catholic	Has grown in their practice of personal and communal prayer
Education for Community Life	<p>Shinto, Buddhism and Confucianism are compatible expressions of faith within Japan</p> <p>Shinto has three divisions within one tradition: Jinja (shrine Shinto), Kyoha (sect Shinto) and Minzoku (folk Shinto)</p> <p>Shinto is transmitted within families and community through behaviour and activities in everyday life</p>	<p>Outline the history of Shinto and its origin in the Indigenous religions of Japan</p> <p>Differentiate between the three divisions of Shinto</p>	Acknowledges with respect the responsibility of their own family to transmit faith and the role of social institutions to support them in this role
Missionary Initiation	There is a need for dialogue with Shinto in order to understand Japanese religions in general because of the interconnectedness of Shinto within the Japanese worldview	Explore the efforts of the Catholic Church to oppose the Japanese government's attempts to make Shinto the state religion	Appreciates the challenges of mission and inter-religious dialogue for the Church in Japan

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: CONFUCIANISM

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Confucianism* by:

Confucianism

- Learning about the origin and development of Confucianism in China
- Reflecting on the symbiotic relationship that exists between Confucianism and Buddhism in China
- Exploring the teachings of Confucianism and their focus
- Identifying the central text of Confucianism
- Examining the virtues Confucianism promotes to guide ethical life and comparing with the Beatitudes
- Exploring human relationships within family and society as envisioned by Confucianism
- Examining the nature and role of government as outlined in Confucianism
- Exploring the relationship that exists between Catholicism and Confucianism

CATECHETICAL APPROACH

Experience

- The experience of respecting the ideas and needs of others
- Experiences of recognizing the influence of culture and politics on the practice and nature of religion
- Experiences of living in a multicultural, multi-faith society
- Experiences of reflecting on what constitutes a system of beliefs as religious

Symbol

- Where this course does not have a designated symbol, the symbols of Taoism, Buddhism and Confucianism could be explored

Exploration and Reflection

- Explore the life of K'ung Fu-tzu and the development of his philosophy
- Reflecting on the relationship that exists between Confucianism, Taoism and Buddhism in East Asia
- Exploring the development of Confucianism's central texts: The Five Classics (containing the Book of Rites, the Doctrine of the Mean, Great Learning, the Analects, and Mencius)
- Exploring the central concepts that form Confucianism into a system of belief
- Reflecting on the virtues identified by K'ung Fu-tzu as central to becoming the "perfect man" and a benevolent society
- Exploring the Five Relationships that form the basis of human interaction within Confucian thought
- Reflecting on the role and nature K'ung Fu-Tzu ascribed to good government
- Reflecting on the difference between a philosophy and a religion
- Exploring the nature of Confucian-Catholic inter-religious dialogue in East Asia

Witnesses

- The Federation of Asian Bishops Conference (Confucian-Catholic inter-religious dialogue), St. Thomas Aquinas, St. Augustine

Response and Participation

- Charting the main concepts that form the philosophy of K'ung Fu-tzu and identifying the thread that ties these concepts together (as ethics of social relationships)
- Identifying the religious worldview that Taoism and Buddhism have contributed to Confucianism (deities, sacrifice)

- Presenting a historical overview of the sometimes uneasy relationship that exists between Confucianism, Buddhism and Taoism in China
- Creating an annotated timeline to trace the development of Neo-Confucianism and its adoption as China's state religion
- Comparing the ecclesial structures of Catholicism to the structure of Neo-Confucianism
- Comparing the purpose of developing virtues as seen by K'ung Fu-tzu and Catholic theology
- Comparing the image of the person and the goal of life described in Confucianism with that described in the Gospels
- Reflecting on the nature of their relationships within family and society in light of the Five Relationships of Confucianism
- Exploring Church documents to identify Catholicism's understanding of the role and ideal nature of government to identify principles we share with Confucianism
- Researching the involvement of Confucians in inter-religious ecological efforts (restore the earth)

Prayer and Celebration

- Exploring the nature of worship and prayer in the rituals and rites of Confucianism
- Participating in a Liturgy of the Word to give thanks

Remember and Memorization (GDC n.154)

- Confucianism began as a philosophy, then blossomed into a religion by infusing beliefs and principles from Taoism and Buddhism
- The primary goal of Confucianism is the development of ethical persons, social structures and governments based on the ritual acquisition of virtues, of which benevolence is primary

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CONFUCIANISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The Analects and the Book of Mencius as the two primary sources of Confucian thought compared with the sources of Catholic thought in Scripture and Tradition</p> <p>Although K'ung Fu-tzu did not specifically address the existence of a deity or the afterlife, Neo-Confucianism has adopted Buddhist and Taoist beliefs to address religious issues</p> <ul style="list-style-type: none"> - existence of the Lord of Heaven and Earth (including nature deities) - the immortality of the human spirit and its active participation in the lives of the living - the consecration of angels <p>The goal of Confucianism is to shape daily rituals to promote harmony and a moral conscience within individuals, families and society, while the goal of Christianity is to "put on Christ"</p> <p>Confucianism presents the person as a relational being born simple but made perfect through ritual, education and etiquette</p>	<p>Identify the contributions of Mencius and Zhu Xi to the teachings of Confucianism</p> <p>Compare the sources of Confucian thought with the sources of Christian thought</p> <p>Distinguish between the Confucian understanding of a deity and the Christian understanding</p> <p>Explain the significance of the Mandate of Heaven within the culture and politics of China</p> <p>Identify the significance of incorporating religious aspects of Taoism and Buddhism into Confucianism</p> <p>Identify elements adopted from Taoism and Buddhism that give it a religious nature</p> <p>Compare the purpose, nature and importance of rituals within Confucianism and Catholicism</p> <p>Describe what Confucianism sees as the "perfect man" or "gentleman"</p> <p>Describe what Catholicism sees as the perfect human being</p>	<p>Sees in Confucianism a deep concern for developing the full potential of the good that exists in persons and in societies</p> <p>Appreciates the deep respect and devotion Confucians give to their ancestors</p> <p>Understands the difference between devotion to ancestors and the communion of saints</p> <p>Has grown in their understanding of ritual as a powerful force in forming the ethical and moral aspects of personhood as lived in both Christianity and Confucianism</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CONFUCIANISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Liturgical Formation	<p>Rituals that mark time within Confucianism take the form of Rites (life-cycle celebration and feasts)</p> <p>The main ceremonial rites described in the Li-Ki are capping (coming of age), marriage, mourning</p>	<p>Describe the ritual practices associated with capping, marriage and mourning within Confucianism</p> <p>Describe the path K'ung Fu-tzu prescribed for becoming morally perfect</p> <p>Critically evaluate Confucian moral understandings of the relationship between husband and wife in light of Canada's social norms and Catholic moral teaching</p>	<p>Recognizes the power of rituals to shape persons and societies into a way of life</p>
Moral Formation	<p>For K'ung Fu-tzu, moral perfection was the goal of life made possible through virtue, learning and good manners</p> <p>Confucianism is an ethics of social relationships and honours the virtues of benevolence, wisdom, courage, trustworthiness, loyalty, reverence, uprightness and reciprocity</p> <p>Filial piety is among Confucianism's greatest virtues and was extended to both the living and the dead</p>	<p>Compare the notions of benevolence and reciprocity as understood by Catholics and Confucians (love of enemy vs. law and punishment)</p> <p>Identify the Five Relationships of filial piety and its expression in China's legal system</p> <p>Discuss the possibility of a just society formed by moral example rather than laws and punishment</p>	<p>Sees reflected in the virtues promoted by Confucianism an image of moral life largely compatible with the Catholic Tradition</p> <p>Shows respect to others in their personal and social relationships</p>
Teaching to Pray	<p>Prayer had little relevance in the philosophy of K'ung Fu-tzu, but due to the influence of Buddhism and Taoism, prayer is offered for ancestors and the deities of Heaven and Earth</p> <p>All worship and sacrifice to the Lord of Heaven is to be mediated through a sovereign ruler (Son of Heaven)</p>	<p>Discuss the importance of ancestors in Confucianism in light of the Christian concept of the communion of saints</p> <p>Compare the practice of ancestor worship in China, Vietnam, Japan and Korea to identify the influence of local religions on the use of prayer</p>	<p>Recognizes that within the world's religions, prayer can take many forms: petition, praise, thanksgiving, supplication and devotion</p> <p>Sees in the worship of ancestors a reflection of the Christian belief in the communion of saints</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CONFUCIANISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	Confucianism developed as an ethical and philosophical system of social propriety A goal of Confucianism is the governing of people by virtue to create a benevolent society	Explain how Confucianism, interwoven with Taoism and Buddhism in China has come to form a state religion Critically analyze the role and character of government outlined in Confucianism	Sees governing as a social responsibility to the common good of all people
Missionary Initiation	The Church sees the proclamation of Jesus Christ and dialogue with adherents of Confucianism as central to its mission in Asia In Confucianism, the Church admires <ul style="list-style-type: none"> - a profound reverence for life and nature - a quest for truth and harmony - laudable spiritual virtues: purity, self-sacrifice, compassion, benevolence, detachment of heart - a promotion of a high moral standard - a dedication to literary education and polite conduct 	Examine the efforts being made by the Federation of Asian Bishops Conference to enter into dialogue with Confucians Identify in Confucianism views on the environment that are of value in the contemporary effort to develop an adequate environmental ethic	Recognizes in Confucianism seeds of the Gospel message regarding <i>agape</i> love Prays for the men and women of the Church who continue Christ's mission by bringing the message of the Gospels to the people of Asia

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: INDIGENOUS RELIGIONS OF AFRICA

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Indigenous Religions of Africa*, with particular reference to the Sukuma of Tanzania by:

- Learning about the nature of Indigenous religions
- Recognizing the importance of sacred stories within African Indigenous religions
- Exploring the practice of ritual and prayer within Africa's Indigenous religions in light of Christian ritual and prayer
- Learning about the religious beliefs common to most African Indigenous religions
- Exploring the structure of Indigenous religious communities
- Exploring the moral precepts and practices of Indigenous religions
- Deepening understanding of the Catholic Church's mission to Indigenous peoples of Africa

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC n. 767–769, Part One, The mission of the Church is to proclaim and establish the Kingdom of God begun by Jesus Christ among all peoples. (Compendium n. 150)
- CCC n. 843–844, “There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ.” (Compendium n. 170)

Other Church Documents

- Saint John Paul II, *Ecclesia in Africa*, n. 74: “Because in Africa there are millions who are not yet evangelized, the Church is faced with the necessary and urgent task of *proclaiming the Good News to all, and leading those who hear it to Baptism and the Christian life.*” (September 14, 1995)
- Saint John Paul II, *Ecclesia in Africa*, n. 78: “the synthesis between culture and faith is not only a demand of culture but also of faith”, because “a faith that does not become culture is not fully accepted, not entirely thought out, not faithfully lived.” (September 14, 1995)
- Saint John Paul II, *Ecclesia in Africa*, n. 137: Certainly the Church on the Continent can also play an important role in inter-religious dialogue, above all by fostering close relations with Muslims and by promoting respect for the values of African traditional religion. (September 14, 1995)
- Vatican II, *Nostra Aetate*, On the Relation of the Church to Non-Christian Religions, n. 1: “All peoples comprise a single community, and have a single origin... One also is their common goal.” (October 28, 1965)
- Vatican II, *Nostra Aetate*, On the Relation of the Church to Non-Christian Religions, n. 2: the perception among all peoples of a hidden power which hovers over the course of things. (October 28, 1965)
- Vatican II, *Nostra Aetate*, On the Relation of the Church to Non-Christian Religions, n. 2: “The Catholic Church rejects nothing which is true and holy in these religions...” (October 28, 1965)

- *General Directory for Catechesis*, n. 46: The Church “exists to evangelize”, that is, to carry forth “the Good News to every sector of the human race so that by its strength it may enter into the hearts of men [and women] and renew the human race.” (Congregation for the Clergy, 1997)
- *General Directory for Catechesis*, n. 109: Jesus Christ is the model of all evangelization by the Church who is called to bring the power of the Gospel into the very heart of culture and cultures. (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- Experiences of encountering the beliefs, practices and rituals of Indigenous religions
- Experiences of showing respect to elders
- Experiences of praying for deceased relatives

Symbol

- Where this course does not have a designated symbol, numerous symbols are introduced throughout the course that reflect the beliefs of the religions explored. In this unit, the symbols of meaning related to various Indigenous religions could be examined.

Exploration and Reflection

- Developing a clear understanding of the term ‘Indigenous religion’
- Identifying the difference between Indigenous and other forms of religion
- Summarizing religious beliefs that are common among Indigenous religions
- Exploring the leadership roles within Indigenous religious communities
- Reflecting on the precepts that govern moral life in Indigenous communities
- Examining the Catholic Church’s ongoing mission to Africa’s Indigenous peoples

Witnesses

- St. Josephine Bakhita, The Martyrs of Ouganda, St. Monica, St. Augustine, St. Cyprian, St. John Paul II

Response and Participation

- Exploring the myths and legends of various African Indigenous religions and discussing the message they present in light of Catholic beliefs and practices
- Presenting an overview of the various ritual practices within African Indigenous religions and discussing their significance
- Comparing the ritual practices of ‘rites of passage’ among various African Indigenous religions and to similar rites of passages in other world religions (Christianity, Islam, Hinduism)
- Comparing the centrally held religious beliefs of Indigenous religions with the beliefs of the Catholic Church
- Comparing the image of God (the Supreme Being) as seen by various African Indigenous religions with Catholicism
- Examining various African Indigenous religions to identify the importance of lesser deities
- Reflecting on the role of the ancestors and spirits within the everyday life of various African Indigenous religions and within their own culture and religion
- Reflecting on the virtues that guide moral life within Indigenous religions
- Outlining the importance of ritual sacrifice and offering to maintaining relationships with others and God for Indigenous peoples and discussing in light of Catholic moral teaching
- Discussing the importance of enculturation and evangelization for the Church’s mission in Africa
- Examining Church documents to identify the issues that must be addressed as part of inter-religious dialogue among Catholics and Indigenous religions in Africa

Prayer and Celebration

- Discussing the role and practice of prayer and how it compares with Catholic practices (mediation through spirits and ancestors, its focus and form, communal vs. private)
- Participating in a Liturgy of the Word for the success of the Church's mission in Africa

Remember and Memorization (*GDC n.154*)

- The religious beliefs and practices of Indigenous religions are inseparable and are tied to culture and language
- In its mission to the Indigenous religions of Africa, the Church respects and strives to preserve the particular values and riches of the people's cultural heritage in order to lead them to a better understanding of the mystery of Christ

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
INDIGENOUS RELIGIONS OF AFRICA

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Indigenous religions rely on an oral tradition and not written texts for their transmission from generation to generation</p> <p>Common beliefs held by most Indigenous religions include</p> <ul style="list-style-type: none"> - the existence of a 'Supreme Being', creator and source of human life - the existence of lesser deities and spirits - nature spirits - Spirit ancestors (afterlife) - evil spirits and witches <p>Catholic teaching on these various beliefs</p>	<p>Describe the concept of God held by Indigenous religions (creator, sustainer and protector of creation, omnipotent, omniscient, parent, just, distant)</p> <p>Compare the creation stories of various African Indigenous religions to identify the source of creation, the nature of God and the person and their relationship, with Catholicism</p> <p>Compare Catholic and Indigenous concepts of afterlife</p>	<p>Recognizes that the creation stories of Genesis are myths that reveal God as the loving creator of all things</p> <p>Appreciates the deep respect Indigenous peoples have for God's presence in all of creation</p>
Liturgical Formation	<p>Leaders of ritual include elders (priest), shaman, healers (medicine men)</p> <p>The symbols and symbolic actions of Indigenous religious rituals express the people's dependence on the holy in order to live</p> <p>How these relate to or differ from primary Catholic symbols</p>	<p>Describe the role of the various religious leaders with Indigenous religions</p> <p>Identify the symbolic meaning behind the artifacts and action that are part of Indigenous rituals (e.g. tests of endurance, sacrifices of food and animals, water purification)</p>	<p>Recognizes in the rituals of Indigenous peoples a deep respect for the gift of life and a dependence on God for the needs of life</p>
Moral Formation	<p>In most Indigenous religions, virtue is linked to the communal aspect of life</p> <p>Ritual sacrifices and offerings are central to restoring and maintaining one's moral state</p> <p>Evil spirits and witches are responsible for all the evil in the world</p> <p>Catholic teaching on evil and sacrifice</p>	<p>Reflect on the virtues that define moral life for Indigenous religions in light of Catholic virtues</p> <p>Describe the concepts of 'taboo' and 'purification' within Indigenous religions</p> <p>Compare the meaning of sacrifice and offering for Catholics and Indigenous peoples</p>	<p>Makes sacrifices in order to foster and maintain virtues that reflect the way of Christ</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
INDIGENOUS RELIGIONS OF AFRICA

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	<p>Ancestor worship as the primary form of prayer for Indigenous people</p> <p>All prayer is mediated through ancestors, lesser deities and spirits to the 'Supreme Being'</p> <p>Catholic teaching on the communion of saints</p>	<p>Explain the importance of mediating spirit and religious leaders in the prayer life of Indigenous peoples</p> <p>Compare the concept of ancestor spirits with the Catholic concept of a communion of saints</p>	<p>Shares with Indigenous peoples a deep respect and reverence for their ancestors</p> <p>Prays for deceased family members and friends</p>
Education for Community Life	<p>The roles and responsibilities of family members are deeply enshrined and expressed through coming-of-age rituals</p> <p>As an Indigenous culture, many activities are centred on tribes, sub-tribes and extended family units</p> <p>Religion and the activities of everyday life are inseparable for Indigenous peoples, and can compare these concepts with the teachings of Catholicism</p>	<p>Reflect on the virtues that govern family and community life within Indigenous communities in light of personal family experiences and the teachings of the Church (solidarity, common good, just government)</p> <p>Discuss the role religion plays in the day-to-day events of their lives</p>	<p>Recognize holiness and grace in life</p>
Missionary Initiation	<p>Mission initiatives in Africa include(s) witness through charity and proclamation of the Word while "respecting, preserving and fostering the particular values and riches of [its] peoples cultural heritage..." (<i>Ecclesia in Africa</i>, St. John Paul II, n. 137)</p>	<p>Describe some of the concerns that must be addressed in Africa as part of inter-religious dialogue (violence, HIV/AIDS, the status of women, ancestor worship)</p>	<p>Sees in the religious beliefs of Africa's Indigenous religions the seeds of Christ's teachings upon which the Church can build</p>

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH: ATHEISM, AGNOSTICISM, NEW RELIGIOUS MOVEMENTS

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit: Atheism, Agnosticism, New Religious Movements by:

- Exploring the impact of modernity and globalization on the role of the Church in Western civilization
- Examining the belief systems of agnosticism and atheism
- Examining the rise in fundamentalism and the development of cults, occult, superstition and new religious movements as a response to modernity
- Exploring the Catholic response to globalization and modernity
- Recognizing the need for inter-religious dialogue in our modern society, especially the dialogue of action

THE GOSPEL MESSAGE

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 2124–2126, “Atheism... rejects the existence of God... [and is] founded often on a false conception of human autonomy.” (Compendium n. 445)
- CCC Part Three, n. 2127–2128, “Agnosticism... affirms that nothing can be known about God, and involves indifferentism and practical atheism.” (Compendium n. 445)

Other Church Documents

- Vatican II, *Gaudium et Spes*, The Constitution on the Church in the Modern World: On the need to proclaim the Gospel in the modern world. (December 1965)
- Vatican II, *Gaudium et Spes*, n. 57: “... when man gives himself to the various disciplines of philosophy, history and of mathematical and natural science, and when he cultivates the arts, he can do very much to elevate the human family to a more sublime understanding of truth, goodness, and beauty, and to the formation of considered opinions which have universal value. (December 1965)
- Vatican II, *Gaudium et Spes*, n. 20: Modern atheism... often takes on a systematic expression which, in addition to other arguments against God, stretches the desire of human independence to such a point that it finds difficulties with any kind of dependence on God.” (December 1965)
- Vatican II, *Gaudium et Spes*, The Constitution on the Church in the Modern World, n. 21: The Church holds that the recognition of God is in no way hostile to man’s dignity, since this dignity is rooted and perfected in God. (December 1965)
- *General Directory for Catechesis*, n. 201, “Catechesis in relation to new religious movements.” (Congregation for the Clergy, 1997)
- *General Directory for Catechesis*, n. 201, “It is necessary to overcome the danger of ignorance and prejudice, to assist the faithful in engaging with the Scriptures, to awaken in them a lively experience of prayer, to defend them from error, to educate them in responsibility for the faith which they have received...” (Congregation for the Clergy, 1997)

CATECHETICAL APPROACH

Experience

- Encountering the views of agnostics, atheists and members of new religious movements in Canada
- Seeing the impact of modernity and globalization on political, social and religious institutions in Canada and around the world

Exploration and Reflection

- Exploring the historical development of globalization and the nature of modernity
- Exploring the shift in the role of Church in Western society during the modern era
- Learning about the many 'isms' that mark the nature of modernity (e.g. rationalism, humanism, individualism, scientism)
- Reflecting on the central beliefs of atheists and agnostics in the light of our faith
- Examining the rise of fundamentalism in response to the 'isms' of modernity
- Exploring the ongoing development of new religious movements (sects, cults, state religions, folk religions, new age, occult and superstition) and the challenges some present to ecumenical and inter-religious dialogue
- Learning about the sometimes turbulent relationship that exists between science and religions

Witnesses

- Saint John Paul II, catechist, parents, youth

Response and Participation

- Examining Canadian culture for signs of globalization and the 'isms' of modernity
- Examining the documents of Vatican II to discover how the Catholic Church re-envisioned its mission within contemporary society
- Critically examining the beliefs (philosophies) of individualism, scientism and relativism in light of Catholic teaching
- Discussing the implications of living as an agnostic or atheist (ethics based on secular concerns, full responsibility for one's destiny, no existence after death)
- Presenting examples of the fundamentalist movement around the world and its impact on the practices of adherents within various religions
- Developing a working definition for sects, cults, new religious movements, new age religions, folk religions and state religions so as to recognize the unclear nature of these concepts
- Critically examining the dangers presented by some new religious movements
- Examining ways in which science and religion complement each other in the search for truth
- Exploring Church documents to discover the nature of ecumenical and inter-religious dialogue in the modern age

Prayer and Celebration

- Participating in planning and celebrating a thematic Liturgy of the Word
- Praying for wisdom and hope

Remember and Memorization (GDC n.154)

- The term 'sect' can apply to both legitimate movements within a religion or to religions with a distinct worldview derived from a major world religion yet not in keeping with its teachings
- Many of the promises and teachings of new religious movements are harmful to the emotional, social and spiritual well-being of people

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ATHEISM, AGNOSTICISM, NEW RELIGIOUS MOVEMENTS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Atheism as a denial or lack of belief in the existence of God</p> <p>Agnosticism as the belief that human knowledge is limited to the material world and incapable of knowing if God exists</p> <p>New religious movements (sects, cults, folk, state, new age) are difficult to categorize as some are legitimate movements within a religion</p> <p>The Catholic Church recognizes, in many new religious movements, promises and teachings that are harmful to spiritual, emotional and moral well-being</p>	<p>Articulate the reason for believing in the existence of God</p> <p>Describe some of the many new religious movements that have arisen in the last century</p> <p>Critically examine the beliefs of new age religion in light of Catholic teaching</p> <p>Explain why vulnerable people are often attracted to the false promises of harmful new religious movements</p> <p>Explain the Catholic understanding of the connection between faith and reason</p>	<p>Appreciates the search for truth and justice within the various philosophical ideals of contemporary society</p> <p>Sees in many of the new religious movements a genuine search for meaning, truth and a sense of belonging</p>
Liturgical Formation	<p>In the Eucharist, we are reminded of Christ's offering of his Body and Blood as witness to the existence and love of God</p>	<p>Critically assess the impact of the loss of Sunday worship on the spiritual well-being of today's youth</p>	<p>Sees in Christ's sacrifice a promise of eternal life</p>
Moral Formation	<p>The first commandment calls persons to believe in God, to hope in him and to believe in him above all else</p> <p>The agnostic or atheist approach to moral living rests solely on reason without any reference to revealed truth</p>	<p>Explain how many of the practices of new age religions weaken our relationship with God and an authentic search for truth</p> <p>Compare the many legal and moral principles that govern life in Canada to the moral teachings of the Church</p>	<p>Clearly understands what it means to love God with all their soul, heart and mind</p> <p>Sees in agnosticism and atheism a limited ability to answer life's moral questions</p>

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ATHEISM, AGNOSTICISM, NEW RELIGIOUS MOVEMENTS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	The charismatic movement as a devotion to the Holy Spirit within the Catholic Church	Participate in a guided meditation on the interdependence of persons and the power of the Holy Spirit within us	Recognizes the importance of prayer in the human search for meaning
Education for Community Life	In the 15th and 16th centuries, the Catholic Church was the centre and sole source of meaning and ethics throughout European society In response to modernity, a fundamentalist movement developed within various world religions	Examine Canadian culture for signs of individualism and discuss the impact it has had on familial and communal relationships Explore the impact of various fundamentalist groups on politics and issues of social justice	Appreciates the role of the Catholic Church as a voice for social justice
Missionary Initiation	The Church confirmed the positive ethical beliefs of modernity but also warned against the abuse of its central tenets and the dangers inherent in modern atheism The Church includes in its mission involvement in social and political issues	Reference the historical and theological events that led to the separation of Church and state Express in their own words the concerns and attitudes of the Catholic Church with regard to contemporary social and political issues	Appreciates the Church's participation in Canadian politics as part of its mission to the world

UNDERSTANDING WORLD RELIGIONS IN LIGHT OF CHRISTIAN FAITH: SECULAR HUMANISM

CATECHETICAL FOCUS

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Secularism* by:

- Examining the search for meaning that is part of human existence
- Recognizing the role of religion in the human quest for meaning
- Recognizing the role of science in the human quest for meaning
- Examining the challenges and opportunities in our world when it comes to living a life of faith
- Examining the origin and rise of secularism and the development of the Secular Humanist movement
- Examining the basic beliefs of secular humanism
- Recognizing the presence of secularism in Canada
- Exploring what it means to live in a secular world

THE GOSPEL MESSAGE

Other Church Documents

- Vatican II, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, n. 65: “Economic development must be kept under the control of mankind. It must not be left to the sole judgement of a few men or groups possessing excessive economic power, or of the political community alone, or of certain especially powerful nations. It is proper on the contrary, that at every level the largest possible number of people have an active share in directing that development.” (December 1965)
- Vatican II, *Gaudium et Spes*, n. 62: Although the Church has contributed much to the development of culture... it is sometimes difficult to harmonize culture with Christian teaching... science, history and philosophy raise new questions which... demand new theological investigation. In pastoral care sufficient use must be made... of the findings of science... so that the faithful may be brought to a more adequate and mature life of faith.” (December 1965)
- John Paul I, Address to the Participants in the Congress on Secularism and Religious Freedom Marking the Thirtieth Anniversary of “*Dignitatis Humanae*”: The Church refutes “the claim that a democratic society should relegate to the realm of private opinion its members’ religious beliefs and the moral convictions which derive from faith.” (December 7, 1995)
- Vatican II, *Lumen Gentium*, The Dogmatic Constitution on the Church, n. 36: “While it must be recognized that the temporal sphere is governed by its own principles, since it is properly concerned with the interests of this world, that ominous doctrine must rightly be rejected which attempts to build a society with no regard whatever for religion, and which attacks and destroys the religious liberty of its citizens.” (November 21, 1964)

CATECHETICAL APPROACH

Experience

- The experience of living in a secular country
- The experience of encountering the worldviews of secular humanists
- The experience of searching for meaning and purpose in life
- The experience of seeking answers to the questions and challenges of life

Symbol

- Although there is no specific symbol assigned to this program, symbols within the tradition of secular humanism could be explored

Exploration and Reflection

- Comparing the view of what it means to be human from the perspective of Christian and secular humanism
- Assessing the central beliefs of secular humanists (the nature of humans, the existence of God, the importance and role of religion)
- Critiquing where secular humanists turn to discover truth in the light of Catholic teaching (reason and authenticity vs. reason and faith)
- Exploring the important role both science and Divine Revelation play in the Church's quest for truth and understanding
- Exploring a secular humanist philosophy of ethics and moral life
- Examining the influence secular ideas have had on the structure and practices of Canadian society

Witnesses

- Saint John Paul II

Response and Participation

- Listing and comparing the characteristics of being human as seen by Catholics and humanists
- Discussing the possibility of identifying secularism as a religion
- Critiquing the belief systems of secular humanism in the light of Catholic faith
- Investigating various forms of media to identify the impact of secularism and relativism on the moral fibre of Canadian culture
- Examining their own religious practices for signs of relativism
- Describing the response of different religions to secular humanism: a rise in fundamentalism and liberalism
- Examining ways in which science and religion complement each other in the search for truth
- Reading passages from Church documents to identify its concerns regarding secularism and its perceived role in secular societies

Prayer and Celebration

- Participating in a guided reflection on select biblical passages that proclaim universal salvation in Jesus

Remember and Memorization (*GDC n.154*)

- The Catholic Church acknowledges the positive contributions secularism has brought to society
- The Church embraces her responsibility to the political life of society

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
SECULAR HUMANISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>Secular humanism, despite its rejection of religion and its claim to be rational and scientific, is nonetheless a belief system</p> <p>Christian humanists uphold the dignity of the human person, human life and happiness in light of Christian teaching</p> <p>Secular humanism believes in, among other things</p> <ul style="list-style-type: none"> - freedom from external authority - responsibility to think for yourself - to be authentic is to seek inner direction - human reason and science as the only authentic source of truth - ethics should be based on reason and not religious authority 	<p>Compare the central beliefs of secular humanism with Catholic teaching on human nature, freedom and responsibility</p> <p>Critically evaluate the ideologies of key thinkers in the Secular Humanist movement</p> <p>Explain the Catholic understanding of the connection between faith and reason</p>	Recognizes the search for truth and justice within the philosophical ideals of secular humanism
Liturgical Formation	The Eucharistic liturgy ends by sending Catholics into the world to profess and live their faith	Explain how one can live according to their faith within a secular milieu	Carries the blessing of the Eucharist into her/his everyday life
Moral Formation	<p>For secular humanists, reason and authenticity are the source of ethics and moral action</p> <p>The Catholic Church turns to revelation and reason as a source of ethics and moral understanding</p>	<p>Identify common moral principles in secular and Catholic moral precepts</p> <p>Critically assesses the influence of secular ideologies on their own sense of morality</p>	<p>Appreciates the human search for meaning and truth found in secular humanism</p> <p>Acknowledges their dependence on God and others</p>
Teaching to Pray	The Church views prayer as central to a life of faith	Identify the impact of secular movements on the prayer life of religious people and communities in Canada	Recognizes the importance of prayer and worship in the human search for meaning

EXPECTATIONS
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
SECULAR HUMANISM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	The Church recognizes in secularism a deep respect for the rights and freedoms of individuals	Highlight some Canadian laws that are rooted in Christianity Critically examine both the positive and negative influences of secularism on Canadian culture	Recognizes the blessing of living in a secular society while acknowledging the many challenges it presents
Missionary Initiation	Secularism is the belief that governmental practices and institutions should exist separately from religion or religious beliefs The Church affirms the political and social responsibility of all persons and recognizes its own responsibility to help form the consciences of political life, thus promoting justice and a 'civilization of love'	Express in their own words the concerns and attitudes of the Catholic Church with regard to the rise of secularism Present a brief summary of the Church's involvement in the political life of Canada	Appreciates the role of the Catholic Church as a voice for social justice

FIFTH CYCLE:
LAW OF LOVE
(THEME C [AGES 17/18])

THEME C:
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
(AGES 17/18)

Aim: To know, contemplate, celebrate and live in the life and love of the Trinity: Youth come to understand themselves as moral persons living the way of Christ

In this catechesis, youth reflect on ethics and moral living. They are introduced to the two sources of ethical reflection: human reason and God's revelation in the Scriptures and in the living Tradition of the Church. At the heart of catechesis is the human search for happiness as the completion of the superabundant love of God. The same tension that exists between the revelation of God's love and the explorations of human reason are worked out in the areas of freedom, justice, human relations, ecology, reconciliation, life in community and political life. Youth reflect on what constitutes official Church teaching and levels of teaching.

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY

PRINCIPLES OF ETHICS AND MORALITY

CATECHETICAL FOCUS

Aim: To know, celebrate and live the mystery of the Trinity by understanding themselves as moral persons living the way of Christ by exploring:

A. The ethical foundations of ethical and moral living. The ethical foundations are to present

- The foundation of ethics
- An examination of the relation between ethics and revelation

B. The applications to specific areas of ethical life in the Catholic Tradition, namely:

- The search for happiness and the good
- Freedom
- Justice and mercy
- Civilization of love

PART A:

ETHICAL FOUNDATION

1. The foundation of ethics

Aim: To know, celebrate and live the mystery of the Trinity by understanding themselves as moral persons living the way of Christ in the exploration of the ethical foundations by determining the foundation of ethics. This will be done by:

- Exploring ethical experiences
- Recognizing the good as the aim of ethical life
- Exploring human beings as agents or as having the capacity to act
- Exploring the foundations of human freedom
- Understanding conscience as the human self in search of the good

THE GOSPEL MESSAGE

Sacred Scripture

- Selected passages reflecting Jesus' ethical response to people: the sick, the sinner, the poor, the outcast: Matthew 5:1-11 (Beatitudes), Psalm 139, Psalm 32, Isaiah 7:10-17, Matthew 1:22-23, Ephesians 2

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 363, The human soul is “the spiritual principle in man”, an “inner aspect” where we are “most especially in God’s image. (Compendium n. 69)
- CCC Part Three, n. 366, The human soul is immortal. (Compendium n. 70)
- CCC Part Three, n. 1776, The Church views conscience as a law inscribed in the very core of the human person. It is where we are in contact with the voice of God. (*Gaudium et Spes*) (Compendium n. 372)
- CCC Part Three, n. 1776–1778, Conscience is a rational judgement that allows us to do good and avoid evil. (Compendium n. 372)

Other Church Documents

- Vatican II, *The Pastoral Constitution of the Church in the Modern World*, (December 7, 1965).
- Saint John Paul II, *Salvifici Doloris*, On the Christian Meaning of Human Suffering. (1984)

CATECHETICAL APPROACH

Experience

- The experience of hoping for a “good life”
- Experiences of being faced with a moral dilemma
- Experiences of seeking advice
- Experiences of dealing with the consequences of choosing to follow or reject the guidance of those in authority (parents, teachers, Church teaching, legal system)
- Experiences of wondering at the mystery of the Trinity and humanity

Symbol

- Light as a symbol of God’s guidance on life’s journey – as we search for the “good”

Exploration and Reflection

- Exploring the concepts “ethical” and “moral”
- Reflecting on the experience of being an ethical/moral person
- Strengthening their awareness of themselves as ethical persons
- Reflecting on human beings as agents
- Exploring the Catholic notion of freedom and responsibility of the person
- Exploring a deeper theology of the Trinity – models and analogies – the persons of the Trinity in Scripture, Trinity as mystery
- Exploring in more detail mortal and venial sin
- Exploring sins of omission and sins of commission
- Exploring the need for a more critical examination of conscience

Witnesses

- St. Thomas More, St. Augustine, St. Thomas Aquinas, St. Alphonse Liguori, St. Gianna Beretta Molla

Response and Participation

- Discerning different types of ethical/moral responses by humans as ethical beings
- Exploring the concept of human action and human agency
- Exploring different positions from which to understand human freedom and action
- Exploring the difference between ethics and morality
- Examining, through a series of activities, the importance of the other (the neighbour) in ethical life
- Exploring the process of conscience
- Discussing options teens have when faced with contemporary moral dilemmas

Prayer and Celebration

- Proclaiming Scripture passages reflecting Jesus’ relation to others
- Participating in a guided imagery
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

Remember and Memorization (GDC n. 154)

- “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment... For man has in his heart a law inscribed by God... His conscience is man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” CCC Part Three, n. 1776

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
PRINCIPLES OF ETHICS AND MORALITY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The Scriptures are central to the process of ethical and moral formation</p> <p>Ethics as flowing forth from reason and faith</p> <p>The ethical experience as flowing from being in the image and likeness of the Trinitarian God</p> <p>A notion of conscience: difference between mortal and venial sin/ sins of commission and omission</p>	<p>Distinguish between ethical and moral experiences</p> <p>Discern the importance of human actions in the shaping of the self</p> <p>Define conscience</p> <p>Know the different kinds of sin and examine one's own conscience on a regular basis</p>	<p>Appreciates the self as a moral and ethical person</p> <p>Appreciates Scripture as a source of moral decision-making and ethical formation</p> <p>Recognizes the intrinsic dignity of each person and the inherent sense of responsibility each person has toward self and the other</p>
Liturgical Formation	<p>The elements of a liturgy of the Word (Scripture, symbol, liturgical colour, music)</p>	<p>Select Scripture readings, music and symbols for a celebration</p> <p>Create an environment that promotes prayer and reflects the present liturgical season</p>	<p>Participates fully in the Liturgy of the Word</p> <p>Respects Scripture as the Word of God</p>
Moral Formation	<p>The importance of human actions for the becoming of a person</p> <p>The importance of forming and informing the conscience for moral decision-making</p>	<p>Discern ethical experiences</p> <p>Articulate a clear understanding of the nature of human action</p> <p>Identify the role of Scripture and tradition in ethics and in moral decision-making</p>	<p>Is growing in their self-awareness as a moral person</p> <p>Appreciates the self as a moral and ethical agent</p> <p>Cherishes Scripture and Church traditions as guides for ethical development and moral decision-making</p>

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
PRINCIPLES OF ETHICS AND MORALITY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	Gospel accounts of Jesus' moral teaching – Matthew 25:5-7 Beatitudes Selection of Scripture passages (e.g. Psalm 139, Psalm 32, Isaiah 7:10-17, Matthew 1:22-23, Ephesians 2)	Use the Scriptures as prayerful reflection on themselves as ethical and moral people	Appreciates that God reveals the ethical dimension through the person of Jesus
Education for Community Life	Ethics as a force to shape wholesome and happy communities The importance of faith Communally held values	Identify community values that have been passed on to them Identify social, religious, familial values that sometimes stand in opposition to each other	Appreciates the complexity of living in community Is growing in self-awareness as a social being
Missionary Initiation	There exist in each of us a natural desire to live for the other	Research service groups/ organizations reflecting Christ's response to the other Describe community service as a response to the call to responsible discipleship	Witnesses to others an ethical way of life Enters willingly into Christian service to others

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY

REVELATION AND TRADITION

CATECHETICAL FOCUS

PART A:

ETHICAL FOUNDATIONS

2. Ethics and revelation

Aim: To know, celebrate and live the mystery of the Trinity by understanding themselves as moral persons living the way of Christ in the exploration of the ethical foundations by reflecting on the relationship between ethics and revelation. This will be done by:

- Exploring the relationship between the revelation of God's Name and ethics
- Recognizing the impact of God's self revelation to Moses
- Examining the Ten Commandments within the context of God's covenant with Israel
- Understanding Israel's notion of sin
- Studying the Sermon on the Mount in the Gospel of Matthew as the ethics of the Gospel
- Celebrating the perfection of Abba/Father at the heart of Jesus' ethical teaching
- Examining the role of the Holy Spirit in the following of Jesus
- Doctrine on original sin
- Doctrine on supremacy of grace
- Understanding the Church's role as a moral teacher

THE GOSPEL MESSAGE

Sacred Scripture

- God and Israel
 - Leviticus 20:26: "You shall be holy to me, for I the Lord am holy."
 - Deuteronomy 5:6-21: "I am the Lord your God..."
 - Deuteronomy 6:5: "You shall love the Lord your God with all your heart, and with all your soul, and with all your might."
- The story of Moses
 - Exodus 3:1-15: Moses and the burning bush – the Divine Name
 - Exodus 14, 15: The Exodus account
 - Exodus 20: The Ten Commandments of the Covenant
 - Exodus 24:7: The acceptance of the covenant by the people
- Genesis 1–2:4: Six Days of Creation and the Sabbath
- Genesis 2:18: 'It is not good that the man should be alone; I will make him a helper as his partner'
- Romans 5; Genesis 3: On original sin
- The Gospel of Matthew and the Sermon on the Mount
 - Matthew 5, 7: The Beatitudes
 - Matthew 25:31-46: The judgment of the nations
- Luke 6:35-38: The surplus of the kingdom: "love your enemies, do good"

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 2052–2557, On the Ten Commandments. (Compendium n. 434–533)
- CCC Part One, n. 105, Sacred Scripture is inspired by God. (Compendium n. 12)
- CCC Part Three, n. 1985, The new law is a law of love, grace and freedom. (Compendium n. 420)
- CCC Part Three, n. 1996, "Justification comes from the grace of God." (Compendium n. 423)
- CCC Part One, n. 221, "God is love." (Compendium n. 43)

- CCC Part One, n. 261, “The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.” (Compendium n. 45)
- CCC Part One, n. 265, “By the grace of Baptism... we share in the life of the Blessed Trinity.”
- CCC Part Three, n. 1997, Grace is the active presence of God’s love in our lives. (Compendium n. 423)
- CCC Part One, n. 385–389, 396–417, Original sin; and the supremacy of grace. (Compendium n. 73, 75)

Other Church Documents

- Vatican II, *The Pastoral Constitution of the Church in the Modern World*. (December 7, 1965)

CATECHETICAL APPROACH

Experience

- The experiences of seeking God in the Bible, Church, nature, people and human experience; reflecting on personal friendships and social practices (their actions); wondering at the mystery and openness of Jesus’ teachings; past learning about Jesus as the Word of God revealing the Father

Symbol

- The Word as God’s self revelation

Exploration and Reflection

- Exploring God’s self-revelation through the stories of Moses
- Exploring the Mosaic covenant and its implication for the people of Israel
- Exploring the prophetic call stories in the Bible as elections of humans
- Exploring Matthew’s Gospel as an exploration of Gospel ethics
- Exploring the story of Paul’s conversion as a statement of Christian life
- Surveying the history of the Church’s task to be an agent of God’s love in the world
- Exploring how the Church develops, guards and maintains moral teaching

Witnesses

- Gospel figures: especially St. Paul and Christians of the first centuries, St. Thomas More, St. Augustine, St. Athanasius

Response and Participation

- Reflecting on the new covenant as a vision of the good life
- Comparing early covenant stories with personal ethical experiences
- Discussing the impact of Gospel ethics on Church teaching and Catholic moral living
- Describing the relevance of the Sermon on the Mount for Christian living
- Reflecting on the role of the Holy Spirit in the following of Jesus
- Reflecting on the Church today as a community of ethical and moral discourse and action
- Critiquing contemporary ethical/political issues in light of Church teaching

Prayer and Celebration

- Prayerful reflection on related biblical passages (e.g. Psalm 119:1-7, John 1:1-18 and Psalm 32)
- Working together to create thematic prayer celebrations that recognize the present season of the liturgical year and incorporate appropriate symbol and Scripture

Remember and Memorization (GDC n. 154)

- The Ten Commandments
- Some sayings of the Sermon on the Mount
- The Church guards and maintains moral tradition, shapes moral character and is a community of moral deliberation

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
REVELATION AND TRADITION

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	<p>The Scriptures as God's self-revelation</p> <p>The new law of the covenant brought to us in Jesus "is a law of love, grace and freedom" (CCC n. 1985)</p> <p>The Church is the universal sacrament of salvation</p> <p>Through its Tradition, the Church interprets Scripture</p>	<p>Use appropriate exegesis to analyze Scripture</p> <p>Recognize the self-revelation of God in the book of Exodus and the prophetic call stories</p> <p>Summarize the values of the early Church as described in the letters of Paul and the Acts of the Apostles</p> <p>Articulate a Catholic understanding of grace</p>	<p>Appreciates the role of prophets in biblical culture, and of the prophetic stance in contemporary culture</p> <p>Seeks the guidance of the Church in understanding the relevance of the Scriptures for our lives today</p> <p>Appreciates God's image as our identity and that which calls us to a way of life</p>
Liturgical Formation	<p>How the Scriptures proclaimed in the liturgy form us in our moral and ethical life</p>	<p>Discuss the importance of the Eucharist in forming and sustaining the member of the Body of Christ</p>	<p>Is growing in their understanding of God as Trinitarian</p>
Moral Formation	<p>Our ethical and moral self as grounded in God's covenant</p> <p>The Sermon on the Mount as revelation of Gospel ethics</p> <p>The Church as a moral teacher</p>	<p>Explain the ethical and moral implications of the kingdom of God</p> <p>Show the consequences of the Church's moral teaching</p> <p>Identify Israel's moral code</p> <p>Grasp the impact of Gospel ethics on Church teaching and Catholic moral living</p>	<p>Appreciates Jesus as the norm for moral living</p> <p>Enters into the ethical world of the Sermon on the Mount</p> <p>Appreciates the Church as a source of moral formation</p>
Teaching to Pray	<p>Prayerful relation with God strengthens us as persons</p>	<p>Use various forms of prayer to express the spiritual implications of striving to live a moral life</p>	<p>Participates in various forms of theological reflection and prayer</p>
Education for Community Life	<p>The life of perfection according to the Gospel strengthens the Body of Christ</p>	<p>Reflect on the role of the Church today as a community of moral and ethical discourse</p>	<p>Appreciates the Gospel as a source of life for the Church</p>
Missionary Initiation	<p>Christian ethics as a witness and response to God's love</p> <p>Our response to God as a responsibility to the other</p>	<p>Hear and reflect on the stories of contemporary community leaders who are witnesses to God's love</p>	<p>Witnesses to God's love through their interactions with others</p>

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY THE SEARCH FOR HAPPINESS AND THE GOOD

CATECHETICAL FOCUS

PART B:

ETHICAL LIFE IN THE CATHOLIC TRADITION

3. The search for happiness and the good

Aim: To know, celebrate and live the mystery of the Trinity by understanding themselves as moral persons living the way of Christ in the Catholic Tradition by reflecting on the role of happiness and the good in ethics. This will be done by:

- Exploring the relationship between the good life and happiness
- Understanding the notion of virtue in moral theory
- Recognizing the importance of the other and institutions in the good life
- Understanding the need for moral norms and the concept of moral obligation
- Examining the notion of natural law
- Exploring the Beatitudes
- Understanding God's love (agape) as the origin of human love
- Exploring the nature of vocation, and vocational choices to the single life, marriage, religious life, diaconate and priesthood
- Exploring the relation of liturgy and moral life

THE GOSPEL MESSAGE

Sacred Scripture

- Luke 6:20-26: The Beatitudes and the woes
- Mark 1:13: The temptations of Jesus
- Romans 5:5: "God's love has been poured into our hearts."
- John 15:11-12: "Love one another as I have loved you."
- John 3:16: "For God so loved the world that he gave his only Son..."
- Genesis 2:4f: The second creation narrative
- Luke 6:3: The golden rule
- Matthew 22:37: "...You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1718, God has placed the desire for happiness in the human heart. (Compendium n. 361)
- CCC Part Three, n. 1954, The natural law expresses the original moral sense that enables man to discern by reason the good and the evil, the truth and the lie. (Compendium n. 416) (See also n. 1954–1960)
- CCC Part Three, n. 1763, The term "passions" belongs to the Christian patrimony. Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil. (Compendium n. 370)
- CCC Part Three, n. 1765, Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the pleasure and joy of the good possessed. (Compendium n. 370)
- CCC Part Three, n. 1767–1768, Passions are neither good nor evil; they become morally good or evil to the extent that they engage reason and will. Passions are morally good when they contribute to a good action, evil when they contribute to bad action. (Compendium n. 371)

- CCC Part Three, n. 1906, All laws proceed from the common good. (Compendium n. 407)
- CCC Part Three, n. 1723, For Christians, the greatest happiness and joy is found in God alone. It outshines all other pleasures in life. (Compendium n. 362)
- CCC Part Three, n. 1718, The Beatitudes are God's response to the natural desire for happiness which God has placed in us. (Compendium n. 361)
- CCC Part Two, n. 1066–1074, Ethics and moral action are ways of giving thanks and praise for God's gifts. (Compendium n. 218–219)

Link to the Eastern Churches

- The great fast and Holy Pascha in the Ukrainian Church.

Other Church Documents

- Saint John Paul II, *Veritatis Splendor*. The Splendor of Truth. (1993)

CATECHETICAL APPROACH

Experience

- Experiencing virtuous persons
- Experiences of happiness
- The experience of others who have supported them in the search for happiness
- Experiences of life as filled with passion and beauty
- Experiences of being in solidarity with others

Symbol

- Contemporary symbols of the good and freedom

Exploration and Reflection

- Reflecting on the connection between the good life and happiness in philosophers
- Reflecting through an exploration of friendship, love and solicitude on the role of the Other in the good life
- Exploring the contributions of institutions for the protection and promotion of the good life
- Exploring the function of norms that govern human action and the source of obligation to follow them
- Reflecting on the notion of natural law and moral principles
- Exploring happiness as a gift
- Discovering a Catholic understanding of vocation

Witnesses

- St. Augustine, St. Thomas Aquinas, St. John of the Cross, St. John Paul II

Response and Participation

- Summarizing the contribution of philosophy to the Church's understanding of happiness and the good
- Through research and report activities (videos, art, literature, songs news, Internet search, webbing), exploring and reporting back on the nature of friendship and what it means to live a personal and social life of solicitude
- Identifying institutions in their local community and identifying ways in which they contribute to the common good
- Defining norms (laws, rules and maxims)
- Articulating an understanding of the relation between obligation and freedom
- Reflecting on the importance of virtues in the search for the good life
- Applying the natural law and the Catholic moral principles to various situations of ethical and moral concern

- Through biographies and interviews with people who dedicate their lives to participating in God's work, exploring the joy of a life of vocation
- Researching and reporting on the elements of the sacramental liturgies of the Church and the celebrations of the liturgical year

Prayer and Celebration

- Prayerful readings and reflections on excerpts from the Book of Wisdom and Proverbs, Psalms (19)
- Planned Liturgy of the Word giving thanks for God's many blessings
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

Link to the Liturgical Year

- The catechetical focus of this unit forms a natural link with the liturgical season of Ordinary Time. Feast days of the saints could be used to link content with the liturgical calendar

Remember and Memorization (*GDC n. 154*)

- One cannot live ethically without regard for the other – solicitude
- Moral norms, laws and rules as well as the institutions that uphold them seek to promote the common good
- The Beatitudes give us an orientation in life that recognizes that love is at the heart of moral decision-making and the search for the good

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
THE SEARCH FOR HAPPINESS AND THE GOOD

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	God as the source of the desire for happiness Aristotle's teleological ethics The meaning of natural law The role of the virtues of faith, hope and charity in ethics Happiness is grounded in an authentic relationship with God	Explore the ethics of the Beatitudes Discuss the notion of happiness and freedom in light of the Beatitudes Identify connections between living the good life and being happy Reflect on the role of the other in the good life	Is thankful for those who support them in their search for the good life Has a sense of a vocation
Liturgical Formation	Liturgy as participation in the work of God Liturgy as a response to God's generosity In liturgy, ethics and morality are nourished and receive their highest motivation	Use Scripture and symbols to plan and celebrate a Liturgy of the Word Reflect on the call to priestly vocation	Participates in liturgy Sees ethical and moral action as the result of God's grace acting in us Appreciates life as a vocation
Moral Formation	The source of the obligation to follow norms for moral living The moral principles to be followed in ethical dilemmas The role of natural law in Catholic Tradition	Define the relationships among freedom, obligation and goodwill Describe the nature and importance of norms, rules, laws and commandments Describe the role of institutions for promoting the good life	Appreciates the importance of norms and a sense of obligation in the process of moral decision-making
Teaching to Pray	The importance of imagery	Participate in a guided imagery to explore their own sense of happiness in light of their exploration of the Beatitudes	Appreciates the ethical life as lived in praise and thanksgiving

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
THE SEARCH FOR HAPPINESS AND THE GOOD

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	Institutions as promoters and protectors of the social good The role of moral norms for communities	Identify institutions in their local community and identify ways in which they contribute to the common good Explore and describe the contributions of local and global institutions to the protection and promotion of the good life, both social and individual Explore and discuss the function of norms that govern human action and the source of obligation to follow them	Appreciates the institutional framework of the good life
Missionary Initiation	The role of virtues in the shaping of a happy and healthy human world Vocations as responses to God's desire for a happy world	Research stories of people of virtue Explain the relationship between the Beatitudes and our vocation to happiness	Grows in their practice of habitual right action so as to become a person of virtue and a witness to the will of God

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY

HUMAN FREEDOM

CATECHETICAL FOCUS

PART B:

ETHICAL LIFE IN THE CATHOLIC TRADITION

4. The quest and the gift of freedom

Aim: To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the Catholic Tradition by reflecting on freedom in the individual, political and Christian context. This is done by:

- Understanding freedom as defining the human
- Examining the historical roots of the experience of freedom and individualism
- Exploring theories of freedom
- Exploring the human rights tradition
- Examining the relation of freedom and the good
- Discovering the self as a free agent

THE GOSPEL MESSAGE

Sacred Scripture

- Galatians 5:1: “For freedom Christ has set us free.”
- Genesis 3:5: The temptation of the woman
- Matthew 5:17: Jesus and the law: “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.”
- Mark 10:17-22: The Rich Man – “Good teacher, what must I do to inherit eternal life?”
- Romans 8: Life in the Spirit
- Galatians 3:1-4: Law or Faith
- Jeremiah 31:31-34: “I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 1749, Without freedom there is no morality. (Compendium n. 367)
- CCC Part Three, n. 1731, Freedom makes it possible for humans to choose to sin. (Compendium n. 363)
- CCC Part One, n. 396, Sin breaks our relationship with God and each other. (Compendium n. 75)
- CCC Part Three, n. 1738, The Catholic Church believes: freedom can only be exercised in relationships with others. (Compendium n. 365)
- CCC Part Three, n. 1755, Moral questions should be viewed in the context of the end and purpose of human life (teleological ethics). (Compendium n. 368)
- CCC Part Three, n. 1972, St. Paul presents the source of freedom not as obedience to laws but faith in Jesus Christ. (Compendium n. 420)
- CCC Part Three, n. 1999, This freedom in Christ comes exclusively and primarily from the actions of the Holy Spirit. (Compendium n. 424)
- CCC Part Three, n. 2022, Moral living is our response and gratitude for God’s gift of mercy and love. (Compendium n. 425)
- CCC Part Three, n. 1997, Grace is the participation in the life of the Trinity. It is the Spirit’s indwelling at the centre of our existence. It makes us holy by setting us free. (Compendium n. 423)

Other Church Documents

- St. John Paul II, *Fides et Ratio*, Faith and Reason. (September 15, 1998)
- St. John Paul II, *Centesimus Annus*, On the Hundredth Anniversary of *Rerum Novarum*. (May 1, 1991)

CATECHETICAL APPROACH

Experience

- The experiences of freedom and its limitations, individualism, human limitations, love, living in anticipation of greater freedom

Symbol

- The Paschal candle as the symbol of Christ, the light of the world

Exploration and Reflection

- Exploring the historical development of our understanding of freedom
- Examining theories of personal development (e.g. personality, moral, faith)
- Coming to an appreciation of the internal and external limitations of human freedom
- Explore theories of freedom (Hobbes, Locke, Rousseau, and Rawls) that have been foundational for the development of modern Western societies. Compare with Augustine and Aquinas.
- Exploring the impact of individualism, consumerism and instrumental reasoning (technology/science) on the status of human freedom
- Exploring the implications of Christian freedom
- Exploring the Christian notion of grace as God's gift

Response and Participation

- Through activities (case studies, drama, debates), exploring traits of freedom as expressed in Church teaching
- Comparing this experience with theories of psychology
- Exploring the impact of individualism on ethics
- Through discussion and personal stories, exploring the limits of freedom
- Critiquing contemporary theories of freedom (Hobbes, Locke, Rousseau, and Rawls) in the light of the Catholic moral tradition
- Through activities (cartooning, collage, visual organizers), presenting a contemporary image of freedom as described by the various theories studied
- Researching social movements that have had a lasting impact on human freedom
- Investigating of St. Paul's understanding of freedom in Romans 8

Prayer and Celebration

- Praying with Scripture
- Psalm 139, Psalm 32
- Guided imagery on the Magnificat
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

Remember and Memorization (GDC n. 154)

- "The more one does what is good, the freer one becomes." CCC n. 1733
- "Freedom is exercised in relationships between human beings." CCC n. 1738
- "Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life..." (CCC n. 1997) It responds to the basic human yearning for freedom, perfects freedom, and calls the freedom it perfects to cooperation with it.

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
HUMAN FREEDOM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	Human freedom is limited The connection between human freedom and personal identity St. Paul's notion of the freedom of the Christian Human freedom is a God-given capacity of the self	Identify the challenges of the media to freedom Describe limits of human freedom (e.g. living with a disability, rejection) Discuss the impact of St. Paul's concept of freedom Compare a Catholic understanding of freedom with that of dominant contemporary theories in Canada	Appreciates the finite nature of human freedom Exercises freedom for the good of others in the quest for the good life
Liturgical Formation	The proclamation of the Gospel as a setting free	Explore Scripture selections to learn that the Scriptures are God's offer to transform lives	Appreciates the gift dimension of life found in Scripture
Moral Formation	Moral formation as an education of freedom Sin as a destruction of the self Christians believe in the forgiveness of sin	Reflect on their own ethical and moral development in light of prominent theories of personality, moral and faith development (Erickson, Kohlberg, Fowler) Articulate the importance of the gift of freedom	Acts in right relationship with God and others out of gratitude for God's gift of love and mercy Stands in awe before the gift of forgiveness
Teaching to Pray	Psalm 139 and Psalm 32 as reflective of God's desire for human freedom Guided imagery	Use various forms of prayer to express the spiritual implications of freedom in the search for the good life Identify ways in which prayer sustains an ethical stance in life and promotes moral living	Gives thanks in prayer for the freedom that comes through faith and the indwelling of the Spirit

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
HUMAN FREEDOM

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	<p>How the understanding of freedom in history has shaped the human community in different ways (positively and negatively)</p> <p>The different political theories of Western democracies</p> <p>The basic principle of utilitarian ethics</p> <p>The grounding of Christian freedom in the relationship between God and humanity</p>	<p>Outline the historical development of contemporary theories of freedom</p> <p>Explain the impact of individualism, instrumental reasoning on the exercise of freedom</p> <p>Explore the concept of communitarian ethics</p> <p>Articulate a Catholic understanding of the common good</p>	<p>Discerns right action within contemporary society</p> <p>Is growing in their commitment to the Catholic understanding of the common good</p>
Missionary Initiation	<p>The gift of freedom as an invitation to generosity</p> <p>The Church's mission to social well-being</p>	<p>Summarize political theories of freedom</p> <p>Articulate the relationship between individual freedom and social obligation</p>	<p>Is generous in relationships with others</p>

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY JUSTICE AND MERCY

CATECHETICAL FOCUS

PART B:

ETHICAL LIFE IN THE CATHOLIC TRADITION

5. Proclaiming Justice and Mercy

Aim: To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the Catholic Tradition by reflecting on justice and mercy.

This is done by:

- Defining the notion of justice as commutative, legal, and distributive
- Deepening the understanding of Church's social teaching
- Exploring the notion of the common good
- Exploring the relation of justice and love in the teaching of Jesus
- Exploring human stewardship of the earth as ecological justice
- Understanding the key principles of Catholic ecological ethics
- Deepening the understanding of sin in the Judeo-Christian context
- Exploring the concept of social evil
- Examining the notion of forgiveness in a Christian context
- Exploring the notions of social reconciliation and restorative justice

THE GOSPEL MESSAGE

Sacred Scripture

- Matthew 20:1-16: The Labourers in the Vineyard – “So the last will be first, and the first will be last.”
- Letter to James 2:25: Faith and works
- Numbers 11:10-14: Moses and the burden of the people: “... I am not able to carry all this people alone, for they are too heavy for me.” (v. 14)
- Matthew 18:21-22: Forgiveness of others: “how often should I forgive?”
- John 20:22-23: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them.”
- Matthew 25:40: And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and

Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part Three, n. 2427–2435; 2437–2449, In her social teachings, the Church addresses many issues of social justice. (Compendium n. 513–520)
- CCC Part Three, n. 2415–2417, The abundance and beauty of God's creation reveals to us something of God's generosity. (Compendium n. 507)
- CCC Part Three, n. 1849–1850, Sin is an offence against God, others, and reason. It destroys our relationship with self, others and God. (Compendium n. 392)
- CCC Part Three, n. 1869, Sinning can take on harmful social structures. As such they become a social sin. (Compendium n. 393)
- CCC Part Three, n. 1856, Forgiveness is a gift of love. Its origin lies in God. (Compendium n. 395)
- CCC Part Three, n. 1851, The terrible reality of sin and the wondrous power of God's mercy are revealed in the death and Resurrection of Jesus. (Compendium n. 392)

Other Church Documents

- St. John Paul II, *Sollicitudo Rei Socialis*, On Social Concern. (December 30, 1987).
- St. John Paul II, *Centesimus Annus*, On the Hundredth Anniversary of *Rerum Novarum*. (May 1, 1991)
- St. John Paul II, *Compendium of the Social Doctrine of the Church*, Pontifical Council for Justice and Peace. (2004)
- Benedict XVI, *Caritas in Veritate*, On Integral Human Development in Charity and Truth. (2009)

CATECHETICAL APPROACH

Experience

- The experiences of a just person
- The experience of gratitude for social justice
- The experience of ecological injustice
- The experience of sin as a breach of relationships
- The experiences of forgiveness and reconciliation

Symbol

- The cross as a sign of human reconciliation with God and all of creation

Exploration and Reflection

- Distinguishing the different forms of justice and social justice
- Deepening understanding that justice flows from love
- Exploring our relationship to the earth in light of our relationship to God
- Exploring the meaning of the moral standing or value of nature
- Exploring the nature of sin as a breach of relationships
- Exploring the social dimension of sin
- Examining the nature and process of forgiveness and reconciliation
- Reviewing the Rite of Penance
- Exploring restorative justice and reconciliation commissions

Witnesses

- St. John Paul II

Response and Participation

- Defining the qualities and features of each form of justice
- Researching and reporting back on justice issues (e.g. ownership of property, solidarity, proportional equality, and achieving distributive justice)
- Through the use of biographies and film, giving examples of just people
- Reflecting on ecological justice and our debt to the earth
- Identifying moral and ethical principles of ecological stewardship
- Planning and participating in a celebration of the goodness of creation
- Researching the historical development of the notion of social sin
- Identifying the challenges of reconciliation
- Researching the historical development of the Sacrament of Reconciliation
- Exploring various forms of restorative justice from around the world

Prayer and Celebration

- Biblical reflection on Matthew 20:1-16
- A prayer in celebration of the earth
- Guided imagery and reflection on the Magnificat
- Planning and participating in a celebration of reconciliation
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit, using symbols and rituals appropriate to the present liturgical season (particularly during the seasons of Advent, Christmas, Lent and Easter)

Remember and Memorization (GDC n. 154)

- “The Lord loves justice.” (Isaiah 61:8)
- The golden rule: Do unto others as you would have them do unto you (Luke 6:31)
- The abundance and beauty of creation reveals something of the generosity of God
- Catholic social teachings express the Church’s concern for our responsibility as stewards of creation
- “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:22-23)

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
JUSTICE AND MERCY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	Our ethical and moral stance as a response to God's generosity of creation The Catholic principle of the common good The Church's preferential option for the poor Love is the foundation of justice for Jesus God's creation has a moral claim on human beings	Identify examples of commutative, legal and distributive justice Explore issues of social injustice in light of the Church's social teachings Identify ecological problems and apply principles of ecological justice Identify and critique contemporary issues of social sin, forgiveness and restorative justice	Appreciates the relationship between justice and love Appreciates the many social teachings of the Church as guides for moral interaction with each other and the earth Respects the earth as our home, gifted to us by God, and requiring our protection and care
Liturgical Formation	The Sacrament of Reconciliation as Christ's gift to the Church to fulfill his command to forgive and to retain sins.	Plan and participate in a reconciliation celebration	Appreciates the Sacrament of Reconciliation as a gift of grace and a source of happiness
Moral Formation	The Catholic understanding of reconciliation The reality of sin and the power of God's forgiveness revealed in the death and Resurrection of Jesus Sin as a failure in genuine love for God, neighbour and self	Explore the reality of social sin in today's world and our individual responsibility for reconciliation Discuss the power of sin to destroy human relationships Explore the challenges involved in forgiving others	Appreciates the gift and promise of God's pardon Acknowledges their own weakness and need for forgiveness Forgives others their transgressions
Teaching to Pray	Matthew 20:16 as a reflection on human stewardship The Parable of the Prodigal Son as revelation of God's abundant, unconditional love and forgiveness	Plan biblical reflections on the gift of creation Participate in a guided imagery on the power of forgiveness and God's call to conversion	Gives praise to God for the bountiful love for humankind

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
JUSTICE AND MERCY

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Education for Community Life	Sin as the breach of the community Social sin as the institutionalization of shared individual sin The Church's desire to heal social sin	Identify examples of social sin, explore its source, and its impact on individuals and society Research contemporary issues of social sin and the practice of restorative justice	Gives thanks to God who empowers us to forgive and reconcile
Missionary Initiation	Justice as the virtue that gives to others what is rightfully theirs The Catholic Church promotes the Gospel perspective of justice in political and economic systems	Apply principles of economic and ecological justice to society Identify persons and organizations who work for social and ecological justice	Appreciates political action for ecological stewardship Gives thanks for people who promote justice as Jesus did

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY MARRIAGE, FAMILY AND POLIS

CATECHETICAL FOCUS

PART B:

ETHICAL LIFE IN THE CATHOLIC TRADITION

6. Living in Community: Marriage, Family and Polis

Aim: To know, celebrate and live the mystery of the Trinity by understanding themselves as moral persons living the way of Christ in the Catholic Tradition by reflecting on *living in community* under the topics of *marriage, family and polis*. This is done by:

- Looking for human identity in relationships
- Defining marriage between a man and a woman as a sacrament and exploring it as a life-long vocation
- Examining the changing understanding of family
- Exploring the ethical challenges of families
- Understanding family life in a Christian context
- Exploring the duties of a citizen
- Examining the participation of Catholics in political life
- Exploring the relation of politics and ethics

THE GOSPEL MESSAGE

Sacred Scripture

- Genesis 2:4 f: The relation of the man and the woman in the second creation story.
- Mark 10:9: “Therefore what God has joined together, let no one separate.”
- John 15:5: “I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.”
- Jeremiah 1:5: “Before I formed you in the womb I knew you, and before you were born I consecrated you.”
- Luke 18:15-17: Jesus blesses little children; “Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

Sacred Tradition

Catechism of the Catholic Church (CCC) and
Compendium of the Catechism of the Catholic Church (Compendium)

- CCC Part One, n. 390; 405, The story of the fall in Genesis as a story of shattered relationship. (Compendium n. 77)
- CCC Part Two, n. 1646, For Catholics, marriage is: a permanent and exclusive union between one man and one woman; n. 1649–1650, a covenant; n. 1601, a love freely given and open to procreation; n. 1613–1617, when marriage is between two baptized persons, it is a sacrament. (Compendium n. 341; 347–349; 337)
- CCC Part Two, n. 1656, Stable family relationships are the building blocks for societies, culture and civilization. (Compendium n. 350)
- CCC Part Three, n. 2273, The Church defends the right of the family against usurpations of society and the state. (Compendium n. 470)
- CCC Part Three, n. 2245, Engagement in the political process is a constant civic duty.
- CCC Part Three, n. 2238, Regard legitimate authority as “representatives of God”. (Compendium n. 464)
- CCC Part Three, n. 2235–2238, The Church speaks out to define the duties of civil authorities and citizens. (Compendium n. 463, 464)
- CCC Part Three, n. 2234, All authority comes from God. (Compendium n. 463)

Other Church Documents

- Vatican II, *The Pastoral Constitution of the Church in the Modern World*. (December 7, 1965)
- St. John Paul II, *Familiaris Consortio*, The Role of the Christian Family in the Modern World. (November 22, 1981)
- Paul VI, *Humanae Vitae*, On the Regulation of Birth. (July 25, 1968)

CATECHETICAL APPROACH

Experience

- Experiences of family life, the breakdown of marriages, the sacredness of life, fidelity in relationships, being responsible, politics and the authority of government

Symbol

- The circle (wedding ring) as a sign of the marital promise of fidelity

Exploration and Reflection

- Exploring the conjugal nature of marriage
- Exploring the sacramental nature of marriage
- Exploring the state of the family in Canadian society
- Exploring the nature of healthy families as defined by the Catholic Church
- Exploring the notion of the domestic Church and the role of the Christian family in the world
- Exploring the relationship between religion and politics
- Examining political activity within a diverse society, and the implications for ethical discourse
- Looking in depth at the interplay between Church and state

Witnesses

- St. John Paul II, parents, adolescents, catechist

Response and Participation

- Examining the sacramental nature of marriage
- Examining the ceremony of a Catholic wedding
- Identifying personal/societal factors that challenge fidelity in marriage
- Reflecting on the role of the family in the search for the good
- Identifying societal forces involved in the decline of the family in Canada
- Identifying characteristics of a healthy family
- Reflecting on the Church's role in protecting the family
- Through an examination of Church documents and Sacred Scripture, identifying a Christian understanding of our political responsibility
- Examining Church documents about the Church's responsibility in political life

Prayer and Celebration

- Planning, participating in and reflecting on a service in celebration of the family using *Prayers for the Family* (St. John Paul II)
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season (particularly during the seasons of Advent, Christmas, Lent and Easter)

Remember and Memorization (*GDC* n. 154)

- “Love rejoices in the truth, bears all things, believes all things, endures all things.” (1 Corinthians 13:4-7)
- The family is the domestic church responsible for the spiritual development of children through the handing on of the faith
- “... give back to Caesar what belongs to Caesar – and to God what belongs to God.” (Matthew 22:19-21)
- The objective of politics is the achievement of liberty, justice and peace for all
- The Church’s mission is to bring the message of Christ into every public forum

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
MARRIAGE, FAMILY AND POLIS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Promoting Knowledge of the Faith	The Church's understanding of the vocation of a Catholic family The family is a domestic Church God's plan for humanity: teaching on marriage and same-sex marriage/ orientation/act	Identify the elements of a strong family Describe the main instructions on the family in the Church's encyclicals	Celebrates the religious dimension of the family Respects the sacred gift of human procreation
Liturgical Formation	The liturgy of Christian marriage Neither civil authority nor the Church can dissolve sacramental marriage Requirements for a sacramental marriage include freedom, fidelity, permanence and fruitfulness	Explain the Catholic understanding of the Sacrament of Marriage as celebrated in the liturgy	Appreciates the religious significance of marriage, particularly its sacramental nature
Moral Formation	The family as the primary environment for ethical and moral formation of the person The two functions of marital sexuality: procreative and unitive The Church's teaching on sexual ethics: premarital sex and God's plan for man and woman	Describe the characteristics of the conjugal nature of marriage Articulate Church teaching on valid marriage and annulment	Values the commitment necessary for a faithful marriage

EXPECTATIONS
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
MARRIAGE, FAMILY AND POLIS

TASKS OF CATECHESIS	KNOWLEDGE AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
	Cognitive I Know	Practical I Can	Aesthetic I Am
	<i>The youth knows:</i>	<i>The youth is able to:</i>	<i>The youth is someone who:</i>
Teaching to Pray	The importance of prayer for the family The elements of a prayer celebration include attention to silence, reflection, movement and music, prayerful environment, and the use of Scripture and various forms of prayer	Identify ways in which prayer supports an ethical stance in life and promotes moral living Plan thematic prayer celebrations	Turns to prayer as a source of support before life's challenges
Education for Community Life	Canada as a multicultural, multi-faith society Parents are the primary educators of their children in faith, as the home is the primary place where faith can be witnessed and formed	Explore the social dimension of marriage Identify contemporary challenges to married life and the family Explain what it means to have a "religious vocation" Identify contemporary challenges to religious vocations	Appreciates the diversity and unity of Canada's political society
Missionary Initiation	The government's task toward the common good and in promoting liberty, justice, good order and peace for all The task of all Christians is to be a humanizing force for society. (<i>The Church in the Modern World</i> , n. 1, 40)	Provide examples of the family's contribution to the common good Compare the political structures and practices of Canadian politics with the image of Christian politics outlined in <i>The Church in the Modern World</i> Research and describe ways in which Catholics are participating in professional and political life to promote liberty, justice, good order and peace for all	Claims the Christian call to participate in political life

FIRST CYCLE SCOPE AND SEQUENCE

INFANCY TO AGE 3: NURTURING THE FOUNDATIONS OF FAITH PARENTING

Aim

- To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith
- The young Christian family as living witness – knowing, contemplating and celebrating the mystery of the Trinity as domestic Church in the catechetical moment of parenting

Life Experience

- The child begins life in the womb without previous human experience but with an innate need for nourishment and a hunger for love and unity with the other. The experiences of life begin within the womb, where this hunger is first encountered.
- Parents can provide positive experiences that will form the child for a life in Christ:
 - Experiences of hearing laughter, prayer, appropriate music
 - Experiences of a loving gaze, of being spoken to, loved, comfortable, safe, secure, cared for, touched and held close
 - Experiences of gentleness, calmness, patience, acceptance
 - Experiences of play, prayer, sharing
 - Experiences of being called by name

Scripture

- An age-appropriate version of biblical narratives about the Holy Family and God's parental love

Doctrine and Sacred Tradition

Catechism of the Catholic Church

- CCC n. 2226: "Education in the faith by the parents should begin in the child's earliest years."
- CCC n. 2228: "Parents' respect and affection are expressed by the care and attention they devote to bringing up their young children and providing for their physical and spiritual needs."

General Directory for Catechesis (GDC)

- GDC n. 226: "This childhood religious awakening which takes place in the family is irreplaceable."

Witnesses

- Parents and siblings, extended family members, friends

Prayer and Celebration

- Daily family prayer – at rising, before meals, at bedtime
- Prayers of thanksgiving for the gift of parents and children

**INFANCY TO AGE 3:
NURTURING THE FOUNDATIONS OF FAITH
DAY-TO-DAY MORAL LIVING**

Aim

- **To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith**
- **The young Christian family as living witness – knowing, contemplating, and celebrating the mystery of the Trinity as domestic Church in the catechetical moment of day-to-day moral life**

Life Experience

- Parents and siblings can provide positive experiences that will form the child for moral life:
 - Experiences of a daily routine, recalling the day, listening to stories, prayer, meeting new friends
 - Experiences of tenderness, respect, fidelity, service, sorrow, forgiveness, being comforted and comforting others
 - Experiences of celebrating important life moments (birthdays, Mother’s Day, Father’s Day, feast days, Christmas and Easter)

Scripture

- Scripture stories and other narratives about being lost and found, about God’s love and gift of forgiveness, about God’s gift of nature, about obedience to a loving parent

Doctrine and Sacred Tradition

Catechism of the Catholic Church

- CCC n. 2222: “Parents must regard their children as children of God and respect them as human persons.”
- CCC n. 2223: The responsibility to create “a home where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule. The home is well suited for education in the virtues.”
- CCC n. 2207: “The family is the community in which, from childhood, one can learn moral values, begin to honour God and make good use of freedom. Family life is an initiation into life in society.”

Witnesses

- Parents and siblings, Mary and Joseph

Prayer and Celebration

- Daily family prayer – at rising, before meals, at bedtime
- Prayers of thanksgiving for the gift of forgiveness, for the gift of creation, for the beauty of the earth, for loving parents, guardians and siblings

INFANCY TO AGE 3: NURTURING THE FOUNDATIONS OF FAITH FAMILY RELATIONS

Aim

- To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith
- The young Christian family as living witness – knowing, contemplating and celebrating the mystery of the Trinity as domestic Church in the catechetical moment of family relations

Life Experience

- Parents and other family members model positive family relationships through their interactions with the infant and with one another to provide the infant with
 - Experiences of parents and family members as participants in their loving care, family celebrations and play
 - Experiences of family members nurturing their spiritual, social, emotional and physical health
 - Experiences of hearing family members talk to one another and to them, reading to them, teaching them (e.g. how to speak, walk, count, draw, colour), helping them to understand right from wrong
 - Experiences of family members supporting each other in the care of the child and in household responsibilities
 - A sense of curiosity, independence and trust

Scripture

- Age-appropriate Scripture stories about families, helping others, friendship, respect (of elders, siblings, those in authority)

Doctrine and Sacred Tradition

Catechism of the Catholic Church

- CCC n. 2204: “The Christian family... can and should be called a domestic Church.”
- CCC n. 2205: “The Christian family is a communion of persons, sign and image of the Father, and the Son in the Holy Spirit.”
- CCC n. 2212: “In our brothers and sisters we see the children of our parents; in our cousins, the descendants of our ancestors; in our fellow citizens, the children of our country; in the baptized, the children of our mother the Church; in every human person, a son or daughter of the One who wants to be called ‘our Father.’”
- CCC n. 2224: “The home is the natural environment for initiating a human being into solidarity and communal responsibilities.”

Witnesses

- Siblings, grandparents, uncles, aunts, cousins, godparents, daycare providers, babysitters, Mary and Martha, Joseph, families in the Bible

Prayer and Celebration

- Morning and evening prayers of thanksgiving for the gift of family members
- Praying for family members who are in need

**INFANCY TO AGE 3:
NURTURING THE FOUNDATIONS OF FAITH
THE LITURGICAL YEAR**

Aim

- **To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith**
- **The young Christian family as living witness – knowing, contemplating and celebrating the mystery of the Trinity as domestic Church in the catechetical moment of the liturgical year**

Life Experience

- Parents, family members and the Church community model a life of prayer as active members of their community to provide the child with experiences particular to special moments within the liturgical year of the Church; experiences of
 - Preparing for Sunday Eucharist, helping others, exploring the symbols of each season, participating in the liturgies and prayers of each season
 - Anticipation, giving and receiving gifts, sharing with the less fortunate, decorating the home for the season, special times and forms of prayer at home (before the Advent wreath, the crèche, blessings with holy water)
 - Listening to seasonal stories and biblical narratives
 - A sense of wonder and awe

Scripture

- An age-appropriate version of biblical stories about:
 - The birth of Jesus as God’s gift of love to us
 - The visit and gifts of the Magi
 - The death and Resurrection of Jesus as an act of love
 - The coming of the Holy Spirit at Pentecost

Doctrine and Sacred Tradition

Catechism of the Catholic Church

- CCC n. 2204: “The Christian family... can and should be called a domestic Church.”
- CCC n. 2226: “Education in the faith by the parents should begin in the child’s earliest years.”
- CCC n. 2228: “Parents’ respect and affection are expressed by the care and attention they devote to bringing up their young children and providing for their physical and spiritual needs.

Familiaris Consortio

- No. 17: “The family finds in the plan of God the Creator and Redeemer not only its identity, what it is, but also its mission, what it can and should do.”

Witnesses

- Parents, siblings, church community, Mary, Joseph, the shepherds, the Magi, the Holy Spirit

Prayer and Celebration

- Prayer before the Advent wreath and crèche
- Prayers of petition for the poor and homeless
- Spontaneous prayers of thanksgiving for the joy of Christmas and Easter

**INFANCY TO AGE 3:
NURTURING THE FOUNDATIONS OF FAITH
SACRAMENTAL LIFE**

Aim

- To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith
- The young Christian family as living witness – knowing, contemplating and celebrating the mystery of the Trinity as domestic Church in the catechetical moment of sacramental life

Life Experience

- Through stories of their Baptism, play activities (songs, rhymes, games), and experiences of liturgy at home and in the parish, the infant will develop a sense of
 - Connection between family meals and the Eucharistic celebration
 - God’s active presence in the sacramental moments of life
 - Wonder and awe at the ritual celebrations experienced at home and at church
 - Belonging (to their own family and the family of God)
 - An openness to prayer

Scripture

- Age-appropriate biblical stories about John the Baptist and the Baptism of Jesus

Doctrine and Sacred Tradition

Catechism of the Catholic Church

- CCC n. 2226: “Education in the faith by the parents should begin in the child’s earliest years.”
- CCC n. 2205: “The Christian family is a communion of persons, sign and image of the Father, and the Son in the Holy Spirit.”

Familiaris Consortio

- No. 17: “The family finds in the plan of God the Creator and Redeemer not only its identity, what it is, but also its mission, what it can and should do.”
- No. 39: “By virtue of their ministry of educating, parents are, through the witness of their lives, the first heralds of the Gospel for their children.”

Witnesses

- Parents, siblings, other family members, church community

Prayer and Celebration

- Age-appropriate responses to the prayers of the Mass
- Blessings with water as a reminder of their Baptism

**INFANCY TO AGE 3:
NURTURING THE FOUNDATIONS OF FAITH
COMMUNITY AND MISSION**

Aim

- **To know, celebrate, live and witness to the mystery of the Trinity in a young family by providing the human foundation for the life of faith**
- **The young Christian family as living witness – knowing, contemplating and celebrating the mystery of the Trinity as domestic Church in the catechetical moment of community and mission**

Life Experience

- By providing good examples and involving children in the life of the community, parents provide infants with experiences of
 - Parish events (social, spiritual, charitable)
 - Meeting the diverse people that form their church community
 - Caring for the environment and possessions
 - Welcoming and giving to the poor, giving to the Sunday collection
 - Making new family traditions and keeping old ones
 - Listening to stories of how their parents, siblings and others are involved in community service
 - A growing sense of responsibility, respect for and awareness of others' needs, gratitude for the gifts of others and being supported by others

Scripture

- Age-appropriate biblical stories about
 - Jesus serving the poor, the sick, the outcast
 - Jesus befriending sinners and guiding them back to the loving Father
 - Jesus proclaiming the Good News of the kingdom to all people (Jew and gentile)

Doctrine and Sacred Tradition

Catechism of the Catholic Church

- CCC n. 2212: “In our brothers and sisters we see the children of our parents; in our cousins, the descendants of our ancestors; in our fellow citizens, the children of our country; in the baptized, the children of our mother the Church; in every human person, a son or daughter of the One who wants to be called ‘our Father’.
- CCC n. 2224: “The home is the natural environment for initiating a human being into solidarity and communal responsibilities.”
- CCC n. 2205: “The Christian family is a communion of persons, sign and image of the Father, and the Son in the Holy Spirit.”

Familiaris Consortio

- No. 39: “By virtue of their ministry of educating, parents are, through the witness of their lives, the first heralds of the Gospel for their children.”

Witnesses

- Parents, siblings, other family members, church and local community, the poor and others in need of care

Prayer and Celebration

- Prayers of petition for others who are in need
- Morning and evening prayers of gratitude for all they have (parents, home, friends, food, shelter, love)
- Church celebrations

FIRST CYCLE SCOPE AND SEQUENCE

AGES 4-5: NURTURING THE SPIRITUAL LIFE: INTRODUCTION

Aim

- **Through nurturing the child in all aspects of growth, to celebrate the wonder and imagination of children as they meet Jesus in the seasons of the liturgical year**

Life Experience

- Experiences of welcome, gathering with family and new friends, a sense of belonging, listening to stories

Scripture

- Mark 10:13-16: Jesus blesses little children: “Let the little children come to me; do not stop them.” (v. 14)
- Luke 9:14: “Whoever welcomes this child in my name welcomes me...” (v. 48)
- Ephesians 3:14-15: “For this reason I bow my knees before [God], from whom every family in heaven and on earth takes its name.” (v. 14-15)
- Isaiah 43:1: “... I have called you by name, you are mine.” (v. 1)
- Sirach 3:4-5: “... those who respect their mother are like those who lay up treasure. Those who honour their father will have joy in their own children.” (v. 4-5)

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- Christians reverence the Bible as the Word of God and the four gospels as narratives of Jesus
- CCC Part One, n. 127, “The fourfold gospel holds a unique place in the Church, as is evident... in the veneration which the liturgy accords it.” (Compendium n. 22)
- CCC Part One, n. 131, “The Word of God... can serve the Church as her support and vigour, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life.” (Compendium n. 24)

Prayer and Sacramental Life of the Church

- CCC Part Two, n. 1240, ‘N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.’ (Compendium n. 256)

Witnesses

- Family, friends, grandparents, catechist, other children, St. Anne, Mary – Mother of the Church, parish patron saint

Prayer and Celebration

- Preparing a space of belonging as a sign of God’s welcome
- Preparing the table of the Word of God
- Listening to the narrative of Mark 10:13-16 and savouring it
- Reverencing our names
- Sharing in family blessing

AGES 4-5
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- **Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Ordinary Time**

Life Experience

- Experiences of belonging, gathering with family and friends, being called by name, enjoying the outdoors in fall, giving God thanks

Scripture

- Psalm 104:27: “These look to you to give them their food in due season; when you give to them, they gather it up; when you open your hand, they are filled with good things.” (v. 27)
- Genesis. 2:3: “so God blessed the seventh day and hallowed it, because on it God rested from all the work that [God] had done in creation.” (v. 3)
- Psalm 67:6: “The earth has yielded its increase; God, our God, has blessed us.” (v. 6)
- Genesis 1:11: “Then God said, ‘Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.’ And it was so.” (v. 11)
- Genesis 1:31: “God saw everything that he had made and indeed it was very good.”

Doctrine

Profession of Faith

- CCC Part One, n. 287, “The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People everything... [He] alone ‘made heaven and earth.’” (Compendium n. 51)

Prayer and Sacramental Life of the Church

- Christians give thanks for God’s abundant generosity.
- Sunday is a special day of rest and celebration with family and parish community.
- CCC Part Four, n. 2638, “... every event and need can become an offering of thanksgiving.” (Compendium n. 555)

Witnesses

- Families, catechist, children, the Christian community

Prayer and Celebration

- Listening to the call of God’s Word: “I have called you by name, you are mine”
- Engaging in a celebration of thanksgiving for the wonders of night and day, and the joyful ability to do things
- Sharing narratives of what families do on Sunday and deepening the holiness of this day
- Preparing the foods of harvest and remembering that God has blessed us; prayer before meals
- Inviting family and friends to the harvest banquet table

AGES 4–5
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

Aim

- **Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Advent–Christmas–Epiphany**

Life Experience

- Experiences of waiting, the joy of giving and receiving gifts, the joy of Christmas

Scripture

Advent

- Isaiah 2:5: “Let us walk in the light of the Lord.” (v. 5)
- Luke 2:3: “All went to their own towns to be registered. Joseph also went... to Judea.” (v. 3)

Christmas

- Luke 2:7: “And she gave birth to her firstborn son and wrapped him in bands of cloth and laid him in a manger, because there was no room for them in the inn.” (v. 7)
- Luke 2:8-20: “so they went with haste and found Mary and Joseph, and the child lying in the manger.” (v. 16)
- Luke 1:26-38: The birth of Jesus foretold

Epiphany

- Matthew 2:1-12: “On entering the house they saw the child with Mary, his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts.” (v. 11)
- Matthew 2:2: “We have observed his star at its rising, and come to pay him homage.” (v. 2)

Doctrine

Humanity's Relationship with God

- God desires to be with us as we wait in Advent

Revelation – through Sacred Scripture, Sacred Tradition

- The Christmas narratives reveal the birth of Jesus as the coming of God among us

Profession of Faith

- Advent as a time of waiting
- Christmas as the birth of Christ; God among us
- CCC Part One, n. 329, Angels announce the birth of Christ to the shepherds; “with their whole beings, the Angels are servants and messengers.” (Compendium n. 60)
- CCC Part One, n. 524, “When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah.” (Compendium n. 102)
- CCC Part One, n. 525, “Jesus was born in a humble stable, into a poor family... The Church never tires of singing the glory of this night.” (Compendium n. 103)
- CCC Part One, n. 528: “The great feast of Epiphany celebrates the adoration of Jesus by the wise men.” (Compendium n. 103)

Moral Precepts/Teachings

- All persons have the ability and are responsible to help others

The Church, Mark and Mission

- Mary as the Mother of God
- Mary models for us how to listen to God
- The Christian community as a place of belonging

Witnesses

- Mary, Joseph, shepherds and Magi, St. Nicholas, St. John the Baptist, St. Francis of Assisi, family, the Christian community, catechist and children

Prayer and Celebration

- Celebrating the Word of God each week in Advent
- Sharing in the narratives and rituals of Christmas at home
- Participating in the Mass of the Nativity with family
- Celebrating Epiphany with narrative, symbol, and song
- Adding the liturgical colours of Advent and Christmas in a special place

AGES 4–5
NURTURING THE SPIRITUAL LIFE:
**THE LITURGICAL SEASONS OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT**

Aim

- Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Ordinary Time

Life Experience

- Experiences of rest and play, surprise and wonder, praise and thanks, reverence and silence, song and dance, prayer and celebration

Scripture

- Book of Daniel – The Song of the Three: “Bless the Lord, frosts and snows; sing praise to him and highly exalt him forever.” (v. 70)
- Psalm 104:19: “You have made the moon to mark the seasons; the sun knows its time for setting.” (v. 19)
- Psalm 103:1: “Bless the Lord, O my soul, and all that is within me...” (v. 1)
- Psalm 104:24: “O Lord, how manifold are your works! In wisdom you have made them all.” (v. 24)

Doctrine

Humanity's Relationship with God

- God cares for us and provides for us because we belong to God
- All of creation is a gift from God
- God showers us with abundant blessings

Profession of Faith

- CCC Part One, n. 287, “The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People everything... [He] alone ‘made heaven and earth’” (Compendium n. 51)
- CCC Part One, n. 295, “... God created the world according to his wisdom.” (Compendium n. 54)

Principles of Social Justice

- God's creation needs our care and we are to be its stewards

Prayer and Sacramental Life of the Church

- CCC Part Four, n. 2638, “Every event and need can become an offering of thanksgiving.” (Compendium n. 555)

Witnesses

- Family, children, catechists, the Christian community, St. Francis of Assisi

Prayer and Celebration

- Shouting praise to God for our footprints
- Making the Sign of the Cross
- Singing praise for winter's blessing: “Bless the Lord, frosts and snows...”
- Giving thanks for the wonders of day and night

AGES 4–5
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASONS OF LENT AND EASTER

Aim

- **Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Lent and Easter**

Life Experience

- Experiences of reverence and prayer, caring for one another, praise and thanksgiving, discovering new life in spring, perhaps welcoming a new Christian, celebrating the Easter season

Scripture

- Matthew 21:1-11: Jesus comes into Jerusalem “mounted on a donkey.” (v. 5)
- John 13:1: Jesus’ farewell meal where “he began to wash the disciples’ feet and to wipe them with the towel that was tied around him.” (v. 1)
- Matthew 18:10-14: Parable of the Lost Sheep
- Selections of the Passion account suitable for children
- John 20:1-10: The narrative of Mary Magdalene, Peter and John
- Acts 2:1-4: “When the day of Pentecost had come...”
- Psalm 103:1: “Bless the Lord, O my soul, and all that is within me...”

Doctrine

The Nature of God

- God as one who wants us to belong to the people of God

Humanity’s Relationship with God

- God shows his love for us through the life and death of Jesus

Profession of Faith

- CCC Part One, n. 621, “During the Last Supper, he both symbolized this offering [of himself] and made it really present: ‘This is my body which is given for you.’” (Compendium n. 120)
- CCC Part One, n. 638, “We bring you the good news... God raised Jesus.” (Compendium n. 126)
- CCC Part One, n. 689, “The Spirit whom God has sent into our hearts is truly God.” (Compendium n. 137)

Moral Precepts/Teachings

- All people are called to love one another as God loves us, especially others who are most in need of our love

Prayer and Sacramental Life of the Church

- Water as a symbol of their own Baptism and belonging to the Christian community
- Christians reverence the cross and mark ourselves with it constantly
- Christians gather on Sunday to share the Eucharist as Jesus’ friends gathered with him on the night before he died

The Church, Mark and Mission

- The Christian community as a place of welcome for everyone
- To live in community means to care for others

Witnesses

- Family, friends, catechist, children, the Lenten community, the Christian community at Easter

Prayer and Celebration

- Preparing for Easter in the season of Lent
- Sharing a Lenten spirit of simplicity and prayer in their environment
- Remembering Palm Sunday and God's love for us
- Participating in the ritual and gestures of Holy Week
- Preparing an environment of joyful new life
- Preparing an Alleluia feast and remembering that God has blessed us
- Opening up the Christian symbols collected in the basket to help celebrate Easter: water, light, oil and cross

AGES 4–5:
NURTURING THE SPIRITUAL LIFE:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- **Through nurturing the child in all aspects of growth, to celebrate the traces of God in the wonder and imagination of childhood as it folds into the season of Ordinary Time**

Life Experience

- Experiences of belonging, picnics and outings with family and friends, sharing and treasuring family time on Sundays, discovering the beauty and blessing of summer outdoors, reverence

Scripture

- Book of Daniel – The Song of the Three: “Bless the Lord, winter cold and summer heat; sing praise to him and highly exalt him forever.” (v. 67); “Bless the Lord, all wild animals and cattle; sing praise to him and highly exalt him forever.” (v. 81); “Bless the Lord, you whales and all that swim in the waters; sing praise to him and highly exalt him forever. Bless the Lord, all birds of the air; sing praise to him and highly exalt him forever.” (v. 79-80)
- Sirach 11:3: “small among the winged creatures is the bee but her produce is the sweetest of the sweet.” (v. 3)
- Matthew 6:28-29: “Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these.” (v. 28-29)
- Mark 8:22-26: Jesus cures a blind man

Doctrine

Nature of God

- The greatness of God
- Jesus as light and love

Humanity's Relationship with God

- God cares for us and provides for us because we belong to God

Profession of Faith

- CCC Part One, n. 287, “The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People everything... [That he] alone ‘made heaven and earth.’” (Compendium n. 51)
- CCC Part One, n. 295, “... God created the world according to his wisdom.” (Compendium n. 54)

Moral Precepts/Teachings

- Jesus invites us to imitate him; to love as he loves

Social Justice

- God has created the earth for all
- Jesus invites us to love and care for others and for the earth

Prayer and Sacramental Life of the Church

- CCC Part Four, n. 2638, “Every event and need can become an offering of thanksgiving.” (Compendium n. 555)

The Church, Mark and Mission

- Jesus calls all of us to come follow him

Witnesses

- Families, catechist, children, the Christian community, St. Francis of Assisi

Prayer and Celebration

- Treasuring God's Word: "Bless the Lord, winter cold and summer heat"
- Giving praise and thanks to God for the summer outdoors
- Celebrating the joy of summer picnics and family outings
- Joining in a song of thanksgiving for the wonder-filled blooms of summer
- Savouring God's summer blessings by tracing memories in the sand
- Celebrating Sundays in summer time

SECOND CYCLE SCOPE AND SEQUENCE

AGE 6: BAPTIZED IN CHRIST INTRODUCTION

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time

Life Experience

- Experiences of welcome, belonging, gathering, making the Sign of the Cross, listening to biblical narratives, being a member of their family

Scripture

- Mark 10:13-16: Jesus blesses little children: “Let the little children come to me; do not stop them.” (v. 14)

Doctrine

The Nature of God

- The Father, through Jesus, as someone who welcomes children

Revelation – through Sacred Scripture, Sacred Tradition

- CCC Part One, n. 101, “In order to reveal himself to [men]... God speaks to them in human words’ (Compendium n.a.)

Prayer and Sacramental Life of the Church

- Water as a symbol of their own Baptism and belonging to life in the Trinity
- CCC Part Two, n. 1217, “In Baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament.” (Compendium n. 253)

Witnesses

- Family and the Christian community, the children and catechist

Prayer and Celebration

- Remembering our Baptism by gathering around the font
- Receiving the Sign of the Cross with holy water as a sign of God’s welcome
- Blessing ourselves with the Sign of the Cross
- Preparing the table of the Word of God
- Listening to the narrative of Mark 10:13-16 and savouring it

AGE 6:
BAPTIZED IN CHRIST
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time

Life Experience

- Experience of generosity and abundance, friendship and belonging, caring for others and being cared for, being found, being fed, having one's thirst quenched, being examples and witnesses (salt and light), listening to Scripture stories

Scripture

- Genesis 18:1-4: Abraham washing the feet of visitors
- Mark 1:29-39: Jesus heals many at Simon's house: "He took her by the hand and lifted her up." (v. 31)
- Psalm 104:10-23: God the Creator and provider: "You make springs gush forth in the valleys; they flow between the hills, giving drink to every wild animal."
- Mark 6:35-44: Feeding the five thousand: "And all ate and were filled." (v. 42)
- John 2:1-11: The wedding at Cana: "Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim." (v. 7)
- Luke 10:25-37: The Good Samaritan: "He went to him and bandaged his wounds." (v. 34)
- Luke 15:4-6: The parable of the Lost Sheep: "Rejoice with me for I have found my sheep that was lost." (v. 6)

Doctrine

Profession of Faith

- God cares and provides abundantly for all people in the spirit of generosity.
- CCC Part One, n. 547–548, "The signs worked by Jesus attest that the Father has sent him... Jesus accompanies his words with many 'mighty works and wonders and signs,' which manifest that the kingdom is present in him." (Compendium n. 108)

Prayer and Sacramental Life of the Church

- Christians thank God as a community for his abundant generosity
- CCC Part Two, n. 1117, "Jesus' words and actions during his hidden life and public ministry were already salvific, for they anticipated the power of his Paschal mystery." (Compendium n. 226)

The Church, Mark and Mission

- Jesus calls us to witness our faith to others

Witnesses

- Simon Peter's mother-in-law, Mary, young couple at wedding feast, Abraham

Prayer and Celebration

- A creation celebration
- A celebration of God's generosity

AGE 6:
BAPTIZED IN CHRIST
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Advent–Christmas–Epiphany

Life Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, waiting, the joy of giving and receiving gifts, welcoming others and being baptized in water

Scripture

Advent

- Luke 1:26-38: The annunciation
- Mark 1:2-4: Ministry of John the Baptist

Christmas

- Luke 2:1-7: The birth of Jesus
- Luke 2:8-20: The visit of the shepherds

Epiphany

- Matthew 2:1-12: Visit of the Magi
- Mark 1:9-11: The Baptism of Jesus

Doctrine

Profession of Faith

- Mary as the Mother of God
- CCC Part One, n. 458, Incarnation, “The Word [the Son of God] became flesh so that we might know God’s love.” (Compendium n. 85)
- CCC Part One, n. 484, Annunciation, “The Virgin Mary conceived the eternal Son in her womb by the power of the Holy Spirit.” (Compendium n. 94)
- CCC Part One, n. 528, “The Epiphany is the manifestation of Jesus as the Messiah of Israel, Son of God, and Saviour of the world.” (Compendium n. 103)

Moral Precepts/Teachings

- We have the responsibility and ability to help others who are in need
- CCC Part Three, n. 2443, “Love of the Poor is inspired by the Gospel of the Beatitudes and by the example of Jesus.” (Compendium n. 520)

Prayer and Sacramental Life of the Church

- Advent as a season of waiting
- CCC Part Four, n. 2676–2677, Hail Mary: “Because of her singular cooperation with the action of the Holy Spirit, the Church loves to pray to Mary and with Mary, the perfect ‘pray-er’... Mary shows us the ‘Way’ who is her Son, the one and only ‘Mediator.’” (Compendium n. 562)
- CCC Part Two, n. 1173, “In the liturgical year [Advent, Christmas and Epiphany] the Church celebrates the whole mystery of Christ from his Incarnation to his return in glory.” (Compendium n. 242)

The Church, Mark and Mission

- Mary, Joseph, John the Baptist, the shepherds and the Magi all belong to the family that follows Jesus.

Witnesses

- Mary, John the Baptist, shepherds and Magi, expectant mothers, the Church Fathers (e.g. St. Basil), the waiting/worshipping community, the family, catechist and child

Prayer and Celebration

- Preparing a weekly celebration of the Word in Advent
- Celebrating the Word of God in Advent
- Savouring the Word of God following each celebration through mystagogy
- Honouring Mary by praying the Hail Mary
- Participating in Christmas at home: decorating the home, reading the Christmas narrative, sharing in the rituals of the Christmas meal, participating in the Mass of the Nativity
- Blessing the home with water in Epiphany
- Blessing of water – Ukrainian Catholic tradition

AGE 6:
BAPTIZED IN CHRIST:
**THE LITURGICAL SEASON OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT**

Aim

- **To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time**

Life Experience

- Experiences of prayer, silence, reverence, wonder, praise and thanks, surprise, listening to the Word of God, marvelling at creation

Scripture

- Mark 1:35-39: Jesus prays: “In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed.” (v. 35)
- Matthew 6:9: Concerning prayer: “Pray then in this way: ‘Our Father in heaven.’” (v. 9)
- Luke 11:5-11: The persistent friend: “Ask, and it will be given you.” (v. 9)
- Matthew 13:44: A treasure hidden in a field: “The kingdom of heaven is like a treasure hidden in a field.” (v. 44)
- Matthew 5:15: Light on a lampstand: “No one after lighting a lamp puts it under the bushel basket.” (v. 15)
- Genesis 1:1-31: The Creation narrative: “In the beginning when God created the heavens and the earth.” (v. 1)
- Genesis 2:4-25: Another account of the Creation: “The Lord God formed man from the dust of the earth, and breathed into his nostrils the breath of life.” (v. 4, 7)

Doctrine

Profession of Faith

- All of creation is a gift from God who cares for creation and for us, providing all our needs.
- CCC Part One, n. 279, “God the Father almighty is ‘Creator of heaven and earth,’ of all that is, seen and unseen.” (Compendium n. 51)
- CCC Part One, n. 303, “God cares for all, from the least things to the great events of the world and its history.” (Compendium n. 55)
- CCC Part One, n. 289, “Among all the Scriptural texts about creation, the first three chapters of Genesis occupy a unique place. [They express] the truths of creation – its origin and its end in God...” (Compendium n. 51)

Moral Precepts/Teachings

- God asks us to care for the earth as he does

Prayer and Sacramental Life of the Church

- Jesus teaches us how to pray
- CCC Part Four, n. 2599, “[Jesus] learns to pray according to his heart... from his mother... in the words and rhythms of the prayer of his people.” (Compendium n. 541)
- CCC Part Four, n. 2664, “There is no other way of Christian prayer than Christ... Our prayer has access to the Father only if we pray ‘in the name’ of Jesus.” (Compendium n. 560)
- CCC Part Four, n. 2637–2643, “Thanksgiving characterizes the prayer of the Church.” (n. 2637); “Praise is the form of prayer which recognizes... that God is God.” (n. 2639) (Compendium n. 555–556)

Witnesses

- The first man and the first woman, the children and the catechist

Prayer and Celebration

- Blessing with the gift of water
- Prayer in praise of creation
- The Our Father

AGE 6:
BAPTIZED IN CHRIST
THE LITURGICAL SEASONS OF LENT AND EASTER

Aim

- **To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Lent–Easter**

Life Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, preparing, endings and beginnings, forgiving one another, sharing a meal, Sunday Eucharist

Scripture

Lent

- Luke 7:36-50: Woman forgiven: “she has shown great love.” (v. 47)
- Luke 19:1-10: Jesus and Zacchaeus: “Zacchaeus, hurry and come down; for I must stay at your house today.” (v. 5)
- Luke 10:38-42: Martha and Mary: “Martha welcomed him into her home.” (v. 38)
- John 13:2b-15: the farewell meal: “[Jesus] began to wash the disciples’ feet.” (v. 5)
- 1 Corinthians 11:23-26: Eucharist: “Do this in memory of me.” (v. 23)

Easter

- John 20 and 21: Selected narratives of Resurrection
- John 20:19-23: Jesus appears to the disciples: “He breathed on them and said to them ‘receive the Holy Spirit.’” (v. 21)
- John 20:1-18: the Resurrection of Jesus: “I have seen the Lord.” (v. 18)
- John 21:1-14: Jesus appears to seven disciples: “It is the Lord.” (v. 7)
- John 14:1-9b: Jesus the way to the Father: “Whoever has seen me has seen the Father.” (v. 9)
- Romans 8:15-17: Children of God: “We are children of God.” (v. 16)
- Acts 2:1-11: Story of Pentecost: “You will be baptized with the Holy Spirit.” (v. 5)

Doctrine

Profession of Faith

- The Holy Spirit as active in our lives
- CCC Part One, n. 519, “Christ did not live... for himself but for us.” (Compendium n. 101)
- CCC Part One, n. 610, On the eve of his Passion, at the Last Supper with his apostles, Jesus offered himself freely thus instituting the Eucharist as the memorial of his sacrifice. (Compendium n. 120)
- CCC Part One, n. 649, “We believe that Jesus died and rose again.” (Compendium n. 130)
- CCC Part One, n. 683, “The knowledge of faith is possible only in the Holy Spirit. He comes to meet us and kindles faith in us.” (Compendium n. 136)

Moral Precepts/Teachings

- We are called to love one another as God loves us, especially the poor and others who are most in need of our love

Prayer and Sacramental Life of the Church

- Christians gather on Sunday to share the Eucharist in memory of the Last Supper gathering
- Water as a symbol of their own Baptism and belonging to life in the Trinity
- Jesus accepts us and invites us to become more loving people in Lent, as we prepare for Easter
- Lent and Easter as seasons of forgiving and of endings and beginnings
- Through Baptism the Holy Spirit made us sons and daughters of the Father in Christ
- CCC Part Two, n. 1216, “In Baptism we use your gift of water.” (Compendium n. 252)

- CCC Part Three, n. 1240, Christians are baptized “in the name of the Father, and of the Son, and of the Holy Spirit.” (Compendium n. 256)
- CCC Part Four, n. 2769, “The Lord’s Prayer is the prayer of the Church par excellence. It is ‘handed on’ in Baptism to signify new birth into the divine life.” (Compendium n. 581)

Witnesses

- Neophytes, the woman at the Pharisee’s house, Zacchaeus, Martha, Mary, Mary Magdalene, Peter, the disciple whom Jesus loved, the Twelve, the worshipping community, family, catechist and children, the proper of Saints (e.g. Sts. Patrick, St. Cyril and Methodius)

Prayer and Celebration

- Preparing and participating in weekly celebrations of the Word throughout Lent that include
 - Signing with the Sign of the Cross
 - Listening to meal narratives and narratives of forgiveness and welcome
 - Gathering symbols in preparation for Easter
 - Savouring the Word through mystagogy
- Venerating the cross as a sign of God’s love
- Partaking in the celebrations of the Triduum with the parish community and with family
- Celebrating Resurrection narratives of Jesus
- Participating in the ritual of blessing
- Signing with holy water
- Praying the Our Father as baptized Christians
- Renewal of their own baptismal vows
- Celebrating a meal of blessing

AGE 6:
BAPTIZED IN CHRIST
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time

Life Experience

- Experiences of listening and being called, welcome, belonging, following, being sent out, sowing, rest and solitude, being loved and cared for, praying and praising every day

Scripture

- John 1:35-42: The first disciples of Jesus: “He said to them, ‘Come and see.’” (v. 39)
- Mark 1:16-20: Jesus calls the first disciples: “And Jesus said to them, ‘Follow me and I will make you fish for people.’” (v. 17)
- Colossians 1:15: “Jesus is the image of the Father.”
- Mark 6:7-13: The mission of the Twelve: “He called the twelve and began to send them two by two.” (v. 7)
- Mark 4:1-9: The Parable of the Sower (focus: the child imitating the Sower): “Listen! A sower went out to sow.” (v. 3)
- Mark 6:30-32: At prayer with Jesus: “He said to them, ‘Come away to a deserted place all by yourselves and rest a while.’” (v. 31)
- John 10:2-5, 11, 14-16: Jesus the Good Shepherd: “I am the good shepherd.” (v. 11)
- Psalm 23: The divine shepherd: “The Lord is my shepherd, I shall not want.” (v. 1)

Doctrine

Profession of Faith

- Jesus is the Good Shepherd
- In Jesus we see a perfect image of the Father
- CCC Part One, n. 427, “In catechesis ‘Christ, the Incarnate Word and Son of God... is taught – everything else is taught with reference to him – and it is Christ alone who teaches.’” (Compendium n. 80)
- CCC Part One, n. 458, “The Word became flesh *so that we might know God’s love.*” (Compendium n. 85)
- CCC Part One, n. 542, “By his words, through signs that manifest the reign of God, and by sending out his disciples, Jesus calls all people to come together around him.” (Compendium n. 107)
- CCC Part One, n. 551, “From the beginning of his public life Jesus chose certain men, twelve in number, to be with him and to participate in his mission.” (Compendium n. 109)

Moral Precepts/Teachings

- Jesus calls all of us to come follow him

Prayer and Sacramental Life of the Church

- CCC Part Four, n. 2607, “When Jesus prays he is already teaching us how to pray.” (Compendium n. 544)
- Water as a sign of blessing and baptismal water, cleansing from sin

The Church, Mark and Mission

- Jesus sends us out to be disciples
- Jesus invites us to imitate him

Witnesses

- Disciples of Jesus, farmers, the children

Prayer and Celebration

- Celebrating Jesus as the Good Shepherd
- Praying parts of Psalm 23
- Giving praise for God's goodness (Psalm 145)

SECOND CYCLE SCOPE AND SEQUENCE

AGE 7:

NOURISHED BY THE BREAD OF LIFE

THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Ordinary Time

Life Experience

- Experiences of gathering, of being welcomed and welcoming others, exploring gathering spaces, belonging, listening, savouring
- Experience of forgiveness

Scripture

The Introductory Rites

- The gathered community preparing to listen to the Word of God (exploring the place of the proclamation of the Word in the Assembly)
- Matthew 18:20: “For where two or three are gathered in my name, I am there among them.”
- Luke 22:19: “Do this in remembrance of me.”
- 1 Corinthians 13: “For in the Spirit we were all baptized into one body...”
- Matthew 5:24: “Leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.”

Liturgy of the Word

- John 6:1-15: The feeding of the five thousand

Doctrine

The Introductory Rites

Prayer and Sacramental Life of the Church

- CCC Part Two, n. 1077, “Blessing is a divine and life-giving action, the source of which is the Father...” (Compendium n. 221)
- CCC Part Two, n. 1083, “On the one hand, the Church, united with her Lord and ‘in the Holy Spirit,’ blesses the Father... On the other hand... the Church never ceases to present to the Father the offering of his own gifts, and to beg him to send the Holy Spirit upon the offering, upon herself, upon the faithful and upon the world...” (Compendium n. 221)
- CCC Part Two, n. 1085, “In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present.” (Compendium n. 222)
- CCC Part Two, n. 1091, “In the liturgy the Holy Spirit is teacher of the faith of the People of God and artisan of God’s masterpieces, the sacraments of the New Covenant.” (Compendium n. 223)
- CCC Part Two, n. 1213, “Holy Baptism as the basis of the whole Christian life, the gateway to the Spirit... and the door... to the other sacraments.” (Compendium n. 252)
- CCC Part Two, n. 1348, In the Gathering Rite, “Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist.” (Compendium n. 277)

Liturgy of the Word

Revelation – through Sacred Scripture, Sacred Tradition

- The Bible requires reverence
- CCC Part One, n. 131, For the children of the Church (Sacred Scripture] is a confirmation of the faith, food for the soul and the fount of the spiritual life. (Compendium n. 24)
- CCC Part One, n. 113, "... the Church carries in her Tradition, the living memorial of God's word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture..." (Compendium n. 19)

Prayer and Sacramental Life of the Church

- Gathering at Mass is part of God's desire for people to be together
- The symbols as sacred or as ways of interacting with God
- The Church as the place of liturgy
- CCC Part Two, n. 1349, The Liturgy of the Word in the Eucharistic Liturgy involves proclaiming and listening to the Word of God. (Compendium n. 277)

Witnesses

- The gathered community of the baptized, children and catechist, parents and godparents

Prayer and Celebration

- Remembering our Baptism and looking forward to confirmation by taking part in a ritual of gathering in the church
- Marking ourselves with the Sign of the Cross at the baptismal font as a sign of God's welcome
- Taking time to notice and give thanks for the important gathering spaces in the church
- Finding a special place in the gathering space to add water, oil, Bible, light, plate and cup
- Listening to the biblical narrative of the feeding of the five thousand
- Preparing a celebration of the Word of God
- Celebrating and savouring the Word
- Remembering how the Sunday assembly celebrates the Word of God

AGE 7:
NOURISHED BY THE BREAD OF LIFE
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the season of Advent, Christmas and Epiphany

Life Experience

- Experiences of sharing and listening to stories, celebrating, gathering, waiting, celebrating Christmas, giving thanks and praise

Scripture

Advent

- Luke 1:26-38: The annunciation: The Holy Spirit comes to Mary
- Luke 1:39-56: The visitation
- Luke 3:10-14: The proclamation of John the Baptist

Christmas

- Luke 2:1-20: The Birth of Jesus; shepherd and angels

Epiphany

- Matthew 2:1-12: The narrative of the visit of the Magi
- 1 Corinthians 15:3: “Christ died for our sins...” as an example of a Creed
- John 14:26-27: Promise of the Spirit, gift of peace
- 1 Timothy 2:1-2: “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made...”

Doctrine

Profession of Faith

- The Creed is about God: the Father, the Son and the Holy Spirit
- The Word was made flesh and dwelt among us
- CCC Part One, n. 456, “For us men and for our salvation, he came down from heaven; by the power of the Holy Spirit, he became incarnate of the Virgin Mary.” (Compendium n. 85)
- CCC Part One, n. 484, “The Virgin Mary conceived the eternal Son in her womb by the power of the Holy Spirit...” (Compendium n. 94)
- CCC Part One, n. 535, John the Baptist “preached a ‘baptism of repentance for the forgiveness of sins.’” (Compendium n. 105)
- CCC Part One, n. 528, “The great feast of the Epiphany celebrates the adoration of Jesus by wise men (Magi) from the East...” (Compendium n. 103)
- CCC Part One, n. 26, “We begin our profession of faith by saying: ‘I believe’ or ‘We believe.’”
- CCC Part One, n. 194–195, “The Apostles’ Creed is the baptismal symbol of the Church of Rome... To say the Credo with faith is to enter into a communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe.”

Prayer and Sacramental Life of the Church

- Prayer and listening as an action of the Holy Spirit in us
- Mary as a example of one who listens to the Word of God and bearer of the gift of the Holy Spirit
- The Word became flesh and dwelt among us

- Confirmation gives the power to pray with the Church's Prayer of the Faithful
- CCC Part Two, n. 1349, The meaning of the Prayer of the Faithful (Prayers of Intercession) "... put [the Word of God]... into practice... according to the Apostle's words, 'I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for Kings and all who are in high positions.'" (1 Timothy 2:1-2)

Witnesses

- Mary, Elizabeth, John the Baptist, the Magi, family, parish community, catechist and children

Prayer and Celebration

- Preparing, celebrating and savouring the Word of God weekly in Advent
- Treasuring Mary's response to God's Word
- Praying the Hail Mary
- Celebrating Christmas at home and in the parish community
- Remembering and sharing the Christmas narrative
- Blessing of the crèche and the Christmas tree
- Celebrating Epiphany and the gift of Jesus
- Giving thanks for and praying the Creed
- Participating in Intercessory Prayer

AGE 7:
NOURISHED BY THE BREAD OF LIFE
**THE LITURGICAL SEASON OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT**

Aim

- **To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time between Epiphany and Lent**

Life Experience

- Experiences of wonder, praise, reverence, appreciating the gifts of the earth, of work, of appreciating the beauty of a meal

Scripture

- Genesis 1:1–2:4: The narrative of Creation
- Luke 24:30: “He took bread.”
- Genesis 1:28: “... have dominion over the fish of the sea...”
- Exodus 16:4: Bread from heaven; 16:31: Manna
- James 1:17: Every good gift from the Father...

Doctrine

Profession of Faith

- God as the Creator of the gifts of the earth
- The Spirit is in all things, giving them life and making them fruitful.
- The Holy Spirit as the giver of life.

Principles of Social Justice

- The gifts of the earth belong to all. We are responsible for caring for the earth as a source of the gifts.
- CCC Part One, n. 344, “There is a solidarity among all creatures” because “they have the same Creator and are ordered to his glory.” (Compendium n. 62–63)
- CCC Part One, n. 339, “Each creature possesses its own particular goodness and perfection.” Therefore, we must respect and care for creation. (Compendium n. 62)

Prayer and Sacramental Life of the Church

- A prayer is said over the Offerings, praising God for them.
- The bread and wine are God’s gifts to us transformed in the Eucharist by the Holy Spirit
- CCC Part Two, n. 1350–1351, “The presentation of the offerings (the Offertory): Sometimes in procession the bread and wine are brought to the altar; they will become... the body and blood” of Christ. (Compendium n. 277)

The Church, Mark and Mission

- CCC Part Two, n. 1333–1336, In the Eucharist, Jesus gives his body and blood.
- CCC Part Two, n. 1182, The altar symbolizes “the sacrifice of the Cross... the table of the Lord, and in certain Eastern liturgies... the tomb.” (Compendium n. 246)

Witnesses

- The Eucharistic community, family, catechists and children

Prayer and Celebration

- Sharing prayers of praise and thanks for God’s gifts of the earth
- Giving thanks for the work of human hands by preparing the gifts for celebration

AGE 7:
NOURISHED BY THE BREAD OF LIFE
THE LITURGICAL SEASONS OF LENT AND EASTER

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds during the season of Lent

Life Experience

- Experiences of gathering, blessing, praising and thanking God, Sunday worship, gestures of peace and forgiveness, Easter and the joy of Easter, listening to stories of Jesus

Scripture

- Acts 2:1-41: Pentecost: the coming of the Holy Spirit
- Luke 11:1-4: The Our Father
- Luke 22:47–23:56: Apprehension, trial and death and burial of Jesus
- Luke 24:1-12: The Resurrection of Jesus
- John 13:1-15: The washing of the feet
- Matt. 28:1-10: The Resurrection of Jesus
- John 21:1-14: Breakfast on the shore
- John 6:1-15: Feeding of the five thousand
- John 6:35, 51-71: Bread of life

Doctrine

Profession of Faith

- CCC Part One, n. 638f: “The Resurrection of Jesus... represents along with his cross an essential part of the Paschal Mystery” (Compendium n. 126)
- CCC Part One, n. 737: “The Holy Spirit prepares men and goes out to them with his grace, in order to draw them to Christ.” (Compendium n. 145)

Prayer and Sacramental Life of the Church

- In the Eucharistic Prayer the Trinitarian God acts among us through the Spirit:
 1. Transforming the bread and wine into Christ’s gift of his Body and Blood for us
 2. Making the baptized one with Christ and with one another
- Communion as making us one with God through Jesus Christ and the Holy Spirit
- The gift of Jesus Christ brings reconciliation and remakes the human community
- CCC Part Two, n. 1337, At the feast of the Passover (the Last Supper), Jesus “instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return...” (Compendium n. 276)
- CCC Part Two, n. 1341: “The Church, faithful to the command of their Lord, ‘Do this in memory of me’ has always celebrated the Eucharist...” (Compendium n. 276)
- CCC Part Two, n. 1346, “The Eucharist unfolds in two great parts,” the Liturgy of the Word and the Liturgy of the Eucharist, “which together form one single act of worship.” (Compendium n. 277)
- CCC Part Two, n. 1352, “The Liturgy of the Eucharist contains the presentation of the bread and wine, the prayer of the anaphora containing the words of the consecration and the communion.” (Compendium n. 277)
- CCC Part Two, n. 1363, “The Eucharist is a memorial... it makes present and actual the sacrifice which Christ offered to the Father on the cross, once and for all on behalf of mankind.” (Compendium n. 280)
- CCC Part Two, n. 1107, “The Holy Spirit’s transforming power in the liturgy hastens the coming of the kingdom and the consummation of the mystery of salvation.” (Compendium n. 223)

- CCC Part Four, n. 2759f, The Our Father as a prayer for forgiveness
- CCC Part Two, n. 1355, “In the communion... the faithful receive the body and blood of Christ who offered himself ‘for the life of the world.’” (Compendium n. 277)
- CCC Part Two, n. 1384f, Communion Rite: “Truly I say to you, unless you eat the flesh of the Son of man and drink his blood, you have not life in you.” (Compendium n. 287)

The Church, Mark and Mission

- CCC Part Two, n. 1169f, Easter in the Liturgical Year is the “feast of feasts”... the “Great Sunday” over all other Sundays. (Compendium n. 242)
- CCC Part Two, n. 1566, Priests acting in the person of Christ... unite the votive offerings of the faithful to the sacrifice of Christ.
- CCC Part Two, n. 1418, “Because Christ himself is present in the sacrament of the altar, he is to be honoured with the worship of adoration.”

Witnesses

- The Sunday assembly, children, catechist, all those involved in the narratives of the Passion

Prayer and Celebration

- Treasuring the Lenten journey as a time to prepare for Easter
- Participating in a celebration of the Sacrament of Penance
- Remembering and giving thanks for the action of the Holy Spirit on the gifts of bread and wine and upon the assembly in the Eucharistic celebration
- Remembering and praying the Our Father as our request for daily bread and reconciliation
- Entering into the Passion narrative of Jesus Christ
- Treasuring Jesus’ gift of himself; he is the bread broken and the cup poured out for us.
- Treasuring and giving thanks for the experiences of the Triduum and for Easter
- Savouring the presence of the risen Christ in the Easter community
- Remembering that the food we share at the Sunday banquet is Jesus, the bread of life, and makes us one with the Father and the Holy Spirit
- Sharing in a ritual of service – foot washing
- Praising, blessing and thanking God in Eucharistic adoration
- Sign of the Cross
- Litany prayer – a praise and blessing to God
- Acclamation (Alleluia)
- The words and gestures that accompany the action of taking, blessing, breaking and giving in the Eucharistic Prayer
- The Lord’s Prayer
- The Rite of Peace
- Lamb of God prayer

AGE 7:
NOURISHED BY THE BREAD OF LIFE
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds during the season of Ordinary Time after Easter

Life Experience

- Experiences of gathering, listening, reflecting on the mysteries of our faith, encountering people who witness to Jesus, sharing a gesture of peace with another

Scripture

- John 20:19-31: Doubting Thomas
- Luke 24:13-35: Two disciples on the way to Emmaus
- John 10:1-10: Jesus, the Good Shepherd
- John 14:1-12: “Lord, show us the Father...”
- John 14:15-21: “I will not leave you orphaned...”

Doctrine

Profession of Faith

- Jesus as
 1. God (Thomas narrative)
 2. The one we meet in the Eucharist
 3. The Good Shepherd
 4. One who is always with us
- The Holy Spirit prays in us and acts to deepen our encounters with Christ.

Moral Precepts/Teachings

- Christian moral life is about following the example of Jesus in his relation to God and to others

Prayer and Sacramental Life of the Church

- CCC Part Two, n. 1075, Mystagogy: Liturgical catechesis aims to initiate people into the mystery of Christ (Compendium n. 219)
- CCC Part Two, n. 1077f, “Through the liturgy the Father fills us with his blessings” and “the Church blesses the Father by her worship, praise, and thanksgiving.” (Compendium n. 221)
- CCC Part Two, n. 2645, “Because God blesses the human heart, it can in turn bless him who is the source of every blessing.” (Compendium n. 551)
- CCC Part Three, n. 2304, “Respect for and development of human life requires peace.” (Compendium n. 482)
- CCC Part Two, n. 1405, The Eucharist is a pledge and a sign of great hope in the new heavens and the new earth in which righteousness dwells. (Compendium n. 294)

Witnesses

- The believing community, Thomas, the disciples on the way to Emmaus, children and catechist

Prayer and Celebration

- Sharing and celebrating the Word of God
- Reflecting on the mysteries of our faith (mystagogy) and treasuring the experience of meeting the Lord
- Creating an awareness of the Holy Spirit praying in us
- Giving thanks for being sent forth as a witness of Christ
- Sharing the Sign of Peace with one another
- Receiving blessing and the Sign of the Cross

SECOND CYCLE SCOPE AND SEQUENCE

AGE 8: ALIVE IN THE SPIRIT INTRODUCTION

Aim

- To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit

Life Experience

- The experience of being welcome
- The experience of being alone and not afraid because of a protective presence

Scripture

- John 14:15-29: "I will not leave you orphaned."
- Matthew 28:20: "I am with you always."

Doctrine

Humanity's Relationship with God

- The Spirit makes Jesus present to us
- "The Holy Spirit will come and we shall know him; he will be with us forever; he will remain with us." (CCC Part One, n. 729)

Witnesses

- Apostles, early disciples of Jesus, family members

Prayer and Celebration

- A celebration of the Word in gratitude for the Holy Spirit

AGE 8:
ALIVE IN THE SPIRIT
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who brings Jesus Christ into the lives of the children through the sacraments

Life Experience

- The experience of gathering as family, school, church; of family celebration of Baptism, Confirmation and Eucharist; savouring the celebrations in which the Spirit is alive among us

Scripture

- Isaiah 25:6: “The Lord... will make... a feast of rich food.”
- John 10:1-6: “I am the good shepherd.”
- Ephesians 1:9-10: “A plan... to gather up all things in him.”
- Mark 6:30-43: The story of the multiplication of the loaves: to get all the people to sit down in groups on the green grass (v. 39)
- John 14:26-27: “But... the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.”
- Acts 10:34-48: “How God anointed Jesus with the Holy Spirit and with power; how he went about doing good...’ While Peter was still speaking the Holy Spirit fell upon all who heard the word... So he ordered them to be baptized in the name of Jesus Christ.”
- Matthew 22:37-39: “You shall love the Lord your God with all your heart... You shall love your neighbour as yourself.”

Doctrine: The Nature of God

- The Holy Spirit is the Third Person of the Trinity
- Holy Spirit as God, the Giver of Life

Humanity's Relationship with God

- Holy Spirit makes Christ present in the lives of people
- The Holy Spirit “prepares the Church to encounter her Lord; he recalls and makes Christ manifest to the faith of the assembly. By his transforming power, he makes the mystery of Christ present here and now. Finally the Spirit of communion unites the Church to the life and mission of Christ.” (CCC Part Two, n. 1092)

Prayer and Sacramental Life of the Church

- The Eucharist as the Holy Spirit’s gathering of God’s people
- Sunday as a day of gathering
- The Holy Spirit as the power that transforms bread and wine and the people into the Body of Christ
- The Holy Spirit acts through Baptism and Confirmation to gather God’s people into one family
- All those who are “‘recapitulated in Christ’: a great multitude which no one could number, from every nation, from all tribes and peoples and tongues.” (CCC Part Two, n. 1138)
- “It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments.” (CCC Part Two, n. 1139)

The Church: Mark and Mission

- “The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the people of God by which the Church is kept in being.” (CCC Part Two, n. 1325)

Witnesses

- The Christian community, catechist, children, family and friends

Prayer and Celebration

- Celebrating our belonging to Jesus and the Spirit in Baptism, Confirmation and Eucharist

AGE 8:
ALIVE IN THE SPIRIT
THE LITURGICAL SEASONS OF ADVENT, CHRISTMAS AND ORDINARY TIME

Aim

- To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who prepares children to encounter the Lord

Life Experience

- The experience of stories of people who create light in the midst of darkness; the experience of the symbols of Advent and Christmas

Scripture

Advent/Christmas

- Isaiah 9:2: “The people who walked in darkness have seen a great light.”
- Luke 1: The story of John the Baptist: hope in a time of darkness
- Luke 2: The story of the birth of Jesus at night
- Matthew 2: The visit of the Magi to Jesus, guided by a star
- Mark 1:8-11: “He will baptize you with the Holy Spirit... Just as he was coming up out of the water, he saw... the Spirit descending like a dove on him.”

Ordinary Time

- Matthew 4:1-11: Jesus led by the Spirit into the wilderness
- Luke 4:16-21: Jesus reading the messianic text of Isaiah in Nazareth
- Matthew 4:18-22: Calling of the first disciples
- Luke 4:38-40: Healings at Simon’s house
- Luke 4:12-13: Jesus cleanses a leper
- Luke 4:17-26: Jesus heals a paralytic

Doctrine

Advent/Christmas

The Nature of God

- The expectation of the Messiah and the Spirit: “Behold, I am doing a new thing” (Is. 43:19)... There shall come forth a shoot from the stump of Jesse... and the Spirit of the Lord shall rest upon him [the Messiah]. (CCC Part One, n. 711–716)
- CCC Part One, n. 332, “... the angel Gabriel announced the birth of the Precursor and that of Jesus himself.” (Compendium n. 60)

Humanity’s Relationship with God

- The Holy Spirit prompts us to give to the less fortunate
- Holy Spirit as the One who came to Isaiah, John the Baptist, Mary and Joseph
- In Mary, “the Father found the dwelling-place where his Son and his Spirit could dwell among humans.” (CCC Part One, n. 722–726)

Prayer and Sacramental Life of the Church

- The Holy Spirit brings light to darkness
- “The liturgy of Advent... makes present this ancient expectancy of the Messiah.” (CCC Part One, n. 524)
- Christmas–Epiphany: “In his poverty heaven’s glory is made manifest.” (CCC Part One, n. 525–528)
- Baptism of Jesus: “The Christian must enter into this mystery... go down into the waters with Jesus in order to rise with him.” Buried with Christ. (CCC Part One, n. 535–537)

Ordinary Time

The Nature of God

- The Holy Spirit fills Jesus with God's power
- Jesus is tempted in the desert: Jesus is "tested as we are." (CCC Part One, n. 538–540)
- "The entire mission of the Son and the Holy Spirit... is contained in this: that the Son is the anointed one by the Father's Spirit... Jesus is the Christ, the Messiah." (CCC Part One, n. 727)

Witnesses

- Isaiah, John the Baptist, Mary, Magi, Joseph, the first disciples

Prayer and Celebration

- Advent celebrations
- Christmas prayer at home to welcome the nativity of Jesus
- Regular celebrations throughout the sessions
- Angelus prayer

AGE 8:
ALIVE IN THE SPIRIT
THE LITURGICAL SEASONS OF LENT AND EASTER

Aim

- **To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who makes the children enter into the mystery of Christ**

Life Experience

- The experience of forgiving; the experience of sin as harming our relationship with God and with others; the experience of the earth as God's creation

Scripture

- Psalm 8: "O Lord, our Sovereign, how majestic is your name in all the earth!"
- Psalm 104: "You stretch out the heavens like a tent... you make the clouds your chariots... you make the winds your messengers, fire and flame your ministers."
- Different biblical stories: from death to life (mostly on forgiveness)
- Luke 15:1-7: The parable of the lost sheep: "Rejoice with me, for I have found my sheep that was lost."
- Luke 19:1-10: The story of Zacchaeus: "Hurry and come down; for I must stay at your house today."
- Luke 15:11-24: The parable of the prodigal son
- Matthew 18:21-22: "How often should I forgive?"
- Luke's story of the Passion with the story of the empty tomb
- John 20:19-22: Jesus sends the Spirit upon his disciples: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them."
- John 11:25: "I am the Resurrection and the life"

Doctrine

The Nature of God

- Jesus was raised from the dead through the power of the Holy Spirit
- The Holy Spirit was present in all that Jesus said and did

Humanity's Relationship with God

- Creation is God's gift
- The power of the Holy Spirit brings us forgiveness and reconciliation
- "Because we are dead or at least wounded through sin, the first effect of the gift of love is the forgiveness of our sins. The communion of the Holy Spirit in the Church restores to the baptized the divine likeness lost through sin" (CCC Part One, n. 734)
- Death of Jesus: "The desire to embrace his Father's plan of redeeming love inspired Jesus' whole life, for his redemptive passion was the very reason for his Incarnation" (CCC Part One, n. 607)
- "Christ is risen from the dead! Dying, he conquered death; to the dead, he has given life." (Troparion of Easter: Byzantine Liturgy) (CCC Part One, n. 638)

Prayer and Sacramental Life of the Church

- When we sin, we are reunited with Christ through the power of the Holy Spirit
- "We are still in our 'earthly tent,' subject to suffering, illness and death. This new life as a child of God can be weakened and even lost by sin." (CCC Part Two, n. 1420)
- The process of conversion and repentance as presented in the parable of the prodigal son. (CCC Part Two, n. 1439)

Witnesses

- The Apostles and early disciples, St. Francis of Assisi

Prayer and Celebration

- Lenten and Easter celebrations
- Regular celebrations and moments of prayer throughout the catechetical sessions

AGE 8:
ALIVE IN THE SPIRIT
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- To enable the children at age 8 to know, celebrate and live the mystery of the Trinity made alive among us by the power of the Holy Spirit who unites the children to the life and mission of Christ

Life Experience

- The experience of stories of abundance

Scripture

- Mark 4:3-8: “Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.”
- Mark 6:30-44 (and parallels): Feeding of the five thousand (notion of abundance: from five loaves and two fish to twelve baskets full of broken pieces)
- Luke 13:20-21: The Parable of the Mustard Seed
- Matthew 13:44-45: Parable of the Treasure and the Merchant
- Mark 6:53-56: “And all who touched it (the fringe of Jesus’ cloak) were healed.”
- Mark 10:46-54: The Healing of Blind Bartimaeus
- Luke 5:17-26 (and parallels): The Healing of a Paralytic
- Luke 7:1-10 (and parallel): Jesus Heals a Centurion’s Servant
- Luke 17:11-19: Jesus Cleanses Ten Lepers
- Acts 2:1-4: The Coming of the Holy Spirit

Doctrine

Humanity’s Relationship with God

- God gives gifts in abundance through the Holy Spirit
- The Holy Spirit is at work uniting people with Christ
- “Everyone is called to enter the kingdom... Then, by its own power, the seed sprouts and grows until the harvest” (CCC Part One, n. 543)
- “Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life” (CCC Part Three, n. 1997)

Revelation – through Sacred Scripture, Sacred Tradition

- Jesus as a parable teller
- “Jesus’ invitation to enter his kingdom comes in the form of parables, a characteristic feature of his teaching.” (CCC Part One, n. 546)
- “Jesus accompanied his words with signs and miracles to bear witness to... [God’s] kingdom.” (CCC Part One, n. 547)

Prayer and Sacramental Life of the Church

- Feast of Pentecost celebrates the coming of the Holy Spirit to the first community
- “The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.” (CCC Part Three, n. 1831)
- “The fruits of the Spirit as perfections the Holy Spirit forms in us...charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.” (CCC Part Three, n. 1832)

The Church: Mark and Mission

- The Holy Spirit sends the Church out into the world
- The Holy Spirit “works in many ways to build up the whole Body in charity.” (CCC Part One, n. 798)

Witnesses

- The extraordinary people (the saints) as witnesses of God's generosity – St. Stephen, St. Vincent de Paul, St. Marguerite Bourgeoys, St. John XXIII

Prayer and Celebration

- The celebrations of God's generosity within the catechetical sessions
- A prayer for the coming of the Holy Spirit

THIRD CYCLE SCOPE AND SEQUENCE

AGE 9: CONTEMPLATING THE FACE OF JESUS CHRIST: INTRODUCTION

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity in the Introductory Focus

Life Experience

- Presupposes the experiences of gathering (Church) and Eucharist of the two previous years; gathering around the Word, reverencing the Word, listening to narratives, an initial experience of Jesus, an experience of being welcomed and welcoming others

Scripture

- Acts 2:1-18: Coming of the Holy Spirit (recall of narrative)
- Acts 2:32-33, 36-42: Peter recalls the narrative of Jesus
- 1 John 1:1, 3-4: “What we have seen and heard...”

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- The New Testament, whose central object is Jesus Christ, conveys to us the ultimate truth of divine Revelation. The four Gospels at the heart of all the Scriptures... hold a unique place in the Church. (CCC Part One, n. 124–125)

Profession of Faith

- “No one can say ‘Jesus is Lord’ except by the Holy Spirit... it is impossible to see God’s Son without the Spirit, and no one can approach the Father without the Son...” (CCC Part One, n. 683–684)
- “... at Pentecost the glorified Christ poured out the Spirit in abundance and revealed him as a divine Person so that the Holy Trinity was fully manifest.” (CCC Part One, n. 731)
- The Resurrection of Jesus is the crowning truth of our faith in Christ and represents along with this cross an essential part of the Paschal Mystery.” (CCC Part One, n. 638)

The Church, Mark and Mission

- The Church as the presence of Jesus today
- “The Church is apostolic because she is founded on the apostles... keeps and hands on the teaching... [and] continues to be taught, sanctified and guided by the apostles until Christ returns...” (CCC Part One, n. 857)

Witnesses

- Peter, the family, local parish, catechist

Prayer and Celebration

- Celebrating the enthronement of the Bible
- Reading from and listening to the Bible

AGE 9:
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time

Life Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, friendship, following a leader, welcoming others who are different, a daily routine of living

Scripture

- Matthew 15:29-31: Jesus healed many
- John 1:35-46: The call of the first disciples: “Jesus turned and saw them following... ‘What are you looking for?’ ‘Rabbi, where are you staying?’ ‘Come and see.’”
- Matthew 9:9: The call of Matthew
- Crowd narratives from Mark: Mark 1:33, 35-38, 40-45ff; Mark 8:17-30: “Who do you say that I am?”
- Luke 9:1-6; 10:1-12 and Matthew 10:5-15: Lifestyle and mission of disciples
- Selection of parables
- 2 Corinthians 3:3-4: “You yourself are our letter, written on our hearts, to be known and read by all; and you show that you are a letter of Christ, prepared by us, written not with ink, but with the Spirit of the living God... on the tablets of your heart.”

Doctrine

Profession of Faith

- CCC Part One, n. 520, In all of his life, Jesus presents himself as our model. (Compendium n. 101)
- CCC Part One, 542, Through his word, actions and his disciples, “Christ stands at the heart of this gathering of all people.” (Compendium n. 107)
- CCC Part One, n. 551, Jesus chose certain people to be with him and to participate in his mission. (Compendium n. 109)
- CCC Part One, n. 787, Jesus revealed the mystery of the kingdom to the disciples and “unites his faithful people to himself in an intimate way by means of the Spirit.” (Compendium n. 156)
- CCC Part One, n. 546, “Through his parables [Jesus] invites people to the feast of the kingdom.” (Compendium n. 107)
- CCC Part One, n. 428, Whoever is called to “teach Christ must first seek” to know and follow Christ. (Compendium n. 80)
- CCC Part One, n. 436–451, “Jesus is the Christ, for God anointed Jesus of Nazareth with the Holy Spirit and with power” for his mission. (Compendium n. 82–84)
- CCC Part One, n. 687, “God’s Spirit... makes known to us Christ, his Word...” (Compendium n. 140)

Witnesses

- Matthew, Peter, Andrew and Philip, the catechist, children with their peer groups

Prayer and Celebration

- Celebrating the events of the life of Jesus through prayer and celebrations
- Savouring the Word of God following each celebration through mystagogy
- Weaving in prayer and celebration throughout

AGE 9:
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the liturgical seasons of Advent and Christmas

Life Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, waiting, welcoming others, wonderment

Scripture

Advent

- Luke 3:1-3, 10-14: the preaching of John the Baptist
- John 1:6-9: “There was a man sent from God whose name was John. He came as a witness to testify to the light”
- John 3:28-30: “The friend of the bridegroom... rejoices greatly at the bridegroom’s voice”
- John 1:30: John the Baptist as a witness

Christmas

- Luke 2:3-20: The birth of Jesus
- Matthew 2:1-13: The birth of Jesus

Epiphany

- Matthew 2:1-12: The narrative of the Magi

Doctrine

Profession of Faith

- CCC Part One, n. 523, “John the Baptist is the Lord’s immediate precursor... sent to prepare his... way... in his preaching, by his Baptism of conversion, and through his martyrdom.” (Compendium n. 102)
- CCC Part One, n. 525, “At Christmas the glory of heaven is shown forth in the weakness of a baby.” (Compendium n. 103)
- CCC Part One, n. 528, “Epiphany is the manifestation of Jesus as Messiah of Israel, Son of God and Saviour of the world.” (Compendium n. 103)
- CCC Part One, n. 717, 719, “The Spirit filled John the Baptist” and sent him out to “proclaim the coming of Christ, the Son of God...” (Compendium n. 141)
- CCC Part One, n. 608, “John the Baptist looked at Jesus and pointed him out as the Lamb of God.”

Prayer and Sacramental Life of the Church

- CCC Part One, n. 524, “When the Church celebrates the liturgy of Advent each year, she makes present this long expectancy of the Messiah” renewing an “ardent desire for the Saviour’s second coming” (Compendium n. 102)
- CCC Part Two, n. 1224, “At the beginning of his public life Jesus had himself baptized by John the Baptist in the Jordan.” (Compendium n. 254)
- CCC Part Two, n. 1171, “In the liturgical year the Church celebrates the whole mystery of Christ from his Incarnation to his return in glory.” (Compendium n. 242)

The Church, Mark and Mission

- Mary as the Mother of Jesus and Mother of God

Witnesses

- Mary, Joseph, John the Baptist, shepherds and Magi, Simeon, Anna, the family, catechist and child

Prayer and Celebration

- Preparing a weekly celebration of the Word around the Advent wreath
- Celebrating the Word of God in Advent
- Savouring the Word of God following each celebration through mystagogy
- Honouring Mary by praying the Hail Mary
- Participating in Christmas at home: decorating the home, reading the Christmas narrative, sharing in the rituals of the Christmas meal, participating in the Mass of the Nativity
- Blessing the home with water on Epiphany
- Blessing of water – Ukrainian Catholic tradition

AGE 9:
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time

Life Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, welcoming others who are different

Scripture

- Luke 2:22-40: The presentation in the temple
- Luke 2:41-52: Jesus in the temple at age 12
- Exodus 3:1-16: Moses' call by God in the burning bush
- Luke 7:22: Jesus' message to John the Baptist

Doctrine

Profession of Faith

- CCC Part One, n. 529, "The presentation of Jesus in the temple shows him to be the first born Son who belongs to the Lord... the long expected Messiah..." (Compendium n. 103)
- CCC Part One, n. 531-534, "During... his life Jesus shared the condition of the vast majority of human beings"; his "hidden life" "allows everyone to enter into fellowship with Jesus by the most ordinary events of daily life." (Compendium n. 104)
- CCC Part One, n. 535, "To inaugurate his public life and to anticipate the 'Baptism' of his death, [Jesus] who was without sin accepted to be numbered among sinners," allowing John to baptize him by water. (Compendium n. 105)
- CCC Part One, n. 538, After his Baptism, Jesus is "driven by the Spirit into the desert; Jesus remains there for forty days without food..." though tempted three times by Satan, he remains faithful to the will of God. (Compendium n. 106)
- CCC Part One, n. 541-542, "To carry out the will of the Father, Christ inaugurates the Kingdom of heaven on earth... All are invited by Jesus to enter the Kingdom of God." (Compendium n. 107)

Prayer and Sacramental Life of the Church

- CCC Part Four, n. 2767-2768, "The Lord's Prayer (Our Father) is the prayer of the Church par excellence." (Compendium n. 581)

The Church, Mark and Mission

- The proclamation of Jesus is intended for everyone

Witnesses

- Mary, Joseph, Joachim and Anne, John the Baptist, catechist and children

Prayer and Celebration

- The Our Father
- Celebrating the events of the life of Jesus through prayer and celebrations
- Savouring the Word of God following each celebration through mystagogy
- Praying the way Jesus does: Our Father
- Weaving in prayer throughout

AGE 9:
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASONS OF LENT AND EASTER

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in the liturgical seasons of Lent and Easter.

Life Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, earlier experiences of the Lent–Easter season, the importance of the Bible

Scripture

Lent

- Stories of opposition to Jesus
- Mark 2:1–3:6: Five narratives of Jesus that create opposition
- Matthew 12:23-24: Cure of demoniac
- Matthew 13:53-58: Lack of acceptance in Nazareth
- John 11:55-56: The threat to arrest Jesus
- Mark 11:1-11: The entry into Jerusalem
- John 13:1-15: Jesus washes the feet of his disciples
- Matthew 26:26-29: The institution narrative
- Luke 23: The Passion Narrative

Easter

- Luke 24:1-11: The women at the tomb
- John 20:3-10: Peter and John run to the tomb
- John 21:1-12: Breakfast on the shore
- John 21:15-19: Peter's confession of love
- John 20:25: "We have seen the Lord..."
- Luke 24:36-43: Jesus appears to the disciples
- John 20:19-20: Thomas' profession of faith
- Luke 24:50-53: The ascension of Jesus
- John 17:2-21: The High Priestly Prayer of Jesus

Doctrine

Profession of Faith

- CCC Part One, n. 594, "Jesus performed acts, such as pardoning sins that manifested him to be the saviour God himself. Certain Jews, who did not recognize God made man, saw in him only a man who made himself God, and judged him as a blasphemer." (Compendium n. 116)
- CCC Part One, n. 595–599, The death of Jesus is a result of all human sin and "is part of the mystery of God's plan." (Compendium n. 117)
- CCC Part One, n. 605–609, Jesus freely "gave 'his life as a ransom for many' (Mark 10:45) and in this way reconciled humanity with God." (Compendium n. 119)
- CCC Part One, n. 610, "Jesus transformed the 'Last Supper into the memorial of his voluntary offering to the Father for the salvation of men.'" (Compendium n.a.)
- CCC Part One, n. 616, "Jesus fully offered his life [in] reparation for our sins with the full obedience of his love unto death." (Compendium n. 122)

- CCC Part One, n. 639–655, “The mystery of Christ’s Resurrection is a real event... historically verified” by the empty tomb and in the appearance narratives of the New Testament. (Compendium n. 127)
- CCC Part One, n. 653, The truth of Jesus’ divinity is confirmed by his Resurrection. (Compendium n.a.)

Prayer and Sacramental Life of the Church

- The Easter season as a time of celebrating Jesus’ Resurrection
- CCC Part Two, n. 1341, “Jesus instituted the Eucharist... when he celebrated the Passover meal with his disciples. The Church faithful to the commandments of her Lord, ‘Do this in memory of me,’ has always celebrated the Eucharist, especially on Sunday...” (Compendium n. 276)
- CCC Part Two, n. 1363, “When the Church celebrates the Eucharist, she commemorates Christ’s Passover, and... the sacrifice Christ made on the cross remains ever present.” (Compendium n. 280)

Witnesses

- The disciples, women of Jerusalem, Simon of Cyrene, Veronica, the Good Thief, Mary, the Centurion, the women called Mary at the foot of the cross, the women at the tomb, Peter and John, Thomas, Mary of Magdala, Joanna and the other women, Thomas, Peter, Philip, John, catechist and children

Prayer and Celebration

- Preparing a weekly celebration of the Word in Lent and Easter
- Celebrating the Word of God
- Savouring the Word of God following each celebration through mystagogy
- Participating in the liturgy of Lent and Easter
- Receiving the ashes on Ash Wednesday
- Celebrating Holy Week: Passion (Palm) Sunday, palms, Holy Thursday (washing of feet), veneration of the cross on Good Friday, blessing of fire and water on Holy Saturday
- Celebrating Easter at home: using Easter symbols, reading the Easter narratives

AGE 9:
CONTEMPLATING THE FACE OF JESUS CHRIST:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- To enable the children to know, celebrate and contemplate the mystery of belonging in the life of the Trinity as it unfolds in Ordinary Time

Life Experience

- Experiences of belonging, gathering around the Word, reverencing the Word, listening to narratives, welcoming others who are different

Scripture

- Matthew 15:29-31: Jesus cures many people
- John 3:1-8, 16: Jesus and Nicodemus
- John 4:4-42: The Samaritan woman
- Luke 19:1-10: The narrative of Zacchaeus

Doctrine

Profession of Faith

- CCC Part One, n. 543, “Everyone is called to enter the kingdom.” (Compendium n. 107)
- CCC Part One, n. 544, “The kingdom belongs to the poor and the lowly, which means those who accept it with humble heart.” (Compendium n. 107)
- CCC Part One, n. 545, “Jesus invites sinners to the table... to that conversion without which one cannot enter the kingdom...” (Compendium n. 107)
- CCC Part One, n. 547–550, “Jesus accompanies his words with signs and miracles to bear witness to the fact that the Kingdom is present in him, the Messiah... He did not come to abolish all evil... but to free us from the slavery of sin.” (Compendium n. 108)

Moral Precepts/Teachings

- Jesus’ life reveals God’s desire to help those in need

Prayer and Sacramental Life of the Church

- CCC Part Two, n. 1443, “During his public life Jesus... forgave sins... expressing both God’s forgiveness and the return to the bosom of the People of God.” (Compendium n.a.)
- CCC Part Two, n. 1446, “Christ instituted the sacrament of Penance for all sinful members of his Church... Penance offers a new possibility to convert...” (Compendium n.a.)
- CCC Part Four, n. 2665–2669, The prayer Jesus taught us is “called the Lord’s Prayer because it comes to us from the ‘Lord Jesus’ the master and model of our prayer.” (Compendium n.a.)
- Prayer as a means for helping those who are ill, need forgiveness and are outsiders

Witnesses

- The people who are healed, forgiven and who have experienced God’s goodness (Zacchaeus, the Samaritan woman, Nicodemus), catechist and children

Prayer and Celebration

- Celebrating the events of the life of Jesus through prayer and celebrations
- Savouring the Word of God following each celebration through mystagogy
- Weaving in prayer throughout

THIRD CYCLE. SCOPE AND SEQUENCE

AGE 10:

LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH: THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- **To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church in her actions of believing, proclaiming and celebrating our communion with the Trinity**

Life Experience

- Experiences of welcoming, gathering, remembering our Christian identity, giving thanks and praise for the action of the Holy Spirit who calls us to unity and helps Jesus' followers continue the work of gathering

Scripture

- Acts 2: The narrative of Pentecost with a special emphasis on the proclamation of Peter 2:22-24, 32-33 about Jesus and the need for Baptism 2:37f, or Acts 10:34-48 or 11:1-18
- Acts 8:26-40: The narrative of Philip and the Ethiopian: "He proclaimed to him the good news about Jesus Christ." (v. 35)
- Acts 10:44-48: "The Holy Spirit fell upon all who heard the word."
- Matthew 16:13-18: "And, I tell you, you are Peter, and on this rock I will build my church."
- Luke 24:13-35: "He had been made known to them in the breaking of the bread."
- Luke 4:16-22: "The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor."
- 1 Corinthians 12:12-13: "For in the one Spirit we were all baptized into one body."

Doctrine

Sacramental Life of the Church

- CCC Part Two, n. 1227: "According to the Apostle Paul, the believer enters through Baptism into communion with Christ." (Compendium n. 255)
- Baptism/Confirmation as initiating people into the Church
- Eucharist as the offering of Jesus Christ and the action of the Holy Spirit making Christ present

Profession of Faith

- Faith as a rock upon which the Church is built

The Church – Mark and Mission

- The Church as a gathering of God's people
- "The word 'Church' means a convocation or an assembly." (CCC Part One, n. 751)
- "... the word 'church' designates the liturgical assembly, but also the local community or the whole universal community of believers... 'The Church' is the People that God gathers in the whole world." (CCC Part One, n. 752)
- "The Father... determined to call together in a holy Church those who should believe in Christ." (CCC Part One, n. 759)
- "It is in the Church that Christ fulfils and reveals his own mystery as the purpose of God's plan: 'to unite all things in him.'" (CCC Part One, n. 772)
- "The Church is one because of her source... the Trinity of Persons." (CCC Part One, n. 813)

Witnesses

- Peter and all those baptized, Philip and the Ethiopian, the Christian community, Sts. Cyril and Methodius, other missionaries, for example, St. Boniface, St. Columban, and other more contemporary missionaries

Prayer and Celebration

- Listening to the mission statement of Jesus in Luke 4:16-22 and giving thanks for the Church as the sacrament of Christ's action in the world
- Praying the prayer to the Holy Spirit and giving praise for the action of the Holy Spirit making Christ present
- Beginning a prayer journal and contributing to it during the year
- Prayer – Come, Holy Spirit

AGE 10:
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

Aim

- **To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church in her actions of expecting and welcoming the mystery of Christ who brings us in communion with the Trinity**

Life Experience

- Experiences of gathering around the Word in celebration, listening to biblical narratives of hope in Advent, awaiting the coming of the Lord, reaching out to the poor and needy, celebrating Christmas with family, friends and the Christian community, treasuring the feast of Epiphany and giving thanks for the manifestation of Christ to all nations

Scripture

- Psalm 18:2: “The Lord is my rock, my fortress, and my deliverer.”
- Luke 1:26-38: “May it be done to me according to your word.”
- Isaiah 7:14: “Look, the young woman is with child and shall bear a son, and shall name him Immanuel.”
- Philippians 2:5-11: “Christ Jesus... who emptied himself, taking the form of a slave.”
- Luke 2:8-20: “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.”
- Acts 1:8: “When the Holy Spirit has come upon you; and you will be my witnesses... to the ends of the earth.”

Doctrine

Humanity's Relationship with God

- “The coming of God's Son to earth is an event of such immensity that God willed to prepare for it over centuries.” (CCC Part One, n. 522)
- “Only when Christ is formed in us will the mystery of Christmas be fulfilled in us.” (CCC Part One, n. 526)

Profession of Faith

- The Lord will come again

Prayer and Sacramental Life of the Church

- Epiphany as a manifestation of Christ to all nations
- Epiphany as the revelation of the invitation to all people
- Epiphany as a welcome of all nations
- Christmas as the birth of Christ

The Church – Mark and Mission

- Christ as the central point in the history of salvation
- The Church is God's invitation to all nations
- The Church awaits the coming of the Lord
- “Mary goes before us all in the holiness that is the Church's mystery.” (CCC Part One, n. 773)
- “Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament.” (CCC Part One, n. 738)
- “... the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race.” (CCC Part One, n. 831)

Witnesses

- Mary, Joseph, shepherds, Magi, family, parish community, St. Francis of Assisi and the crèche

Prayer and Celebration

- The Angelus
- The Apostles' Creed
- Preparing a weekly celebration of the Word in Advent
- Honouring Mary in Advent and praying and celebrating as Church
- Treasuring Christmas with family by sharing in the rituals of Christmas, participating in the Mass of the Nativity and singing Christmas carols
- Blessing the home with water in Epiphany and giving thanks in word and ritual

AGE 10:
**LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT**

Aim

- **To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church in her actions of putting on the love (charity) of Christ in acts of justice**

Life Experience

- Experiences of Church and belonging, friendship, the demands of the ecological environment, caring for others, caring for the environment, the demands of charity, justice, reaching out to the stranger and those in need

Scripture

- Amos 5:24: “Let justice roll down like waters, and righteousness like an ever-flowing stream.”
- Exodus 3:7-8: “I have observed the misery of my people... I have heard their cry... Indeed, I know their sufferings and I have come down to deliver them.”
- Luke 16:19-31: The parable of the rich man and Lazarus
- Genesis 1:1-2:4: “Be fruitful and multiply, and fill the earth and subdue it.”
- Psalm 104: A hymn to God the Creator and Provider
- 1 Corinthians 10:4: “They drank from the spiritual rock that followed them, and the rock was Christ.”

Doctrine

Profession of Faith

- CCC Part One, n. 293, “The world was made for the glory of God.”

Principles of Social Justice

- Justice as the foundation of people living together and essential to being Church
- The Eucharist as a source for sustaining our commitment to justice
- Every human has the same dignity
- The earth is our responsibility and must be respected as a creature of God
- The Church must be a community of justice to one another and to the earth
- “Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due...” (CCC Part Three, n. 1928)
- “Respect for the human person proceeds by way of respect for the principle that ‘everyone should look upon his neighbour (without any exception) as “another self.”’” (CCC Part Three, n. 1931)
- “Created in the image of the one God and equally endowed with rational souls... all... enjoy an equal dignity.” (CCC Part Three, n. 1934)
- “The principle of solidarity, also articulated in terms of ‘friendship’ [is to be extended to all.]” (CCC Part Three, n. 1939–1942)

Witnesses

- Amos, Christian community, St. Pier Giorgio Frassati, St. Marguerite Bourgeoys, Elisabeth Bruyère, Nano Nagel and more contemporary saints

Prayer and Celebration

- Celebrating our oneness with all of creation in song and ritual
- Entering into the spirit of Psalm 104 to give praise to God the Creator and Provider

AGE 10:
**LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASONS OF LENT AND EASTER**

Aim

- **To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church in her actions of enacting the love of her Lord in healing and reconciliation**

Life Experience

- Experiences of reflection, silence, putting things away in preparation for Easter, probing the mystery of sin and evil, entering into the rites and gestures of reconciliation, engaging in the healing narratives of Lent, participating in the events of Holy Week and remembering Jesus' Passion and death, entering into the joy of Easter with the Christian community

Scripture

- Genesis 3:1-24: "What is this that you have done?"
- Matthew 4:1-11: The narrative of the temptation of Jesus
- John 4:1-12: The narrative of the Samaritan woman: "He told me everything I have ever done."
- Luke 15:11-32: The parable of the Prodigal Son and His Brother: "Let us eat and celebrate, for this son of mine was dead and is alive again, was lost and is found!"
- John 20:19-20: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."
- Stories of healing in the Gospels: Luke 13:10-17; 7:1-10; Matthew 15:32-39
- John 18:1-19:42: The narrative of the Passion of Jesus
- 1 John 4:10: "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins."
- 1 Corinthians 15:3b-5: "He was raised on the third day in accordance with the Scriptures."
- James 5:14-16: "Is any among you sick?..."
- John 3:16: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."

Doctrine

Humanity's Relationship with God

- The Holy Spirit as the bond of love and unity in the Church

Revelation – through Sacred Scripture, Sacred Tradition

- "... only in light of the death and Resurrection of Jesus Christ," can we grasp the ultimate meaning of the story of the fall. (CCC Part One, n. 388) (See also n. 389 and n. 396f.)

Moral Precepts/Teachings

- Sin as the breaking of relationship
- Sin harms the unity of the Church and its witness to others
- "... only in this relationship [with God] is the evil of sin unmasked in its true identity..." (CCC Part One, n. 386)

Prayer and Sacramental Life of the Church

- Lent as a season of penance
- The anointing of the sick
- "Those who approach the sacrament of Penance obtain pardon from God's mercy... and are reconciled with the Church." (CCC Part Two, n. 1422)
- "Heal the sick!" The Church has received this charge from the Lord. (CCC Part Two, n. 1509)
- Easter is not simply one feast among others but the "Feasts of feasts..." (CCC Part Two, n. 1169)

The Church – Mark and Mission

- The threefold office of Christ (priest, prophet, king)
- Understand the mission of lay people in the world
- Laity are the “faithful who by Baptism are incorporated into Christ and... made sharers in their particular way in the priestly, prophetic and kingly office of Christ...” (CCC Part One, n. 897)
- “... the vocation of lay people in temporal affairs as carrying out their call to holiness...” (CCC Part One, n. 897–900)

Witnesses

- The Christian community in Lent and Easter, the woman at the well, the forgiving father and the prodigal son, witnesses in parables and miracles, Curé of Ars, and other contemporary witnesses

Prayer and Celebration

- Entering into the spirit of Lent as a preparation for Easter
- Celebrating the mystery of God’s love in Holy Week by engaging in the rites and symbols of the Church
- Entering into the joy of the risen Lord with the Easter community

AGE 10:
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- **To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church in her actions of praying and living the thirst for God**

Life Experience

- Experiences of prayer, solitude, ritual and song, entering into the narrative of St. Paul's conversion and witness, sharing narratives of Easter people, gathering to celebrate the Word; experience of Eucharist

Scripture

- Matthew 28:16-20: "... And remember, I am with you always."
- Romans 14:7: "We do not live to ourselves... if we live, we live to the Lord."
- Galatians 3:27: "As many of you as were baptized into Christ, have clothed yourselves with Christ."
- Galatians 2:19-20: "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."
- 1 Corinthians 2:6-12: Blessed by the Spirit
- John 17:21: "... that they may all be one."

Doctrine

Moral Precepts/Teachings

- Christian life as putting on Christ

Prayer and Sacramental Life of the Church

- Liturgy as prayer and strengthening of our relation with God: Father, Son and Spirit
- The mystery of faith "requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer." (CCC Part Four, n. 2558)
- "The white garment symbolizes that the person baptized has 'put on Christ,' has risen with Christ." (CCC Part Two, n. 1243)
- "... prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him." (CCC Part Four, n. 2560)

The Church – Mark and Mission

- Church as a praying Church
- Church as willed by Christ to be united
- Church as alive in the Spirit of Christ
- "The Church on earth is endowed already with a sanctity that is real though imperfect." (CCC Part One, n. 825)
- "Charity is the soul of the holiness to which all are called..." (CCC Part One, n. 826)

Witnesses

- Christian believers, Paul, early Christian communities, St. Anthony and other saints who lived the monastic life

Prayer and Celebration

- Litany of praise and thanks
- Scripture reflection (Paul's conversion and witness)
- Celebration of faithfulness to God

AGE 10:
LIVING AS ONE WITH JESUS CHRIST IN HIS CHURCH:
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- **To know, contemplate, celebrate and live the mystery of the Trinity: Proclaimed in the life of the Church in her actions of witnessing to our communion with the Trinity and going forth into the world**

Life Experience

- Experiences of gathering, listening to Scripture, giving thanks and praise, remembering the marks of the Church, togetherness and blessing

Scripture

- Acts 1:21-22: “so one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us... must become a witness with us to the Resurrection.”
- Acts 2:42: “They devoted themselves to the apostles’ teaching and fellowship, and to the breaking of bread and the prayers.”
- Matthew 16:18: “You are Peter and on this rock I will build my church.”
- 1 Peter 2:4-6: “Like living stones, let yourselves be built into a spiritual house...”
- Matthew 28:19-20: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit... I am with you to the end of the age.”
- John 20:22: “Receive the Holy Spirit.”

Doctrine

The Church – Mark and Mission

- The marks of the Church as one, holy, catholic and apostolic
- The Church is local and universal
- The Church as a community of believers under the leadership of bishops, in union with the Pope
- The apostolic structure of the Church
- The duty to live in union with the Church
- The missionary task of bringing the Gospel to the ends of the earth
- “... the Church is catholic because Christ is present in her.” (CCC Part One, n. 830)
- The Church as apostolic: “... she continues to be taught, sanctified and guided by the apostles... through their successors... the college of bishops, ‘assisted by priests, in union with the successor of Peter, the Church’s supreme pastor.’” (CCC Part One, n. 857)
- The hierarchical constitution of the Church: “Christ instituted an ecclesiastical hierarchy with the mission of feeding the people of God in his name and for this purpose gave it authority.” (CCC Part One, n. 874–896)
- “The missionary mandate of the Church: ‘Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.’ The Church, guided by the Spirit, continues the mission of Christ himself in the course of history. (CCC Part One, n. 849–852)
- “The duty of Christians to take part in the life of the Church impels them to act as witnesses of the Gospel.” (CCC Part Four, n. 2472)

Witnesses

- Peter, early Christian communities, Saint John XXIII, local bishop, parish priest, family, parish, diocese, missionaries (priests serving abroad)

Prayer and Celebration

- Litany of thanksgiving
- Celebration of togetherness and unity

THIRD CYCLE SCOPE AND SEQUENCE

AGE 11: LIVING AS CHRIST'S DISCIPLES INTRODUCTION

Aim

- To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time

Life Experience

- Experiences of unique and loving friends, the importance of light in darkness and guidance in times of doubt, of gathering, welcoming, creating space for friendships, listening to one another

Scripture

- 1 John 4:7-8, 11: God is love
- John 15:12-15: "This is my commandment, that you love one another."
- Matthew 5:14-16: "You are the light of the world."
- 2 Samuel 22:29: "Indeed, you are my lamp, O Lord."
- Psalm 119:105: "Your word is a lamp to my feet and a light to my path."
- Isaiah 60:19: "The Lord will be your everlasting light."
- John 8:12: Jesus as the light of the world
- John 1:9-12: "The true light, which enlightens everyone... become children of God."

Doctrine

The Nature of God

- God as the source of light
- St. John... affirms that "God is love." God's very being is love. (CCC Part One, n. 221)

Revelation – through Sacred Scripture, Sacred Tradition

- The Bible as the Word of God

Profession of Faith

- God had only... a single motive for choosing [Israel] from among all peoples... his sheer gratuitous love. (CCC Part One, n. 218)
- Fire symbolizes the transforming energy of the Holy Spirit's actions. (CCC Part One, n. 696)

Prayer and Sacramental Life of the Church

- The symbol of light: God speaks to man through the visible creation... Light and darkness, wind and fire, water and earth, the tree and its fruit speak of God and symbolize both his greatness and his nearness. (CCC Part Two, n. 1147)

The Church, Mark and Mission

- The mission of the Church includes outreach to all the world
- The Church is to be light for the world

Witnesses

- Catechist, young Christians, family, relatives, friends, adult and young witnesses of light who come to the rescue of others, the celebrating community

Prayer and Celebration

- Listening to and reflecting on the proclaimed Word of God
- Preparing a foundational celebration of the Word to give thanks for God as light and for our family and friends
- Celebrating God as light with the blessing of fire, thanksgiving to the light, the proclamation of the Word

AGE 11:
LIVING AS CHRIST'S DISCIPLES
THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time

Life Experience

- Experiences of giving and receiving respect, knowing right from wrong, being affected by the actions of others, seeking advice and listening to the wisdom of others, helping others out of gratitude for the help they have received from others

Scripture

- Genesis 1:26-27: "Then God said, 'Let us make man in our image, according to our likeness.'"
- Selected passages from the Books of Exodus and Deuteronomy that tell of the Exodus event: call of Moses, rescue of the Israelites; journey into the desert:
 - Exodus 3:13-15: The divine name revealed
 - Exodus 19:1-20; 20:1-21: The narrative of the Exodus
 - Exodus 24:3-4: "All the words that the Lord has spoken we will do. And Moses wrote down all the words of the Lord."
 - Genesis 18:1-15: Abraham and Sarah
 - Genesis 9:8-17: Noah
 - 2 Samuel 7:4-17: David and Jonathan
 - Isaiah 55:3: "I will make with you an everlasting covenant."
 - Matthew 22:34-40: The greatest commandment

Doctrine

Humanity's Relationship with God

- "God formed Israel as his people by freeing them from slavery in Egypt. He established with them a covenant of Mount Sinai and through Moses gave them his law..." (CCC Part One, n. 62)

Revelation – through Sacred Scripture, Sacred Tradition

- The revelation of God in the narrative of the burning bush
- All persons are made in the image of God

Moral Precepts/Teachings

- "Deep within his conscience man discovers a law... which he must obey... calling him to love and to do what is good and to avoid evil... a law inscribed by God." (CCC Part Three, n. 1776)
- "God... revealed his Law to [Moses], thus preparing [the chosen people] for the coming of Christ." (CCC Part Three, n. 1961)
- "God confides his name to those who believe in him; he reveals himself to them in his personal mystery... For this reason, man must not abuse it." (CCC Part Three, n. 2143)
- "The Decalogue [ten words]... sums up the Law given by God to the people of Israel in the context of the Covenant mediated by Moses." (CCC Part Three, n. 2056)
- "Teacher, what... must I do to have eternal life?"... [In response] Jesus summed up [the] commandments positively: "you shall love your neighbour as yourself." (CCC Part Three, n. 2052)
- "Moral existence is a response to the Lord's loving initiative." (CCC Part Three, n. 2062)

The Church, Mark and Mission

- God calls each one of us to be a witness of God's love to the oppressed

Witnesses

- Moses and the Israelites, Abraham and Sarah, David and Jonathan, the Christian community

Prayer and Celebration

- Savouring the celebration of light
- Giving thanks for people in our lives who reflect the image of God
- Preparing and participating in a celebration of our names
- Giving thanks for covenant relationships in our lives
- Treasuring the power of God's love in dramatizing the Sinai covenant event
- Giving thanks for the commandments of love that Jesus gave us
- Celebrating our acceptance of the covenant in ritual

AGE 11:
LIVING AS CHRIST'S DISCIPLES
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

Aim

- To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the season of Advent–Christmas–Epiphany

Life Experience

- Experiences of hoping, trusting, longing for light, listening to prophets of hope, sharing Christmas with family, taking care of those who have little, being connected with Jesus

Scripture

Advent

- John 1:1-14: With Mary's 'yes' the Word became flesh and lived among us.
- Exodus 19:7-8: Acceptance of the covenant
- Isaiah 6, 9, 40 and 42: Story of Isaiah, and his call
- Jeremiah 1, 7, 31 and 32: Story of Jeremiah and the New Covenant
- Luke 1:26-38: Birth of Jesus foretold
- Luke 1:46-55: Mary's song of praise
- Selected verses about St. Joseph

Christmas

- Matthew 1:1-25: The birth of Jesus (genealogy)
- Luke 2:3-30: The birth of Jesus

Epiphany

- John 3:16-21: "For God so loved the world..."
- Matthew 2:1-13: The visit of the Magi
- Matthew 3:13-17: The Baptism of Jesus
- John 2:1-11: The wedding feast of Cana

Doctrine

Profession of Faith

- Mary's conception as the fulfilment of the divine promise. With Mary's 'yes' the Word became flesh and lived among us. (CCC Part One, n. 497)
- The Incarnation as the first fruits of the Paschal mystery. (CCC Part Two, n. 1171)
- Jesus, the revelation of the Father's truth. (CCC Part Four, n. 2466)

Moral Precepts/Teachings

- Sin as the breaking of the covenant relationship with God
- The "new law" or the "law of the Gospels." Jesus is God's new covenant. (CCC Part Three, n. 1965)
- Sin as an offense against God. (CCC Part Three, n. 1850)

Prayer and Sacramental Life of the Church

- The Magnificat as Mary's joyful response
- Christmas as a celebration of God's abundant love
- The feast of the Epiphany as a celebration of the revelation of God in Jesus
- The Manifestation of Christ (Epiphany). (CCC Part One, n. 486)

The Church, Mark and Mission

- Mary's faith. (CCC Part Four, n. 2617–2619)
- In the mysteries of Christ we honour Mary, Mother of God. (CCC Part Two, n. 1172)

Witnesses

- Isaiah, Jeremiah, Mary, Joseph, St. Anne, St. Joachim, the Magi, St. John the Baptist, Our Lady of Guadalupe, St. Juan Diego

Prayer and Celebration

- Preparing, celebrating and remembering the Word of God in Advent
- Honouring Mary by praying the Magnificat
- Celebrating Christmas at home: sharing in the family rituals of Christmas, reaching out to those who have little, participating in the Mass of the Nativity
- Blessing the home with water in Epiphany
- Preparing an Epiphany ritual to celebrate how we live in the abundance of God's love

AGE 11:
LIVING AS CHRIST'S DISCIPLES
**THE LITURGICAL SEASON OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT**

Aim

- **To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time**

Life Experience

- Experiences of charity motivated by love, generosity, beatitude living, just and unjust actions and events, people of justice, participating with others to promote justice

Scripture

- Amos 5:24: "Let justice roll down like waters..."
- Micah 6:8: "To do justice, and to love kindness, and to walk humbly with your God."
- Matthew 5:21-48: "But I tell you..."
- Luke 6:20-23: The Beatitudes
- Matthew 5:1-12, 14-16: The Beatitudes and the saying about salt and light
- Matthew 5:1-12: The Beatitudes [adapted for guided imagery]
- 1 Kings 17:10-16: The widow and orphan

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- The Beatitudes as revealing God's kingdom

Moral Precepts/Teachings

- The Sermon on the Mount as the basis for Jesus' teaching on the moral life
- "The new law, proclaimed and fulfilled by Christ... is summed up in the commandment to love God and neighbour and to love one another as Christ loved us." (CCC Part Three, n. 1965, 1970)
- "The Beatitudes... depict the very countenance of Jesus and they characterize authentic Christian life." (CCC Part Three, n. 1717)
- "The Beatitudes respond to the innate desire for happiness that God has placed in the human heart in order to draw us to himself." (CCC Part Three, n. 1718 and 1719)

Principles of Social Justice

- Justice as respect for the rights of others
- "Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbour. Justice toward God is called 'the virtue of Religion.'" (CCC Part Three, n. 1807)
- The common good as a call to give for the good of others
- "The development of economic activity and growth in production are meant to provide for the needs of human beings." (CCC Part Three, n. 2426)

Witnesses

- The prophet Micah, the prophet Amos, St. Marguerite Bourgeoys, St. Kateri Tekakwitha, Bl. Marie-Léonie Paradis, Bl. Catherine de Saint-Augustin, St. Marguerite d'Youville, St. André Bessette

Prayer and Celebration

- Treasuring the prophet Micah's words of justice
- Preparing and participating in a celebration to give thanks for people who walk in love (charity) of Christ in works of justice
- Praying the prayer of lamentation
- Entering into Scripture reflection on Jesus' moral teachings: "But I say to you..."

- Giving thanks in song for the grace of the new commandment: “God’s Covenant”
- Giving thanks for the Beatitudes in song
- Participating in guided imagery on the Beatitudes
- Preparing a celebration to give thanks for the gift of the Beatitudes
- Celebrating God’s bountiful goodness
- Savouring our experiences of the celebration

AGE 11:
LIVING AS CHRIST'S DISCIPLES
THE LITURGICAL SEASONS OF LENT AND EASTER

Aim

- To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during the season of Lent–Easter

Life Experience

Lent

- Fasting and almsgiving
- Reaching out to the needy in our community
- Appreciating the abundance in our lives

Easter

- Learning about others who are servants of reconciliation in our society and in our world
- Being an agent of reconciliation
- Having covenant relationships in their families

Scripture

Lent

- Luke 5:11-32: Healing narratives of Jesus
- Luke 11:1: “Lord, teach us to pray...”
- Mark 2:18-22: The question about fasting
- Matthew 25:31-46: The judgment of the nations
- John 13:1-11: Jesus washes the disciples’ feet
- Matthew 26:26-29: Christ as the new covenant
- Luke 23:32-42: “Father, forgive them...”
- Matthew 6:9-15: “Pray, then, in this way, ‘Our Father...’”
- Luke 7:36-50: A sinful woman forgiven
- Mark 14:43–15:47: Passion narrative

Easter

- Philippians 2:6-11: Lent and Easter and the poor
- Matthew 28:1-10, 16-20: The Resurrection of Jesus and the Great Commissioning
- Post-Resurrection appearance narratives:
 - John 20:11-18, 24-29; 21:1-13
 - Luke 24:13-35, 36-48
 - Matthew 28:16-20
- Acts 2:37-39: “Repent and be baptized...”
- Acts 2: Pentecost

Doctrine

Profession of Faith

- CCC Part One, n. 333, Angels proclaim the Good News of Christ’s... Resurrection. (Compendium n. 60)
- “The Resurrection of Jesus is the crowning truth of our faith in Christ.” (CCC Part One, n. 638)

Moral Precepts/Teachings

- Justification is brought about by means of the grace of the Holy Spirit which has been merited for us by the passion of Christ and is given to us in Baptism. (CCC Part Two, n. 1987)

Prayer and Sacramental Life of the Church

- “By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert.” (CCC Part One, n. 540)
- “The seasons and days of penance in... the liturgical year (Lent, Friday)... are intense moments of the Church’s penitential practice [for Christians].” (CCC Part Two, n. 1438)
- Christ’s call to conversion continues to resound in the lives of the baptized. (CCC Part One, n. 1428)
- “Becoming a Christian [is] accomplished by a journey and initiation in several stages: proclamation of Scripture, acceptance of the Gospel... conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion.” (CCC Part Two, n. 1229)
- “The Lord... instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return.” (CCC Part Two, n. 1337)

The Church, Mark and Mission

- “The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.” (CCC Part Three, n. 2447)

Witnesses

- The forgiving father and the prodigal son in the parable of the Prodigal Son, Bl. Mother Teresa and her community, St. Martin de Porres, St. Teresa of Avila, St. Polycarp, the Eucharistic assembly

Prayer and Celebration

- Holy Spirit Prayer
- “Father, forgive them” prayer and Cross of Forgiveness
- Construction of a wooden cross and Veneration
- Adapted form of Scrutiny – Examination of Conscience
- Renewal of baptismal promises

AGE 11:
LIVING AS CHRIST'S DISCIPLES
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- To enable young Christians to know, contemplate, celebrate and live in the life and love of the Trinity as it unfolds during Ordinary Time

Life Experience

- Experiences of meeting and knowing people of faith, hearing the stories of martyrs and saints, acting out of love, generosity and compassion, standing up for what is right, learning more about the Catholic faith, praying with others in community

Scripture

- Luke 11:33-36: "No one after lighting a lamp puts it in the cellar..."
- Paul's Greetings to the Churches: Philippians 1:1; Ephesians 1:1; 2 Corinthians 1:1; 1 Corinthians 1:2
- Romans 1:7: Greeting to the Churches
- Acts 1:8: "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."
- 1 John 3:1: "God's children"
- Selected readings from the Liturgy of the Word in the celebration of the Eucharist

Doctrine

Prayer and Sacramental Life of the Church

- "... becoming a Christian is a journey and initiation in several stages: proclamation of the Word, acceptance of the gospels entailing conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic Communion." (CCC Part Two, n. 1229)
- "The Eucharist is 'the source and summit of the Christian life'... For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ." (CCC Part Two, n. 1324)

The Church, Mark and Mission

- "Martyrdom is the supreme witness given to the truth of the faith: it means bearing witness even unto death." (CCC Part Three, n. 2473)
- "A Christian must bear witness to the truth of the Gospel in every field of life." (CCC Part Three, n. 2472)

Witnesses

- George and Pauline Vanier, St. Martin de Porres, St. Teresa of Avila, St. Polycarp, modern and ancient martyrs (Canadian martyrs), Chinese martyrs

Prayer and Celebration

- Prayer of St. Teresa
- Litany of the Saints
- The Lord's Prayer
- Lamb of God
- Savouring the witnesses and experiences of the year
- Reflecting on ourselves as witnesses of Christ
- Preparing a Eucharistic celebration
- Celebrating the Eucharist
- Being sent forth joyfully

SCOPE AND SEQUENCE

SACRAMENT OF CONFIRMATION

SACRAMENT OF CONFIRMATION: CATECHETICS

Aim

- **To guide 12- to 15-year-olds in the process of initiation into Trinitarian life in the Church by providing a history and catechesis of the Sacrament of Confirmation**

Life Experience

- Stories or experiences of initiation, feeling empowered, experiences of passage from one stage of life to another.

Scripture

- 1 Samuel 16:1-13: The anointing of David as king: “the spirit of the Lord came mightily upon David from that day forward.”
- 2 Kings 2:1-14: The prophet’s mantle of Elijah and Elisha: “Let me inherit a double share of your spirit.” (v. 10)
- Luke 3:21-22; 4:1: “... the Holy Spirit descended upon him in bodily form like a dove.”
- Luke 4:16-22a: “The Spirit of the Lord is upon me, because he has anointed me...”
- John 14:15-17: “The [Spirit] abides with you and he will be in you.”
- Acts 2:1-4: “All of them were filled with the Holy Spirit.”
- Acts 2:42-45: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers... All who believed were together and had all things in common.”
- Prophecy of Joel 2:29: “I will pour out my spirit...”

Doctrine

Profession of Faith

- the Holy Spirit as present in the life of Jesus

Prayer and Sacramental Life of the Church

- The Holy Spirit empowers the baptized to live Christian lives
- Baptism and Confirmation as rites of initiation and as a putting on of Christ
- Confirmation confers on the baptized the gifts and fruits of the Holy Spirit
- The unity of the three Sacraments of Initiation. (CCC Part Two, n. 1290) (See also n. 1321, n. 1242)
- “The faithful are born anew by Baptism, strengthened by Confirmation and receive in the Eucharist the food of eternal life.” (CCC Part Two, n. 1212)
- “The seal of the Holy Spirit’s anointing is indelibly placed on their hearts, ears, lips, indeed their whole filial being.” (CCC Part Four, n. 2769)
- Confirmation enables one to celebrate the liturgy. (CCC Part Two, n. 1119)
- Baptism, Confirmation and Eucharist dispose one to receive the gift of God. (CCC Part Two, n. 1247)
- The effects of Confirmation. (CCC Part Two, n. 1302–1305)
- Preparation for Confirmation. (CCC Part Two, n. 1309–1310)
- The gifts and fruits of the Holy Spirit. (CCC Part Three, n. 1830–1845)
- The Theological and Cardinal Virtues. (CCC Part Three, n. 1803–1809, 1812–1829)

Witnesses

- Stories of people who lived by the Spirit: Mary, Prophets, King David, saints (St. André Bessette, St. Catherine of Siena, St. Katharine Drexel)

Prayer and Celebration

- Renewing our baptismal promises
- Participating in a retreat prior to Confirmation
- Recognizing the presence of the Spirit in prayer and Christian life

SACRAMENT OF CONFIRMATION: LITURGY

Aim

- To guide 12- to 15-year-olds in the process of initiation into Trinitarian life by introducing and providing guidance for the liturgy of the Sacrament of Confirmation

Life Experience

- The second part of the process is as much as possible experiential. It is best achieved through a series of three or four ritual celebrations in which the candidates participate with their parents and sponsors and parish personnel.

Doctrine

Prayer and Sacramental Life of the Church

- Initiation into Christ and the life of the Trinity takes place within the sacraments and through the Church
- Eucharist as the fulfilment of Confirmation
- The Bishop as the minister of the Sacrament of Confirmation
- The Rites of Initiation as preparation for discipleship and mission
- Liturgy as a communal celebration
- The Rite of Anointing. (CCC Part Two, n. 1320)
- The laying on of hands. (CCC Part Two, n. 1321)
- Chrismation (Church of the East). (CCC Part One, n. 695)
- The role of the sponsor in Confirmation. (CCC Part Two, n. 1311)
- The renewal of baptismal promises. (CCC Part Two, n. 1298)
- The essential Rite of Confirmation. (CCC Part Two, n. 1300)

Witnesses

- The sponsors (in keeping with the requirements delineated in n. 5 and n. 6 of the Introduction to the *Rite of Confirmation*; and the canonical requirements included in can. 874, 892–893)

Prayer and Celebration

- The liturgical part of this process is as much as possible a communal celebration in which there will be prayer, readings from Scriptures, a ritual action and a concluding prayer. After the celebration there will be a moment of reflection.

SACRAMENT OF CONFIRMATION: MYSTAGOGY

Aim

- To guide 12- to 15-year-olds in the process of initiation into Trinitarian life by providing guidelines for a mystagogy of the process of initiation for Christian life

Life Experience

- The celebration of the Sacrament of Confirmation is followed by a period of mystagogy. If the liturgical celebration has taken place close to Easter, it is possible to use the liturgical readings of Year A as a basis for reflecting on Baptism and Confirmation.

Scripture

- John 20:19-31: The appearance to the eleven and Thomas
- Luke 24:13-35: Two disciples on the way to Emmaus
- John 10:1-10: The Good Shepherd
- John 14:1-12: Jesus, the way, the truth and the life
- John 14:15-21: Jesus' gift of peace and the Spirit of truth
- John 17:1-11: The glorification of the Son
- John 7:37-39: Jesus, the living water
- Acts 2:1-12; 8:14-17: Narratives of the early Christian community (especially the apostles) living from the power of the Holy Spirit bestowed at Pentecost and then by the laying on of hands

Doctrine

Profession of Faith

- Jesus is the way, the truth and the life
- Everyone moved by the Spirit is a son and daughter of God

Prayer and Sacramental Life of the Church

- The vocation to holiness and the mission of evangelizing the world. (CCC Part Two, n. 1533)
- The priesthood of the faithful. (CCC Part Two, n. 1535)
- Anointing and participating in the prophetic, priestly and kingly office of Christ. (CCC Part Two, n. 1291)
- Confirmation "roots us more deeply in divine filiation which makes us cry, 'Abba, Father.'" (CCC Part Two, n. 1303)
- Baptism and Confirmation and the reception of the Our Father. (CCC Part Four, n. 2769)

Witness

- Apostles, Canadian saints renowned for selfless service

Prayer and Celebration

- Participating in the Sunday liturgy

FOURTH CYCLE SCOPE AND SEQUENCE THEME A (AGE 12)

THE CHRISTIAN SCRIPTURES THE LITURGICAL SEASON OF ORDINARY TIME BEFORE ADVENT

Aim

- To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures as the book of God's covenant

Life Experience

- Experiences of making promises of friendship, looking out for each other
- Experiences of listening to the Bible at Mass and responding to the readings, of using the Bible in previous years and of receiving the Bible from the parish community
- A sense of the importance of the Bible for the Christian community

Scripture

- Genesis 15:1-21: God's covenant with Abraham
- Exodus 24:1-18: God's covenant with Moses
- Jeremiah 31:31-34: A new covenant
- Matthew 26:26-30: "This is my blood of the covenant..." (v. 28)

Doctrine

The Nature of God

Humanity's Relationship with God

- After the flood, [God] made a covenant with Noah, a covenant between himself and all living beings. (CCC Part One, n. 56–58)
- God chose Abram... promising to bless in him "all the nations of the earth." (CCC Part One, n. 59–60)

Revelation – through Sacred Scripture, Sacred Tradition

- The Bible as God's Word reaching out to all humanity
- "The Church venerates the Scriptures as she venerates the Lord's Body..." (CCC Part One, n. 103)
- "Christians venerate the Old Testament as the true Word of God." (CCC Part One, n. 121–123)
- The New Testament... conveys to us the ultimate truth of divine Revelation... [and is] the heart of all the Scriptures. (CCC Part One, n. 125)
- "... sacred Tradition, Sacred Scripture and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way, under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls." (CCC Part One, n. 95)

Prayer and Sacramental Life of the Church

- The Holy Spirit fulfills what was prefigured in the Old Covenant in liturgy. (CCC Part Two, n. 1093)

The Church, Mark and Mission

- The gathering of the People of God began with Abraham's call and is a sign of the future gathering. (CCC Part One, n. 761)
- The New Covenant made in Jesus calls together all people, Jew and Gentile, now one in the spirit. (CCC Part One, n. 781)

Witnesses

- The Christian community in its worship

Prayer and Celebration

- Participating in a celebration of the Word of God and installing the Bible
- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book

AGE 12:
THE CHRISTIAN SCRIPTURES
THE LITURGICAL SEASONS OF ADVENT AND CHRISTMAS

Aim

- To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures as the revelation of the Trinity

Life Experience

- Experiencing different written forms of communication
- Experiences of proclaiming or listening to a proclamation of the Word
- Experience of the Bible as one book constructed out of many books

Scripture

- Genesis 15:1-21: “The word of the Lord came to Abram...” (v. 1)
- Exodus 24:1-18: The Lord “said to Moses...” (v. 1)
- Jeremiah 36:1-3: The scroll read in the temple
- Hebrews 4:12: “The Word of God is living and active, sharper than any two-edged sword.”
- John 1:1-18: “In the beginning was the Word, and the Word was with God, and the Word was God.” (v. 1)
- John 10:10: “I came that they may have life, and have it abundantly.”

Doctrine

Humanity’s Relationship with God

- God has invited us into a salvific covenantal communion with him first through Adam and Eve, reaffirmed in Noah; then through Abraham and Moses; and finally and completely in Jesus Christ. (CCC Part One, n. 54–66)

Revelation – through Sacred Scripture, Sacred Tradition

- For Christians, the Gospels have a special importance, for they contain the witness and teaching of Jesus Christ
- Christ as the unique word of the Father. (CCC Part One, n. 101, 103)
- “God is the author of Sacred Scripture. The divinely revealed realities... of Sacred Scripture have been written down under the inspiration of the Holy Spirit.” (CCC Part One, n. 105)
- The Holy Spirit inspired human authors to compose the sacred books. (CCC Part One, n. 106)
- Since the Holy Scriptures are inspired by the Holy Spirit, “we must acknowledge that [they] teach the truth.” (CCC Part One, n. 107)
- “Sacred Scripture must be read and interpreted with the help of the Holy Spirit and under the guidance of the Magisterium of the Church...” (CCC Part One, n. 109–119)
- “The canon of the Scriptures is the complete list of the sacred writings which the Church has come to recognize through the Apostolic Tradition.” (CCC Part One, n. 120)

Prayer and Sacramental Life of the Church

- The Holy Spirit prepares the Church for the reception of Christ. (CCC Part Three, n. 1093)
- The Church “re-reads and re-lives the great events of salvation history in the ‘today’ of her liturgy” (Advent, Lent, Easter). (CCC Part Three, n. 1095)

The Church, Mark and Mission

- The Word of God forms the Christian community and leads into the sacramental life of the Church

Witnesses

- The Christian community in its worship, the different writers of the texts of the Scripture

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book

AGE 12
THE CHRISTIAN SCRIPTURES
**THE LITURGICAL SEASON OF ORDINARY TIME
BETWEEN CHRISTMAS AND LENT**

Aim

- **To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures in the Gospels**

Life Experience

- Experiences of hearing things from multiple perspectives
- Experiences of proclamation of the Word
- Experiences of exploring passages from several different books within the Bible
- A sense of the Bible as a collection of many books

Scripture

- Acts of the Apostles 10:36-43: “the message [God] sent to the people of Israel, preaching peace by Jesus Christ...” The Gospel as the message about Jesus
- Mark 1:1: “The beginning of the good news of Jesus Christ, the Son of God.”
- John 15:11: “I have said these things to you so that my joy may be in you, and that your joy may be complete.”
- Matthew 11:27: “All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- The Gospels are addressed to the different communities of Mathew, Mark, Luke and John
- “The Gospels are the heart of all the Scriptures ‘because they are our principal source for the life and teaching of the Incarnate word, our Saviour.’” (CCC Part One, n. 125)
- There are “three stages in the formation of the Gospels... the life and teachings of Jesus... the oral tradition... [and] the written Gospels.” (CCC Part One, n. 126)
- The New Testament: “Their central object is Jesus Christ... his acts, teachings, Passion and glorification, and his Church’s beginning...” (CCC Part One, n. 124)
- “The Scripture is one insofar as the Word of God is one... The Old Testament prepares us for the New and the New Testament fulfills the Old; the two shed light on each other.” (CCC Part One, n. 128)

Moral Precepts/Teachings

- Jesus is the teacher of moral life
- The Gospel is at the heart of the formation of the Christian community

Prayer and Sacramental Life of the Church

- “It is on this harmony of the two Testaments that the Paschal catechesis of the Lord is built.” (CCC Part Three, n. 1094)

Witnesses

- The Christian community in its worship, the different writers of the Bible

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book
- Celebrating the liturgical seasons by rituals and Scripture readings

AGE 12
THE CHRISTIAN SCRIPTURES
THE LITURGICAL SEASONS OF LENT AND EASTER

Aim

- To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures in the Gospels and the Old Testament

Life Experience

- Experiences of reading a Gospel, of proclamation of the Word
- Experiences of hearing narratives about Jesus from the Gospel of Luke

Scripture

New Testament

- The Gospel according to Luke
- Luke 1–2: The annunciation and birth of Jesus
- Luke 3–9: The ministry in Galilee
- Luke 10–19:11: Jesus goes up to Jerusalem
- Luke 19:28–23: The teaching of Jesus in Jerusalem, the Last Supper, the Passion and death of Jesus
- Luke 24: The empty tomb, the appearances of Jesus and ascension
- Acts 1:1-2: “... I wrote about all that Jesus did and taught from the beginning...”
- Acts 1:14-42: Peter’s proclamation; first beginnings of the Church

Hebrew Scriptures

- Genesis 1:1–3:6: The creation account and the fall
- Genesis 6:1–9:28: The narrative of Noah and the flood
- Genesis 12–18:15: The covenant with Abraham
- Genesis 21:1–22:19: The birth of Isaac and the binding of Isaac
- Genesis 25:19–33:18: The birth of Esau and Jacob / the blessing of Jacob
- Exodus: The narrative of Moses and God’s covenant with Israel, the sojourn through the desert and the entry into the Promised Land
- Selected Psalms

Doctrine

Humanity’s Relationship with God

- Abraham is the model of... obedience offered us by Sacred Scripture. (CCC Part One, n. 144–146)

Profession of Faith

- “Among all the Scriptural texts about Creation, the first three chapters of Genesis occupy a unique place.” (CCC Part One, n. 289)
- Creation is the foundation of God’s saving plan... It is the history of salvation which culminates in Christ. (CCC Part One, n. 280)

Moral Precepts/Teachings

- “God... chose Israel for himself to be his people...” (CCC Part Four, n. 1961)
- The moral precepts of the Old Law are summed up in the Ten Commandments given to Moses. (CCC Part Four, n. 1962)
- The Decalogue is handed on to us in Scripture and fully revealed in the New Covenant in Jesus Christ. (CCC Part Three, n. 2056)

Prayer and Sacramental Life of the Church

- “Abraham is a model of prayer... He continues to believe in the fidelity of God even in times of trial... [and] dared to intercede for sinners...” (CCC Part Four, n. 2570–2572)

The Church, Mark and Mission

- The Church began in the call of and promise to Abraham. (CCC Part One, n. 762)
- The Scriptures are for all nations

Witnesses

- The different writers of the Bible, Noah, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah and Rachel, Moses and the Israelites, the Christian community in its worship

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book
- Celebrating the liturgical seasons by rituals and Scripture readings
- Making use of the Psalms in celebrations and prayers; entering into the refrain as a participation in the Church community at worship

AGE 12
THE CHRISTIAN SCRIPTURES
THE LITURGICAL SEASON OF ORDINARY TIME AFTER EASTER

Aim

- To enable young people to know, celebrate and live the mystery of the Trinity as it is proclaimed in the Christian Scriptures in the Letters of Paul

Life Experience

- The experience of writing and receiving letters
- A sense of the difference between a letter and an e-mail, text message or video

Scripture

- Letters of Paul, Peter, James, Jude, and John
- Acts 9:1-31; 22:6-21; 26:4-23: The three accounts of the conversion of Saul/Paul
- Letter to the Philippians

Doctrine

The Nature of God

- “And in the synagogues immediately [Paul] proclaimed Jesus saying, ‘He is the Son of God’” (CCC Part One, n. 442)

Profession of Faith

- God’s love in the cross of Christ as bringing salvation
- Christ freely offered his life... with the full obedience of his love unto death. (CCC Part One, n. 616)
- “Jesus is the Risen One... the Son of God who loved him and who gave himself up for him.” (CCC Part Four, n. 2666)
- “God has sent the Holy Spirit into our hearts, crying Abba, Father.” (CCC Part One, n. 683)

Prayer and Sacramental Life of the Church

- Baptism as a dying and rising with Christ
- Paul’s mission to non-Jews as an important moment in the early history of the followers of Jesus
- Through Baptism we enter into communion with Christ’s death, are buried with him and rise with him. (CCC Part Three, n. 1227)
- “If we live by the Spirit, let us also walk by the Spirit.” (CCC Part Four, n. 2848)

Witnesses

- The Christian community in its worship, different writers of the Letters in the Bible, different communities that received the Letters of Paul

Prayer and Celebration

- Organizing regular celebrations to reinforce that the Bible is primarily the Word of God, not a study book
- Creating a celebration around Paul’s faith in the love of God
- Celebrating the liturgical seasons by rituals and Scripture readings

FOURTH CYCLE

SCOPE AND SEQUENCE

THEME B (AGE 13)

PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED

INTRODUCTION – I BELIEVE

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church: I believe

Life Experience

- Experiences of keeping one's word, promises, commitments, a sense of the importance of history, a certain level of knowledge of Baptism and Confirmation and Eucharist

Scripture

- 2 Corinthians 1:20-22: We make our Amen through Christ
- Genesis 12:1–22:19: The narrative of the faith of Abraham and Sarah
- Hebrews 11:8-22: A New Testament account of the faith of Abraham
- Deuteronomy 16:5: Israel's Creed: "A wandering Aramean was my ancestor..."
- 1 Corinthians 15:3b-5: An example of an early Christian creed: "I handed on to you as of first importance what I in turn had received: that Christ died for our sins..."
- Matthew 16:18: Thomas: "My Lord and my God!"
- Hebrews 11: Cloud of witnesses

Doctrine

The Nature of God

- God is One in three persons

Profession of Faith

- The Creed as a profession of faith and sign of identity for the Christian community
- "Whoever says 'I believe' says 'I pledge myself to what we believe.'" (CCC Part One, n. 185)
- Creed: The "Church from her very beginning has... handed on her own faith in a language which is normative and common to all the faithful." (CCC Part One, n. 186)
- The most important symbols of the faith "are the Apostles' Creed... and the [Nicene] Creed..." (CCC Part One, n. 192–195, 197)
- The first profession of faith is made during Baptism... given "in the name of the Father, and of the Son, and of the Holy Spirit." Christian faith rests on the Trinity. (CCC Part One, n. 187 and 232)
- Creed consists of three parts: God the Father and creation; Christ and the mystery of redemption; and the Spirit, origin and source of salvation. (CCC Part One, n. 190)
- "Christians are baptized 'in the name of the Father and of the Son and of the Holy Spirit... [Their] faith rests on the Trinity.'" (CCC Part One, n. 232)

Prayer and Sacramental Life of the Church

- Prayer as covenant. "Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts." (CCC Part Four, n. 2564)
- Baptism as the sacrament of faith: "Baptism is the source of... new life in Christ from which the entire Christian life springs forth." (CCC Part Two, n. 1254)
- "Through [the sacraments], the faithful receive the grace of Christ and the gifts of the Holy Spirit [so they might live] as children of God." (CCC Part Three, n. 1692–1695)

Witnesses

- The person who professes the Creed during Sunday Mass; the community/the Church who professes the Creed; all Christians who through the centuries professed the Creed: our predecessors in the faith

Prayer and Celebration

- Professing our faith during Sunday Mass
- Professing the Creed during a Baptism
- Celebrating the persons we trust in life
- Celebrating our pledge to God

**THEME B (AGE 13):
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN GOD THE FATHER ALMIGHTY**

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church: I believe in God, the Father almighty

Life Experience

- The experience of appreciation for the earth and all that is in it as creation; wonderment at the beauty and complexity of creation; being aware of God; an experience of parent(s)

Scripture

- Exodus 3:14: “I am who I am.”
- Deuteronomy 6:4: “Hear, O Israel, the Lord our God is one Lord...” (Mark 12:29)
- Isaiah 6:1-8: The revelation of the glory of God to Isaiah in the temple
- Jeremiah 1:4-19: The call of Jeremiah
- Matthew 6:5-8: Prayer to the Father
- John 17: Prayer of Jesus to his Father
- Matthew 6:9: “Our Father...”
- Matthew 11:25-17: “No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”
- Romans 8:15-16: “When we cry ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God...”
- Romans 8:26: “For we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.”
- Genesis 1:1f: “In the beginning God created the heavens and the earth...”
- Luke 23:46: “... ‘Father, into your hands I commend my spirit...’”
- Romans 8:23: The Spirit groaning for the liberation of creation

Doctrine

The Nature of God

- Creation is the mission of the Father, Son and Holy Spirit
- God is One. There is no other.
- “God reveals himself as... the one to whom nothing is impossible. His omnipotence is universal, mysterious and [revealed] in the creation of the world out of nothing and humanity out of love; but above all... in the Incarnation and Resurrection of his Son...” (CCC Part One, n. 268–274)

Humanity's relationship with God

- “Creation... shows forth the almighty and wise love of God and it is the first step toward the covenant of the one God with his people. It is the beginning of the history of salvation which culminates in Christ.” (CCC Part One, n. 279–289)

Revelation – through Sacred Scripture, Sacred Tradition

- The Gospels in the Sunday liturgy reveal the Father through the narrative of the events of the life of Jesus.
- The Holy Spirit “opens” the Scriptures for us.
- Jesus himself affirmed that God is “the one Lord” whom you must love “with all your heart... soul... mind, and... strength.” (CCC Part One, n. 202)
- God revealed himself to his people by making his name known to them [through Moses]... “I Am He who Is (YHWH).” (CCC Part One, n. 203–221)

- “The Church in her profession of faith proclaims that God is the Creator of everything... and, in a special way, of man.” (CCC Part One, n. 325–327)
- “In catechesis ‘Christ, the Incarnate Word and Son of God... is taught – everything else is taught with reference to him – and it is Christ alone who teaches – anyone else teaches to the extent that he is Christ’s spokesman, enabling Christ to teach with his lips.’” (CCC Part One, n. 427)
- “The entire life of Jesus is revelation. What was visible in the earthly life of Jesus leads us to the invisible mystery of his divine sonship.” (CCC Part One, n. 515)
- “By virtue of our Baptism... the Holy Spirit in the Church communicates to us... the life that originates in the Father and is offered to us in the Son.” (CCC Part One, n. 683–685)

Moral precepts/teachings

- “Jesus summed up man’s duties to God in this saying: ‘You shall love the Lord with all your heart, and with all your soul, and with all your mind’” (CCC Part Three, n. 2083)

Prayer and Sacramental Life of the Church

- Prayer to the Father is through Jesus Christ in the power of the Holy Spirit
- “Through the liturgy the Father fills us with his blessings in the Word made flesh who died and rose for us and pours into our hearts the Holy Spirit.” (CCC Part Two, n. 1077–1083)

The Church – Marks and Mission

- The human community of life is an image of the communion of life of Father, Son and Holy Spirit
- “‘To carry out the will of the Father, Christ inaugurated the kingdom of heaven on earth.’ Now the Father’s will is ‘to raise up men to share in his own divine life’... by gathering men around his Son Jesus Christ. This gathering is the Church.” (CCC Part One, n. 541)

Witness

- Witnesses to belief: Moses, Isaiah, St. Cecilia, St. Patrick (use of the shamrock)

Prayer and Celebration

- Praying and celebrating the Our Father
- Entering into the awe before God revealed in Moses, Isaiah, Jeremiah
- Jesus narratives
- Celebrating the wonders of God’s creation
- Introducing the Eucharistic Prayer as Trinitarian
- Collect and Concluding Rites (Trinitarian dimension)

**THEME B (AGE 13):
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN JESUS CHRIST**

Aim

- **To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church: I believe in Jesus Christ**

Life Experience

- An experience of the awesomeness of God and the pre-existence of Jesus participating in a liturgy where Catholics celebrate the mystery of Christ, participation in the Advent–Christmas and Lent–Easter celebrations; the cross as a Christian symbol

Scripture

- 1) Conception by the Holy Spirit and his birth from the Virgin Mary
- 2) His suffering under Pontius Pilate, his crucifixion, death, burial and descent into hell
- 3) Resurrection on the third day
- 4) Ascension into heaven and being seated at the right hand of the Father
- 5) Jesus comes to judge the living and the dead

Sacred Scripture (1)

- Luke 1:26-35: The annunciation account
- Galatians 4:4: God sent his Son “born of a woman”
- John 1:14: “... and the Word became flesh.”
- Philippians 2:5-11: “He emptied himself, taking the form of a servant...”
- Isaiah 60:1-6: “Arise and shine, for your light has come and the glory of the Lord is risen upon you...”
- Philippians 2: “Jesus is the only Son, our Lord.”
- Prologue to John

Sacred Scripture (2)

- Mark 14:1–15:47: The Passion, death and burial of Jesus
- Galatians 2:19-20: The example of Paul: “I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.”
- Mark 15:34: “My God, my God, why have you forsaken me?”
- John 4:34: Jesus’ life as a self-gift to God: “My food is to do the will of him who sent me, and to accomplish his work.”

Sacred Scripture (3)

- Mark 16:1-8: The narrative of the empty tomb
- John 20: The narrative of the “first day of the week”
- Philippians 2:5-11: Exaltation of Jesus in the Resurrection
- John 20:19-23: The appearance of Jesus as forgiveness of sin; Jesus sends the Holy Spirit

Sacred Scripture (4)

- Luke 24:50-51/Acts 1:6-1: The ascension
- Philippians 2:5-11: Jesus Christ is Lord

Sacred Scripture (5)

- Matthew 25:31-46: The judgment of the nations
- John 13:1-20: “I have set you an example that you also should do as I have done to you.”

Doctrine

- 1) Conception by the Holy Spirit and his birth from the Virgin Mary
- 2) His suffering under Pontius Pilate, his crucifixion, death, burial and descent into hell
- 3) Resurrection on the third day
- 4) Ascension into heaven and being seated at the right hand of the Father
- 5) Jesus comes to judge the living and the dead

Sacred Tradition (1)

The Nature of God

- Jesus Christ is the Only Begotten Son of God and Our Lord born of the Virgin Mary
- The Father and the Holy Spirit as active in the conception, life, death and Resurrection of Jesus
- Jesus as the Lord of history
- In Jesus the whole history of salvation is fulfilled. (CCC Part One, n. 430)
- “The Church calls the mystery of the wonderful union of the divine and human natures of the one divine Person of the Word [Jesus] the ‘Incarnation.’ To bring about our salvation the Son of God was made flesh.” (CCC Part One, n. 461–462)
- “The Church confesses that Jesus Christ is true God and true man, with two natures, a divine nature and a human nature... united in the Person of the Word.” (CCC Part One, n. 464–470, 479–481)

Profession of Faith

- The mysteries of Jesus Christ form the core of the beliefs of the Church
- “For us men and for our salvation, the Son of God became incarnate... to reconcile us sinners with God, to have us learn of God’s infinite love, to be our model of holiness and to make us ‘partakers of the divine nature.’” (2 Peter 1:4) (CCC Part One, n. 456–459)
- Jesus as judge of the living and the dead

Prayer and Sacramental Life of the Church

- The celebrations of these mysteries of Christ in the Eucharist and the liturgical year
- “When the Church celebrates the liturgy of Advent each year, she makes present [the] ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour’s first coming, the faithful renew their ardent desire for his second coming.” (CCC Part One, n. 524)
- “At Christmas the glory of God is shown forth in the weakness of a baby.” (CCC Part One, n. 525)
- “Because of her singular cooperation with the action of the Holy Spirit, the Church loves to pray to Mary and with Mary, the perfect ‘pray-er,’ and to ‘magnify’ and invoke the Lord with her.” (CCC Part Four, n. 2673f)

The Church – Marks and Mission

- “In celebrating the annual cycle of the mystery of Christ, Holy Church honours the Blessed Mary, Mother of God with a special love. She is inseparably linked with the saving work of her son.” (CCC Part Two, n. 1172)

Sacred Traditions (2)

Revelation – through Sacred Scripture, Sacred Tradition

- “some of the leaders of Israel accused Jesus of acting against the law, the temple in Jerusalem, and in particular against faith in the one God because he proclaimed himself to be the Son of God.” (CCC Part One, n. 574–575)

Profession of Faith

- “With his soul united to his divine Person Jesus went down to the just in hell who were awaiting their Redeemer so they could enter at last into the vision of God.” (CCC Part One, n. 632–635)
- “The entire life of Christ was a free offering to the Father to carry out his plan of salvation... At the Last Supper... Jesus... instituted the Eucharist as the memorial of his sacrifice and instituted his apostles as priests of the new covenant.” (CCC Part One, n. 606–611)
- “Christ underwent a real death and a true burial. However, the power of God preserved his body from corruption.” (CCC Part One, n. 624–628)

Moral precepts/teachings

- “Every single sinner... is really the cause and the instrument of the sufferings of the Redeemer; and the greater blame... falls on those above all who are Christians and who... fall into sin or delight in their vices.” (CCC Part One, n. 595–598)

Prayer and Sacramental Life of the Church

- “The prayer of the hour of Jesus... is called the priestly prayer of the Last Supper. Jesus, the High Priest of the New Covenant, addresses [to his Father when the hour of his sacrifice... is approaching].” (CCC Part Four, n. 2746–2749)
- “Jesus foretold [the Eucharist] in his teaching and he instituted it when he celebrated the Last Supper with his apostles in a Passover meal.” (CCC Part Two, n. 1333–1344)
- “The Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation.” (CCC Part Two, n. 1067)
- The altar of the New Covenant is the Lord’s Cross from which the sacrament of the mystery flows. (CCC Part Two, n. 1182)
- Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. (CCC Part One, n. 1168)

Sacred Traditions (3)

The Nature of God

- “The truth of Jesus’ divinity is confirmed by revealing who he is in his Resurrection.” (CCC Part One, n. 653)
- In “the Resurrection of Christ... the three Persons act together according to what is proper of them: the Father manifests his power; the Son ‘takes again’ the life which he freely offered (John 10:17), reuniting his soul and his body which the Spirit brings to life and glorifies.” (CCC Part One, n. 648)

Revelation – through Sacred Scripture, Sacred Tradition

- “Along with the essential sign of the empty tomb, the Resurrection of Jesus is witnessed by the women who first encountered Christ and proclaimed him to the apostles.” (CCC Part One, n. 639–644)

Prayer and Sacramental Life of the Church

- “Forgive us our trespasses as we have forgiven those who trespass against us... By asking God the Father to pardon us, we acknowledge before him that we are sinners... Still our petition will be answered only if we for our part have forgiven first.” (CCC Part Four, n. 2838)
- “The Eucharist is a memorial in the sense that it makes present and actual the sacrifice which Christ offered to the Father on the cross, once and for all on behalf of mankind.” (CCC Part Two, n. 1168, 1169, 1363–1364)
- Christ Jesus is present in many ways in his Church... most especially in the Eucharistic species. (CCC Part Two, n. 1373)
- “The liturgy is the celebration of the mystery of Christ and in particular the Paschal mystery.” (CCC Part Two, n. 1067)

Sacred Traditions (4)

Humanity’s relationship with God

- “All the faithful are called to Christian holiness... brought about by intimate union with Christ and, in him, with the Holy Trinity.” (CCC Part Three, n. 2014)

The Nature of God

- “Christ ascended into heaven and is seated at the right hand of the Father.” (CCC Part One, n. 659, 663–664)
- “Jesus is Lord of the world and of history, the only One to whom we must... submit our... freedom.” (CCC Part One, n. 446–451)

The Church – Marks and Mission

- “The Church prays for the coming of the Kingdom of God through Christ’s return in glory... [and] that [it] increase through people’s sanctification in the Spirit and... commitment to... justice and peace.” (CCC Part Four, n. 2816–2820)

Sacred Traditions (5)

Profession of Faith

- “... the glorified Christ mysteriously remains on earth where his kingdom is already present in seed and in its beginning in the Church. One day he will return in glory...” (CCC Part One, n. 668–674)

Moral precepts/teachings

- “Christ will judge with the power he has gained as the Redeemer of the world who came to bring salvation to all. The secrets of the heart will be brought to light as well as the conduct of each one toward God and... neighbour.” (CCC Part One, n. 678–679)
- At the time of the last judgment, “Christ will come ‘in his glory... [and] gather all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left... And they will go away into eternal punishment, but the righteous into eternal life.’” (CCC Part Two, n. 1038)

Witnesses

- The Church in its liturgy, Mary and the disciples of Jesus, early doctors of the Church, saints connected to the Creed, martyrs who died for their belief – St. Cecilia

Prayer and Celebration

- Participating in the Church’s prayer and liturgy
- Accompanying a young person in the Rite of Christian Initiation during Lent and Easter
- Three planned celebrations for the liturgical seasons (Advent–Christmas–Epiphany and Lent–Easter)
- Rite of Presentation of the Creed, and Presentation of the Lord’s Prayer
- Specific reference to the Eucharistic Prayer: “Make us one in Christ”

**THEME B (AGE 13):
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN THE HOLY SPIRIT**

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church: I believe in the Holy Spirit

Life Experience

- Experiences of belonging, of standing for something, of hearing stories about the Holy Spirit

Scripture Sacred Scripture

- Numbers 24:1-14: “The Holy Spirit of the Lord came upon...”
- Isaiah 42:1: “I have put my Holy Spirit upon him; he will bring forth justice to the nations...” (First Servant Song)
- Isaiah 11:1-5: “The Holy Spirit of the Lord shall rest on him...”: the seven gifts
- Acts 2:1-13: The coming of the Holy Spirit upon the disciples
- Luke 3:21-23; 4:1; 4:14; 4:16-21: Jesus acts in the power of the Holy Spirit
- John 16:4-15: The Holy Spirit will guide us into all the truth about Jesus
- Romans 8: The Holy Spirit as acting within humans
- Galatians 5:22: “The fruit of the Holy Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.”
- 1 John 4:16: “God is love.”

Doctrine

The Nature of God

- The Holy Spirit is the self-gift of God
- The Holy Spirit spoke through the prophets
- “The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God. Consubstantial with the Father and the Son, the Spirit is inseparable from them...” (CCC Part One, n. 689–690)
- “The ‘Holy Spirit’ is the proper name of the third Person of the Most Holy Trinity. Jesus also called him the Paraclete... and the Spirit of Truth.” (CCC Part One, n. 691–701)
- “From the beginning to the end of time, whenever God sends his Son, he always sends his Spirit: their mission is conjoined and inseparable.” (CCC Part One, n. 717–730, 743)
- God in himself “is love” (1 John 4:8; 16), who gives himself completely and gratuitously... By sending his Son and the Holy Spirit, God reveals that he himself is an eternal exchange of love. (CCC Part One, n. 218–221)

Humanity’s relationship with God

- The seven gifts of the Holy Spirit are given us for the good of others
- The gifts of the Holy Spirit: “The Holy Spirit resides in the... Church, in her Head and in her members... [building it] up in charity by the Word of God, the sacraments, the virtues and the charisms; [that is] special gifts of the Spirit bestowed on individuals for the good of others, the needs of the world and... the building up of the Church”. (CCC Part One, n. 768, 798–801)

Moral precepts/teachings

- “The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit.” The gifts and the fruits of the Holy Spirit. (CCC Part Three, n. 1830)

Prayer and Sacramental Life of the Church

- The Holy Spirit teaches us to pray
- “When [in the liturgy] the Spirit encounters in us the response of faith which he has aroused in us, he brings about genuine co-operation. Through it the liturgy becomes the common work of the Holy Spirit and the Church.” (CCC Part Two, n. 1091)
- “Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his provenient grace.” Prayer in the power of the Holy Spirit. (CCC Part Four, n. 2670)

The Church – Marks and Mission

- The fruits of the Holy Spirit strengthen us for mission
- “Grace is... the gift of the Spirit [and] the gifts that the Spirit grants us to... enable us to collaborate in the salvation of others and in the growth of the Body of Christ.” (CCC Part Three, n. 2003)

Witnesses

- Our inner Holy Spirit, the Church, the Christian community in its liturgy and prayer, and the prophets

Prayer and Celebration

- Celebrating the gift of God’s Holy Spirit
- Praying the Creed
- Veni, Creator Spiritus (*Catholic Book of Worship III*, n. 418)
- Prayer at Confirmation, for the laying on of hands (for the imposition of the Holy Spirit and the conferral of the gifts of the Holy Spirit)
- The Sequence of Pentecost (Pentecost Sunday)

THEME B (AGE 13):
PROCLAIMING OUR FAITH IN THE TRINITY: THE CREED
I BELIEVE IN THE HOLY CATHOLIC CHURCH

Aim

- **To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity in the Creed as it is lived in the Church: The holy catholic Church**

Life Experience

- Experiences of Church, the communion of saints, the forgiveness of sins, of community and communion; being forgiven and forgiving others

Scripture

- 1) The holy catholic Church
- 2) The communion of saints
- 3) The forgiveness of sins
- 4) The Resurrection of the body
- 5) Life everlasting
- 6) Saying: 'Amen'

Sacred Scripture (1)

- 1 Peter 2:9: "You are a chosen race, a royal priesthood, a holy nation, God's own people."
- 1 Corinthians 12:27: "Now you are the Body of Christ..."

Sacred Scripture (2)

- Acts 2:41-47: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."
- Romans 14:7-9: "We do not live for ourselves, and we do not die to ourselves. If we live, we live for the Lord..."
- Revelation 7:9: "After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes, and peoples and languages..."

Sacred Scripture (3)

- John 20:19-23: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them."
- John 21:15-19: "Do you love me?"

Sacred Scripture (4)

- Romans 8:11: "If the Holy Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies also through his Holy Spirit who dwells in you."
- 1 Corinthians 15:13-14: "If there is no Resurrection of the dead..."
- 1 Corinthians 15:35-37: "Someone will ask, 'How are the dead raised?'"

Sacred Scripture (5)

- Matthew 25:31-46: The judgment of the nations
- Revelation 21:1-6: A new heaven and a new earth

Sacred Scripture (6)

- Revelation 22:17-21: "The Holy Spirit and the bride say, 'Come'... Amen. Come, Lord Jesus, come."

Doctrine

- 1) The holy catholic Church
- 2) The communion of saints
- 3) The forgiveness of sins
- 4) The Resurrection of the body
- 5) Life everlasting
- 6) Saying: 'Amen'

Sacred Traditions (1)

Humanity's relationship with God

- "The risen Christ unites his faithful people to himself in an intimate way by means of the Holy Spirit... Those who believe in Christ... are united in Charity... [Forming] one body, the Church... Christ is the Head of the body. The Church lives from him, in him and for him." (CCC Part One, n. 787–795)
- "The mystery of blessed communion with God and all who are in Christ is beyond all understanding and description." (CCC Part One, n. 1027)

Prayer and Sacramental Life of the Church

- Baptism, Confirmation and Eucharist as Sacraments of Christian Initiation
- Penance as the Sacrament of Reconciliation and forgiveness, which enables us to be a full member of the community again
- The Eucharist "is the source and summit of all Christian life. It contains the whole spiritual good of the Church." (CCC Part Two, n. 1324–1325)
- "In the sacramental liturgy of the Church, the mission of Christ and of the Holy Spirit proclaims, makes present and communicates the mystery of salvation, which is continued in the heart that prays." (CCC Part Four, n. 2655)

The Church – Marks and Mission

- Church as Body of Christ in the unity of the Holy Spirit
- The Church as the people of God
- The communion of the living and the dead as the bond that continues to exist with those who have died
- "The Church is called the temple of the Holy Spirit because the Holy Spirit resides in the body which is the Church, her Head and her members." (CCC Part One, n. 797–798)
- "To believe that the Church is 'holy' and 'catholic,' and that she is 'one' and 'apostolic'... is inseparable from belief in God, the Father, the Son and the Holy Spirit." The Church as one and holy. (CCC Part One, n. 750)
- "The Church is 'catholic' (universal), insofar as Christ is present in her... She is sent out by Christ on a mission to the whole of the human race... All human beings in various ways belong to or are ordered to the Catholic unity of the people of God." (CCC Part One, n. 830–838)
- "The term 'communion of saints' has... two closely linked meanings: communion in holy things (sancta) and among holy persons (sancti)." (CCC Part One, n. 946–948)
- "The three states of the Church... some are pilgrims on this earth; others, having passed from this life, are undergoing purification and are helped also by our prayers. Others already enjoy the glory of God and intercede for us." (CCC Part One, n. 954)
- "From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice." (CCC Part One, n. 1032)
- "The intercessions of Christians recognize no boundaries: 'for all men, for kings and for all who are in high positions,' for persecutors, for the salvation of those who reject the Gospel." (CCC Part Four, n. 2636)

Sacred Traditions (2)

Revelation – through Sacred Scripture, Sacred Tradition

- "The Gospel is the revelation in Jesus Christ of God's mercy to sinners." (CCC Part Two, n. 1846)

Moral precepts/teachings

- “‘Forgive us our trespasses as we forgive those who trespass against us.’ By asking God the Father to pardon us, we acknowledge... we are sinners and we proclaim his mercy.” (CCC Part Four, n. 2838)

Prayer and Sacramental Life of the Church

- “Christ instituted [the sacrament of Reconciliation] for the conversion of the baptized who have been separated from him by sin.” (CCC Parts One and Two, n. 977; 1425–1428)

Sacred Traditions (3)

Profession of Faith

- “It is Jesus himself who will on the last day, raise up [body and soul] those who have believed in him... In death... the soul goes to meet God while awaiting its reunion with its glorified body.” (CCC Part One, n. 994, 997)
- “Christ is risen with his own body... [so too] ‘all of them [us] will rise again with their [our] own bodies...’ but Christ ‘will change our lowly body to be like his glorious body,’ into a ‘spiritual body.’” (CCC Part One, n. 999)
- “Dying in Christ Jesus means to die in the state of God’s grace without any mortal sin.” (CCC Part One, n. 1005–1013)

Prayer and Sacramental Life of the Church

- “All the sacraments... have as their goal the last Passover of the child of God, which through death leads him into the life of the kingdom.” (CCC Part Two, n. 1680)
- “Through [the sacraments] the faithful receive the grace of Christ and the gifts of the Holy Spirit which gave them the capability of living a new life as children of God...” (CCC Part Three, n. 1694)
- [When we pray the last petition of the Lord’s Prayer, ‘deliver us from all evil,’ we pray] “in communion with the whole Church, for the deliverance of the whole human family... Our interdependence in the drama of sin and death is turned into solidarity in the Body of Christ.” (CCC Part Four, n. 2850)

Sacred Traditions (4)

Profession of Faith

- “By heaven is meant the state of supreme and definitive happiness. Those who die in Christ... see God ‘face to face’... They live in communion with the Most Blessed Trinity.” (CCC Part Two, n. 1023–1029)
- “After the final judgment the universe itself, freed from its bondage to decay, will share in the glory of Christ with the beginning of the ‘new heaven’ and a ‘new earth.’” (CCC Part Two, n. 1042–1050)
- “The principal suffering of hell is eternal separation from God in whom alone we can have the life and happiness for which we were created and for which we long.” (CCC Part Two, n. 1053, 1056)

Prayer and Sacramental Life of the Church

- “When the Church for the last time speaks Christ’s words of pardon and absolution over the dying Christian, seals him for the last time with a strengthening anointing and gives him Christ in viaticum as nourishment for the journey, she speaks with gentle assurance...” (CCC Part One, n. 1020)
- “Funerals express the paschal character of Christian death in hope of the Resurrection.” (CCC Part Two, n. 1685)
- “The Church prays for the... coming of the Kingdom of God. This petition is the cry of the Spirit and of the Bride: ‘Come, Lord Jesus’” (Revelation 22:20). (CCC Part Four, n. 2819)

Sacred Traditions (5)

Profession of Faith

- The word “Amen” expresses our confident and total ‘yes’ to what we professed in the Creed, entrusting ourselves completely to him who is the definitive “Amen” (Revelation 3:14). (CCC Part Two, n. 1061–1065)

Witnesses

- The Church as God's people, the local Church as it gathers for Mass and other occasions, the reconciled Christian, the saints, those who have died

Prayer and Celebration

- Two celebrations: one on the witness of saints, the other on the gift of forgiveness
- The Eucharistic Prayer makes us one body, one spirit. The agent in unity that forms us into the Church

FOURTH CYCLE SCOPE AND SEQUENCE THEME C (AGE 14)

RECEIVING THE FAITH FROM AGE TO AGE: INTRODUCTION

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity: unfolded in the history of the Church in the introductory unit

Life Experience

- Experiences of time as past, present and future, curiosity about the past, prayer, belonging to family and to the Church, social responsibility

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- Jesus as the fulfilment of the Messianic promise of the covenant

Profession of Faith

- Christians are “in the world [a society] but not of the world”

Principles of Social Justice

- Christians take a responsible role in their society
- Catholics and other Christians pray and work for the common good

Prayer and Sacramental Life of the Church

- Our prayer has its origin in the Sacred Scripture and the Sacred Tradition

The Church, Mark and Mission

- CCC Part One, n. 758–759, “The Church finds her origin and fulfillment in the eternal plan of God.” (Compendium n. 149)
- The mission that Jesus gave the disciples continues in the Church today

Witnesses

- Abraham, Sarah, family, parish community members, Bede as a historian

Prayer and Celebration

- Planning and participating in prayer celebrations that focus on the liturgical seasons of the Church
- Participating in the celebration of the Eucharist in their parish
- Using contemplative and personal prayer in their daily lives

THEME C (AGE 14):
**RECEIVING THE FAITH FROM AGE TO AGE:
ANCIENT PERIOD**

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity: unfolded in the Ancient Period of the Church

Life Experience

- Experiences of belonging to a group or Church, of leadership and guidance
- Experience of growing physically, spiritually and changing emotionally, intellectually and over time
- Experiences of reading and discussing passages from the Hebrew Scriptures and the New Testament
- The experience of contemplating the impact of history and geography on human understanding

Scripture

- Matthew 16:9-18: Peter's profession of faith and mandate
- Matthew 28:16-20: The mission to the world
- Acts 1:12-26: The Jerusalem Church
- Acts 2: Pentecost, first conversions and the early Christian community
- Acts 15: Controversy at Antioch and the council of Jerusalem
- Matthew 13:1-23: Parable of the Sower (spread of the Church and persecution)
- Acts 16: Paul in Athens

Doctrine

Prayer and Sacramental Life of the Church

- Some of the prayers we use today come to us from the earliest generations of Christians
- The Lord's Supper as the primary means of expressing "communion"

The Church, Mark and Mission

- The mission of Jesus continues to be the mission of the Church; i.e., to spread the Good News
- There is a clear connection today with the Church established by Jesus on the apostles entrusted to their successors, the bishops
- The Holy Spirit has guided the Church from the beginning and continues to do so
- CCC Part One, n. 758-776, "The Church finds her origin and fulfillment in the eternal plan of God." (Compendium n. 149)

Witnesses

- Lydia, the dye-maker (early convert of Paul), St. Irenaeus of Lyons (bishop and martyr), St. Polycarp of Smyrna (bishop and martyr), St. Basil of Caesarea (teaching on the Holy Spirit), Sts. Agnes and Cecilia (martyrs: cf. Eucharistic Prayer I)

Prayer and Celebration

- Reflecting on the Apostles' Creed and Nicene Creed
- Praying to the Father, the Son and the Holy Spirit

THEME C (AGE 14):
**RECEIVING THE FAITH FROM AGE TO AGE:
MIEVEAL PERIOD**

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity: unfolded in the Medieval Period

Life Experience

- Experiences of appreciating the need for learning, libraries, universities
- Experiences of the value of art and other aspects of culture
- Experiences of encountering people of other faiths
- Experiences of religion as part of our society

Scripture

- Matthew 6:1-18: Prayer, fasting and almsgiving
- 1 John 5:1-5: Love
- Matthew 28:16-20: Baptism
- 1 Corinthians 11:23-27; John 13:1-15: Eucharist and Holy Orders

Doctrine

Profession of Faith

- CCC Part One, n. 156–159, Faith is the supernatural gift of God which helps us to understand his loving plan. (cf. Compendium n. 28)

Prayer and Sacramental Life of the Church

- CCC Part Two, n. 1066–1073, “The liturgy is the celebration of the mystery of Christ and in particular his paschal mystery.” (Compendium n. 218)
- CCC Part Four, n. 2683–2684, “The saints are our models of prayer.” (Compendium n. 564)
- CCC Part Four, n. 2705–2724, Meditative and contemplative prayer are gifts of God that help us to surrender to his loving will. (cf. Compendium n. 570–571)
- CCC Part Two, n. 1077–1112, The Father is the source and goal of the liturgy. He blesses us in the Word and pours into our hearts the Holy Spirit. (cf. Compendium n. 221)

The Church, Mark and Mission

- Monastic life is inspired by Christian faith (care of the poor, simplicity of life, concern for the alienated, common prayer, fraternal love and a desire for unity)
- The Church reaches out to people of other faiths
- The role of the Church is not to be in control of the country, but to bring to the country Christian teachings

Witnesses

- Pope Gregory (I) the Great (Church and temporal leader), Sts. Benedict and Scolastica of Nursia, St. Patrick, St. Columban (monasticism), Sts. Francis and Clare of Assisi, St. Dominic (Mendicant orders), St. Anselm, St. Albert the Great, St. Thomas Aquinas (Scholasticism), Pope Gregory VII (Church and state), Sts. John of the Cross and Teresa (of Jesus) of Avila (mystics)

Prayer and Celebration

- Discussing what it means to “pray always,” inspired by the Fathers and undertaken in monasticism
- Using various forms of prayer as experienced during the Middle Ages, such as communal, meditative, the Jesus Prayer
- Celebrating the feast days of saints from the Middle Ages
- Gregorian chant

**THEME C (AGE 14):
RECEIVING THE FAITH FROM AGE TO AGE:
MODERN PERIOD**

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity: unfolded in the Modern Period

Life Experience

- Experiences of daily prayer, giving and receiving charity, fear and bravery, being challenged and standing up for beliefs/ideals
- Experiences of using reason to explore mystery and moral dilemmas, of beliefs and decisions that are based on faith in someone or something

Doctrine

Profession of Faith

- CCC Part One, n. 80 (Sacred Tradition and Sacred Scripture); n. 81 (“sacred Scripture is the speech of God...”), n. 84 (“The apostles entrusted the ‘sacred deposit’ of the faith...”), n. 97 (“Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God...”). (Compendium n. 14 and 15)

Moral Precepts/Teachings

- Humans need to act in accordance with an informed conscience as a guide to a sense of right and wrong
- CCC Part Three, n. 1796, “Conscience is a judgement of reason by which the human person recognizes the moral quality of a concrete act.” (Compendium n. 372)
- CCC Part Three, n. 1799, “Faced with a moral choice, conscience can make either a right judgement in accordance with reason and the divine law or, on the contrary, an erroneous judgement that departs from them.” (Compendium n. 374)
- CCC Part Three, n. 1996–1999, Grace is the gratuitous gift that God gives us to make us participants in his Trinitarian life and enables us to act by his love. (cf. Compendium n. 423)
- CCC Part Three, n. 1987–1995, “Justification is the beginning of the free response of man, that is, faith in Christ and of cooperation with the grace of the Holy Spirit.” (Compendium n. 422)

Prayer and Sacramental Life of the Church

- CCC Part Two, n. 1210, “Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian Life: they give birth and increase, healing and mission to the Christian’s life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.” (Compendium n. 250)

The Church, Mark and Mission

- The Church celebrated the achievements of humanity as gifts of God

Witnesses

- St. Thomas More (faith during time of persecution – Reformation), St. Angela Merici (founder of the Ursulines), St. Philip Neri (reformer in Rome), St. Ignatius of Loyola (founder of the Jesuits), St. Columban (the Irish monks), Canadian martyrs – St. Jean de Brébeuf and others (St. Antoine Daniel), Huron Martyrs, St. Kateri Tekakwitha, St. François de Laval (first bishop in Canada), St. Marguerite Bourgeoys, St. Marguerite d’Youville, St. Marie de l’Incarnation (women religious in New France), St. André Bessette, St. Andrew Kim Taegon and Companions, St. Paul Chong Hasang and Companions (Korea); St. Lawrence (Lorenzo) Ruiz and Companions (Philippines), St. Andrew Dung-Lac and Companions (Vietnam)

Prayer and Celebration

- Participating in official morning and evening prayers of the Church (reforms from the Council of Trent) and Liturgy of the Hours
- Praying for missionaries who spread the Good News today

THEME C (AGE 14):
**RECEIVING THE FAITH FROM AGE TO AGE:
CONTEMPORARY PERIOD**

Aim

- To enable the young people to know, contemplate, celebrate and live the mystery of the Trinity: unfolded in the Contemporary Period

Life Experience

- Experiences of appreciating the presence of the Catholic Church in their lives and in society
- Experiences of growing in their understanding of the mission of the Church in today's world
- Experiences of participating in the missionary responsibilities of the Church

Scripture

- Matthew 5:1-12: The Beatitudes.
- Matthew 25:31-46: The Parable of the Last Judgment

Doctrine

Profession of Faith

- CCC Part One, n. 150, 155–159, Faith is the supernatural gift of God which helps us to understand his loving plan. (cf. Compendium n. 28)
- CCC Part One, n. 160–162, “To be human, ‘man’s response to God by faith must be free’...” (cf. Compendium n. 28)

Principles of Social Justice

- The social teachings of the Church are a guide to moral life
- At the heart of Catholic social teaching lies the Beatitudes

The Church, Mark and Mission

- CCC Part Three, n. 2420–2425, The Church is required to intervene in social areas according to its own proper methods within the sphere of the moral order. (cf. Compendium n. 510–512)
- CCC Part Three, n. 2426–2432, It is the duty of the Church to uphold the meaning and value of work and the rights of workers. (cf. Compendium n. 513–516)
- CCC Part One, n. 891, “The Roman Pontiff enjoys... infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful – who confirms his brethren in the faith – he proclaims by a definitive act a doctrine pertaining to faith or morals...” (Compendium n. 185)

Witnesses

- Pope Leo XIII (visionary of Catholic social teaching), St. John XXIII and Pope Paul VI (Vatican Council II) and St. John Paul II and other popes of the 20th century, Frederic Ozanam (founder of St. Vincent de Paul Society), Dorothy Day and Catherine Doherty (workers for the poor and disadvantaged), St. Maximilian Kolbe, St. Edith Stein, St. Pier Giorgio Frassati, St. Gianna Beretta Molla

Prayer and Celebration

- Applying the formal structure of the Prayer of the Faithful in the preparation of daily community prayers
- Being committed to the petition made in the Lord's Prayer
- The Beatitudes as the source for Catholic social teaching

FIFTH CYCLE: SCOPE AND SEQUENCE THEME A (AGE 15)

ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH ON BEING HUMAN: A CATHOLIC PERSPECTIVE

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of being exposed to images of the human as presented in the media and by science; appreciating the goodness of creation; needing and appreciating human relationships – parents, siblings, friends, teachers, the parish and school communities
- Experiencing the fragility of communal relationships, wondering at the blessing of God's unique relationship with humans, concern over the disorder and sin in a world created by God as good, searching for an appropriate response to the challenges of life

Scripture

- Genesis 1:1-31: The story of creation
- Genesis 2:4b-25: The Lord God formed Adam out of the dust of the earth
- Ezekiel 28:12-13: The human person
- Psalm 8: Divine majesty and human dignity

Doctrine

Profession of Faith

- CCC Part Three, n. 1718–1719, The Beatitudes respond to the natural desire for happiness [which] God has placed in the human heart in order to draw us to the One who can fulfill it... The Beatitudes reveal the goal of human existence... (Compendium n. 361)

Moral Precepts/Teachings

- CCC Part Three, n. 1704, The human person... by his reason... is capable of understanding the order of things established by the Creator. (Compendium n. 358)
- To be human is to be essentially good, despite the capacity for disorder and sin
- CCC Part Three, n. 1731, 1733, By free will one shapes one's own life. There is no true freedom except in the service of what is good and just. (Compendium n. 363)
- CCC Part Three, n. 1749, 1750, 1755, The morality of human action depends on three sources: the object chosen, either a true or apparent good; the intention of the subject who acts, that is the purpose for which the subject performs the act; and the circumstances of the act, which includes its consequences. An act is morally good when it assumes simultaneously the goodness of the object, of the end and of the circumstance. (Compendium n. 367–368)
- CCC Part Three, n. 1802, The Word of God is a light for our path. We must assimilate it in faith and prayer, and put it into practice. This is how moral conscience is formed. (Compendium n. 376)
- CCC Part Three, n. 1849–1851, "Sin is the breach of the relationship that God established with creation. It means to bring a fault or disorder into creation. We experience it as a power that entices or tempts us to act against good order." (Compendium n. 392)

Principles of Social Justice

- CCC Part Three, n. 1700, The dignity of the human person is rooted in his creation in the images and likeness of God. (Compendium n. 401)
- To be human is to be a person created in the image and likeness of God. From this reality comes the dignity afforded to humans as a right
- To be human is to be a person in relationship with others and to live in communities

Witnesses

- The youth, catechist, contemporary people of love and charity, St. John Paul II, Bl. Mother Teresa, St. Thomas More, St. Francis of Assisi

Prayer and Celebration

- Celebrating the wonder of creation through prayer
- Planning and participating in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Prayerful reading and reflection on Scripture (Genesis 2:4-25)

Link to the Liturgical Year

- The catechetical focus of “what it means to be human from a Catholic perspective” forms a natural link with the season of Ordinary Time and the biblical narratives of Jesus, the teacher

THEME A (AGE 15):
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
CULTURE AS A DYNAMIC CONTEXT FOR MEANING

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of living and growing within a particular “culture,” appreciating the richness of Canadian culture, religious signs, symbols and rituals present in their local community, religion as a part of their lives, the Church as an integral part of Canadian life and culture

Scripture

Doctrine

Principles of Social Justice

- To be human is to live in a culture of shared beliefs, values and meanings

Prayer and Sacramental Life of the Church

- To be human is to live in a culture with specific symbols and rituals that help us understand ourselves, God and the world
- CCC Part Two, n. 1146, “...at once both body and spirit, man expresses and perceives spiritual reality through physical signs and symbols. As a social being, man needs signs and symbols to communicate with others... (and) with God.” (Compendium n. 237)
- CCC Part Two, n. 1146, Symbols connect us to realities that are beyond our direct grasp and beyond our ability to speak. Symbols reflect the reality that humans are both from this earth and a breath of God. (Compendium n.a.)
- CCC Part Two, n. 1145, “sacramental celebrations are woven from signs and symbols.” (Compendium n. 236)
- CCC Part Two, n. 1147, Symbols in creation are traces of God. Religious symbols like water, oil, smoke, reveal the link between God and humankind. They manifest the sacred when they are accompanied by ritual and word. (Compendium n. 237)

The Church, Mark and Mission

- To be human is to live in a culture where religion plays an essential role in how we look at and live in the world

Witnesses

- Catechist, youth, Saint John Paul II

Prayer and Celebration

- Planning thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Litany of thanks and mercy for culture

Link to the Liturgical Year

- The catechetical focus on culture, symbols, rituals and the sacramental life of the Church forms a natural link with the season of Ordinary Time

THEME A (AGE 15):
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
CHRIST TRANSFORMS CULTURE

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of wondering how and why cultures are formed and changed, encountering God/ Jesus within the day-to-day events of Canadian culture, appreciating our human limitations in recognizing God's presence among us, reflecting on ways faith can make a difference in their lives, God's generosity graces our lives, participating in the life of the Church

Scripture

- Exodus 3:1-14: Moses and the burning bush
- Exodus 15:1-3, 11, 13, 18: The song of Moses
- Exodus 20:1-17: The Ten Commandments
- Luke 11:2-4: Jesus teaches the disciples how to pray
- John 1:1-5, 9-14, 16-18: The Incarnation of the Word
- John 20:11-18: Mary Magdalene as the first witness of the risen Lord

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- CCC Part One, n. 105, In the Sacred Scriptures, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word “but as what it really is, the Word of God.” (Compendium n. 18.)
- CCC Part One, n. 110, “In order to discover the sacred authors’ intention, the reader must take into account the conditions of their time and culture, the literary genres in use at the time, and the modes of feeling, speaking, and narrating then current. ‘For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical text, and in other forms of literary expression.’” (Compendium n. 18)
- CCC Part One, n. 69, 72, 73, God has revealed himself to man by gradually communicating his own mystery in deeds and in words... in creation... and in covenant to our first parents... Abraham... and his descendants... through Moses. Through the prophets he prepared them to accept the salvation destined for all humanity. God has revealed himself fully by sending his own Son, in whom he has established his covenant for ever. The Son is his Father’s definitive Word; so there will be no further Revelation after him. (Compendium n. 6, 7, 8, 9)

The Church, Mark and Mission

- To be a Catholic in culture is to recognize that we form our relationship with God within culture
- To be Catholic in culture is to commit oneself to the kingdom of God proclaimed by and personified in Jesus
- To be a Catholic in culture is to manifest in creation and human society God’s goodness and generosity by participating in the life of the Church

Witnesses

- Saint John Paul II, Mary Magdalene, St. Thomas Aquinas, St. Teresa, catechist, youth, contemporary men and women who witness to the way of Jesus

Prayer and Celebration

- Planning thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Proclamation of Scripture with movement (e.g. Exodus 3:1-14, Moses at the burning bush)
- Praying the song of Moses (Exodus 15:1-3, 11, 13, 18)
- Solemn proclamation of John 1:1-18 (The Word made flesh)
- Meditative reading of John 20:1-10 (The Resurrection of Jesus)
- Class celebration of God's presence in culture

Link to the Liturgical Year

- The catechetical focus on humanity's covenantal relationship with God and Jesus as God's incarnate Word forms a natural link with the season of Advent – preparing ourselves for the coming of Christ

THEME A (AGE 15):
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
GOD'S FRIENDSHIP BRINGS FULLNESS OF LIFE

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of isolation within our culture, a deep human desire for self-fulfilment within culture, a sense of selves as unique and as spiritual, encountering atheism and agnosticism in Canada, a personal encounter with God and the liberation it brought

Scripture

- Jeremiah 17:5-8: Jeremiah proclaims freedom as a gift from God
- John 4:3-42: Jesus and the Woman at the Well (truth is freeing) and other parables that speak of freedom (e.g. John 5:1-18: the paralyzed man, John 8:1-11: The woman caught in adultery, John 9:1-12: The man born blind, John 11:1-44: The raising of Lazarus, Luke 13:10-17: The crippled woman)

Doctrine

The Nature of God

Humanity's Relationship with God

- CCC Part One, n. 27–30, “The desire for God is written in the human heart.” People are created by God and for God; and God never ceases to draw us toward God. Only in God will we find the truth and happiness we never stop searching for. (Compendium n. 2)

Moral Precepts/Teachings

- CCC Part Three, n. 1731, “Freedom is the power, rooted in reason and will, to act or not to act... to perform deliberate actions on one's own responsibility. By free will one shapes one's own life.” (Compendium n. 363)

Community and the Principles of Social Justice

- CCC Part Three, n. 1906–1909, By common good is understood “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily... It consists of three essential elements: [respect for the person, the social well-being and development of the group itself and peace].” (Compendium n. 407–408)
- CCC Part Three, n. 1886, Self-esteem is our awareness of our own worth. Cultural ideas of self-esteem often assume the individual can develop self-esteem without others. Esteem, however, is acquired through the affirmation we receive from others. (Compendium n. 404)
- CCC Part Three, n. 1895, “society ought to promote the exercise of virtue, not obstruct it. It should be animated by a just hierarchy of values.” (Compendium n. 404)
- CCC Part Three, n. 1896 (cf. *Centesimus Annus* 3, 5), “Where sin has perverted the social climate, it is necessary to call for the conversion of hearts and appeal to the grace of God. Charity urges just reforms. There is no solution to the social question apart from the Gospel.” (Compendium n. 404)

Witnesses

- St. Theresa of Lisieux, Bl. Mother Teresa

Prayer and Celebration

- Proclamation and dramatic enactment of Scripture passages
- Planning thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

Link to the Liturgical Year

- The catechetical focus of searching for goodness, freedom and meaningful relationships and longing for God forms a natural link with the liturgical seasons of Advent and Lent

**THEME A (AGE 15):
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING TO OTHERS**

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of a desire and capacity for intimacy, generosity, goodness and love
- The experience of questioning why and how people participate in cultural institutions, and the need for institutions (e.g. church, legal, social, educational, political)

Scripture

Select Scripture passages on friendship/discipleship (e.g. Luke 9:1-6: Jesus sends out the twelve disciples, Mark 8:34-36: What it takes to find one's life, Luke 18:18-30: What must I do?)

- Matthew 4:11: Jesus' temptation in the desert
- Matthew 7:12: The golden rule
- Luke 6:31: The golden rule
- John 15:12-15: Jesus' commandment of love

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- Grace, God's over-abundant love for us, is made manifest in the person of Jesus Christ. The Gift of God's love allows us to imitate Jesus' selfless love of others

Moral Precepts/Teachings

- CCC Part Three, n. 2331–2379, Article 6 The Sixth Commandment
 - I. Male and Female He Created Them
 - II. The Vocation to Chastity
 - III. The Love of Husband and Wife (Compendium n. 501)

Community and the Principles of Social Justice

- CCC Part Two, n. 1878, "All men are called to the same end: God himself... Love of neighbor is inseparable from love of God." (Compendium n. 401)
- CCC Part Three, n. 1879, The human person needs to live in society. (Compendium n. 401)
- CCC Part Three, n. 1881, The human person is the principle and end of social organization. (Compendium n. 402)

Prayer and Sacramental Life of the Church

- CCC Part One, n. 372, "Human love and communion is also physical, taking into account the difference between male and female. Man and woman were made "for each other" – God... created them to be a communion of persons... and complementary as masculine and feminine." (Compendium n. 71)
- CCC Part One, n. 371–372, "In marriage, God unites men and women as 'one flesh,' men and women transmit human life: 'Be fruitful and multiply, and fill the earth.' Thus they cooperate in a unique way in the Creator's work." (Compendium n. 71)

Witnesses

- Catechist, youth, community members who participate in the running of institutions

Prayer and Celebration

Planning and participating in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter. Themes include God's generosity, friendship, *agape* love of Jesus

- Participating in guided imagery on related Scripture passages (e.g. John 21:1-19)
- Praying the prayer of St. Ignatius of Loyola

Link to the Liturgical Year

- The catechetical focus on relationships and love forms a natural link with the season of Ordinary Time

**THEME A (AGE 15):
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING IN CIVIL SOCIETY**

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of finding and spending time, the influence of culture on how time is spent, how time is structured within the Church, individuals and groups who work for a just society, the violence and social injustice that exist in many societies, individual and institutional power and the effects of its misuse

Scripture

- Micah 6:1-4, 6-7a, 8: God challenges Israel; what God requires
- Select biblical passages on violence (Genesis 4:23-24, 6:13: Cain and Abel; Matthew 14:1-12: The beheading of John the Baptist; Acts 7:54-8:1: The stoning of St. Stephen)
- Luke 2:34-35: Simeon's prophecy to Mary
- John 13:12-17: Jesus washes the disciples' feet

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- For Christians, the Resurrection is the central revelation of God, the revelation of Jesus as the Lord and Christ
- CCC Part Three, n. 1967, In the Beatitudes, “The Law of the Gospel ‘fulfills,’ the Old Law by elevating and orienting it toward the ‘kingdom of heaven.’ It is addressed to those open to accepting this new hope with faith – the poor, the humble, the afflicted, the pure of heart, those persecuted on account of Christ and so marks out the surprising way of the Kingdom.” (Compendium n. 420)

Principles of Social Justice

- Jesus set the example of service as the use of power for the benefit and well-being of others, for the common good.

Prayer and Sacramental Life of the Church

- Catholics gather on Sunday to celebrate the memorial of Jesus in the Mass
- The role of government and the Church is one of service for the common good

Witnesses

- St. John Paul II, St. Thomas More, contemporary figures of justice, catechist, adolescent

Prayer and Celebration

- Planning and participating in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Proclamation of the Passion of Jesus
- Participating in a guided imagery on peace

Link to the Liturgical Year

- The catechetical focus on Sunday Eucharist and the Paschal Triduum forms a natural link with the seasons of Lent and Easter

THEME A (AGE 15):
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING TO THE CHURCH: WE ARE THE CHURCH

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of being a member of the Church/the Body of Christ, hearing stories of the apostle Paul and his participation in the mission of the Church, participating in the sacramental life in the Church, a personal encounter with God in the sacramental liturgies of the Church

Scripture

- Luke 24:13-35: The road to Emmaus
- 1 Corinthians 11:23-31: The cup of the new covenant
- Matthew 16:18: "... You are Peter and on this rock I will build my church..."
- 1 Peter 2:9-10: "A chosen race, a royal priesthood... God's own people..."

Doctrine

Prayer and Sacramental Life of the Church

- The sacraments (sacred mysteries) are effective signs of God's saving actions in the world, instituted by Christ and entrusted to the Church. The purpose of the sacraments is to make us holy, to build up the Body of Christ, and to give praise and worship to God.
- CCC Part Two, n. 1069–1079, "Liturgy is the common ritual prayer of the people of God, the official act of worship of the Church. The word 'liturgy' originally meant a 'public work'; in Christian tradition it means the participation of the people of God in the 'work of God.'" (Compendium n. 218)
- CCC Part Two, n. 1145, "A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the Old Covenant and fully revealed in the person and work of Christ." (Compendium n. 236)

The Church, Mark and Mission

- The Catholic Church is the effective presence and sign of Christ in the world today
- The mission of the Church is the proclamation of Jesus Christ, the worship of Christ through the sacraments, the formation of a communion of people, the giving of witness to the Gospel and service to those in need
- The Holy Spirit shapes the Church community into the image and likeness of Christ. Through the Holy Spirit, we are called into communion with Christ and for service according to our gifts.
- CCC Part One, n. 811cf., The Creed describes the Church as one, holy, catholic and apostolic. These properties are essential to the Church and its mission and are brought to fruition by Christ through the Holy Spirit. (Compendium n.a.)

Witnesses

- St. Peter, St. Paul, contemporary persons of faith, catechist and youth

Prayer and Celebration

- Guided imagery on 1 Corinthians 12:12-31
- Guided reflection on the Road to Emmaus (Luke 24:13-35)
- Dramatic reading of the Last Supper (Mark 14:12-28)
- Planning thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

Link to the Liturgical Year

- The catechetical focus on Christian witness and Eucharist forms a natural link with the feast of Pentecost leading into Ordinary Time. Pentecost then also links this chapter with the Sacrament of Confirmation

THEME A (AGE 15):
ENGAGING TODAY'S CULTURE WITH CHRISTIAN FAITH
RELATING TO THE WORLD: DISCIPLES AND WITNESSES

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Proclaiming the Gospel through dialogue with culture**

Life Experience

- The experience of individuals who witness to God's presence within culture, participation in addressing social issues, social justice issues within Canada, feeling connected with other people within a global community, seeing hope for the world in the work of the Church

Scripture

- Romans 14:7-12: Judgment before God
- Mark 12:28-31: The two great commandments of love
- Revelation 21:1-6: "Then I saw a new heaven and a new earth..."

Doctrine

Humanity's Relationship with God

- A witness is one who gives testimony to the truth. To be a witness to Christ is to be faithful to Christ in our daily lives.

Principles of Social Justice

- Social witness is living according to the teachings of Jesus within the community, extending respect to all people and love for neighbour
- Globalization has the potential for great good and equal distribution of goods but it also has the potential for evil and the unfair distribution of goods. Economic growth must be integrated with high values to promote equality and ecological sustainability
- CCC Part Three, n. 1883, In Catholic social teaching, the principle of subsidiarity holds that a community of higher order (e.g. government) should not do what a lower-level organization (a local community, a civil society organization, a school board) can do. (Compendium n. 403)

The Church, Mark and Mission

- CCC Part One, n. 955, The Church is an assembly of all the saints, both those living now and those who "sleep in the peace of Christ." (Compendium n. 195)

Witnesses

- Mahatma K. Gandhi, Bl. Mother Teresa, Canadian youth who are people of social justice and who witness to Christ in the world and in Canada, catechist and youth

Prayer and Celebration

- Planning and participating in thematic prayers and celebrations using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter
- Celebrating our call to be witness to Christ in culture in prayer
- Participating in a guided imagery on 1 Corinthians 12:12-31 (one body, many members)

Link to the Liturgical Year

- The catechetical focus forms a natural link with the liturgical season of Ordinary Time. Feast days of the saints could be used to link content with the liturgical calendar.

FIFTH CYCLE
SCOPE AND SEQUENCE
THEME B (AGE 16)

UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CATHOLIC IDENTITY

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Catholic identity***

Life Experience

- Experiences of living in a family and community; participation in the sacramental liturgies of the Church, practising the rituals of their faith, living a moral life based on Catholic beliefs and moral teachings; witnessing to their faith tradition through word and deed

Scripture

- Mark 1: 9-11: The Baptism of Jesus
- Mark 1:13: The proclamation of the kingdom of God
- Matthew 5: The Sermon on the Mount
- Luke 24: The Resurrection of Jesus
- Acts of the Apostles 2: The coming of the Holy Spirit

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- Catholics turn to Jesus and the Sermon on the Mount (the fulfilment of the Ten Commandments) for moral guidance

Profession of Faith

- CCC Part One, n. 197, “To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe.” (Compendium n. 33)

Prayer and Sacramental Life of the Church

- The Creed is the summary and proclamation of the beliefs of the Church
- The seasons, feasts and holy days of the liturgical calendar sustain, shape and express the Catholic Tradition
- CCC Part Two, n. 1076, “The Church was made manifest... on the day of Pentecost by the outpouring of the Holy Spirit.” (Compendium n. 220)
- CCC Part Two, n. 1145, The Church’s “liturgy is interwoven with signs and symbols whose meaning is rooted in creation and in human culture.” (Compendium n. 236)
- CCC Part Two, n. 1113, “The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments.” (Compendium n. 224)
- CCC Part Two, n. 1163f: “The centre of the liturgical seasons is Sunday... [which culminates] in the annual celebration of Easter...” (Compendium n. 241)

The Church, Mark and Mission

- Sunday as the source and summit of the Catholic faith
- CCC Part One, n. 751–752, “The Church is an assembly of God’s people from all the ends of the earth.” (Compendium n. 147)
- CCC Part One, n. 813–864, “The Church has received from the Spirit, ‘sent by the Father’ the four... marks that define her: she is one (n. 813), holy (n. 828), catholic (n. 830) and apostolic (n. 861, 864)” (see p. 733, Compendium n. 161, 165, 166, 176)
 - The Church is one: there is one Lord, one faith, one baptism and one God and Father of all
 - The Church is holy: founded by Christ and commissioned to bring all people to God
 - The Church is catholic; that is, open to all without the limit of time or place
 - The Church is apostolic: the Church’s teachings are rooted in the teachings of the apostles and passed on through apostolic succession

Witnesses

- Youth, catechist, parents and relatives

Prayer and Celebration

- Participating in guided biblical reflections on the call of the first disciples
- Planning and participating in the Eucharist
- Creating and participating in a Liturgy of the Word that expresses the sacred nature of the liturgical seasons
- Reflecting on the belief statements of the Apostles’ Creed

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
CHRISTIANITY

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: The history of Christianity, its growth and divisions and its mission to unity in the Ecumenical Movement in the unit *Christianity***

Life Experience

- Experiences of living as part of a Catholic community (parish/home/school)
- Experiences of learning how different Christian churches approach the Bible
- Experiences of division and unity; difference and resemblance
- Experiences of rituals, sacred spaces, moral and ethical norms, liturgical seasons, and holy days of different Christian churches
- Experiences of learning how to use primary and secondary resources to explore Christian history and beliefs

Scripture

- John 3:16: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”
- John 17:11: “May they be one as we are one.”
- The Four Gospels and Letters of St. Paul

Doctrine

The Nature of God

- Christianity believes in the Trinitarian nature of God

Humanity's Relationship with God

- The covenant of Christ is the fulfilment of God's covenant with Israel

Revelation – through Sacred Scripture, Sacred Tradition

- The four gospels began as oral traditions later written down by the communities of Matthew, Mark, Luke and John
- CCC Part One, n. 125: The four Gospels are the heart of Scripture because they are the principal witness to the life and teaching of Jesus and stages of the formation of the Gospels. (Compendium n. 22)
- CCC Part One, n. 125–126: The Gospels developed in three stages: the life and teachings of Jesus, the oral tradition, the written gospels. (Compendium n. 22)
- CCC Part One, n. 121, “The Old Testament is indispensable part of the Sacred Scriptures... for the Old Covenant has never been revoked.” (Compendium n. 21)

Profession of Faith

- CCC Part One, n. 888–896, “since they are authentic witnesses of the apostolic faith and are invested with the authority of Christ, the Bishops in union with the Pope have the duty of” teaching, sanctifying and governing the Church. (Interpretation of Scripture, handing on of the official faith) (Compendium n. 184–187)
- CCC Part One, n. 884, “The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council... confirmed by... Peter's successor.” (Compendium n. 183)
- CCC Part One, n. 925f, Monastic or “religious life was born in the East during the first centuries of Christianity.” (Compendium n.a.)

Moral Precepts/Teachings

- Christian moral life is a response to the teachings of Jesus

Prayer and Sacramental Life of the Church

- The Creed as the Christian profession of God as Trinity
- The Sacraments of Baptism, Confirmation and Eucharist as Christian initiation rituals
- The Eucharist as the source and summit of Catholic faith and the sign of full communion among Christ's followers
- CCC Part One, n. 1159, "The sacred image, the liturgical icon principally represents Christ... the incarnation of the Son of God has ushered in a new economy of images." (Compendium n. 240)
- CCC Part Two, n. 1471–1473, "Indulgences are the remission before God of the temporal punishment due to sins whose guilt has already been forgiven." (Compendium n. 312)
- CCC Part One, n. 1124–1126, "Liturgy is a constitutive element of the holy and living Tradition... Since the sacraments express the development of communion of faith in the Church, the *lex orandi* is one of the essential criteria of the dialogue that seeks to restore the unity of Christians." (Compendium n. 228)

The Church, Mark and Mission

- The Magisterium of the Church is responsible for interpreting Scripture and for the authentic transmission of the faith
- All Christians are called to participate in the mission of Jesus, that is, the spread of the Good News to all the world
- CCC Part One, n. 838, "Those 'who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church. With the Orthodox Churches, this communion is so profound that it lacks little to attain the fullness that would permit a common celebration of the Lord's Eucharist." (Compendium n. 168)
- CCC Part One, n. 509, "Mary is truly 'Mother of God' [Theotokos] since she is the mother of the eternal Son of God made man, who is God himself." (Compendium n. 95)

Witnesses

- Catechist, parents and youth, St. Thomas Aquinas

Prayer and Celebration

- The Apostles' Creed and Nicene Creed
- Exploring the similarities and differences in the worship practices across various Christian churches (Sunday worship, Baptism, coming of age, marriage, death)

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ECUMENICAL AND INTER-RELIGIOUS DIALOGUE

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Ecumenical and Inter-religious Dialogue***

Life Experience

- Experiences of living within a multicultural, multi-faith community; witnessing to their faith tradition through word and deed; encountering people of other faith traditions

Scripture

- Acts 10:34-35: God shows no partiality
- Matthew 28:18-20: The Great Commission
- Genesis 13:3: “In you all the peoples of the earth will be blessed.”
- John 16:12: “I have yet many things to say to you...”
- John 15:13: The Spirit will lead into all truth
- John 17:21: “That they all may be one...”

Doctrine

Humanity's Relationship with God

- The Incarnation is God's definitive intervention in history to save all people

Revelation – through Sacred Scripture, Sacred Tradition

- CCC Part One, n. 101, “In order to reveal himself to man... God speaks to them in human words... just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like man.” (Compendium n. 18)

Profession of Faith

- CCC Part One, n. 425–429, From the loving knowledge of Christ there springs up in the believer the desire to evangelize... to reveal in the Person of Christ the entire design of God and to put humanity in communion with him. (Compendium n. 80)

Moral Precepts/Teachings

- The ruptures that have wounded the unity of the one Church occurred because of human sin

Prayer and Sacramental Life of the Church

- CCC Part Two, n. 1077, “Through the liturgy the Father fills us with his blessings in the Word made flesh... and pours into our hearts the Holy Spirit.” (Compendium n. 221)
- CCC Part Two, n. 1084–1085, “By giving the Holy Spirit to his apostles [Christ] entrusted to them... the power to make present the work of salvation through the Eucharistic sacrifice and the sacraments in which he acts to communicate his grace to the faithful of all times and places in the world.” (Compendium n. 222)

The Church, Mark and Mission

- Christ bestowed unity on his Church from the beginning and it subsists in the Catholic Church as something she can never lose... (CCC n. 820)
- The Catholic Church sees as its mission the continuing proclamation of the gospel and evangelization of all people
- CCC Part One, n. 816, The Church of Christ subsists in the Catholic Church. (Compendium n. 162)

- For Catholics, full communion requires:
 - Consensus on core doctrines found in Scripture and Creed
 - Acknowledgment of the sacraments as essential for salvation
 - The service of priests, bishops and Pope for an institutional communion
- The Church acknowledges as present in the traditions of all religions:
 - God’s desire to save
 - Seeds of Jesus’ words
 - The work of the Holy Spirit

Witnesses

- Saint John XXIII and the Vatican Council, Saint John Paul II

Prayer and Celebration

- Participating in guided biblical reflections on the call for evangelization
- Creating and participating in a Liturgy of the Word that expresses the sacred nature of the liturgical seasons
- Planning and participating in a Liturgy of the Word for full communion among Christians
- Preparing and participating in an ecumenical Liturgy of the Word (e.g. World Day of Prayer)

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
JUDAISM

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Judaism***

Life Experience

- Experiences of encountering adherents of Judaism; living as part of a Catholic community (school/home/parish); being guided by moral precepts; communicating beliefs through symbols and symbolic action; growing in their own faith through an encounter with the other

Scripture

- Deuteronomy 6:4-9: “Love the Lord your God with all your heart and all your mind and all your strength...” (the Shema)
- Exodus 6:7: God’s covenant with Israel, “I shall take you as my people, and I will be your God”
- Genesis 12:2: God’s promise to Abraham, “I will make of you a great nation...”
- Genesis 1:3–2:3: The creation story reveals the Sabbath as holy
- Exodus 20:8-11: “Remember the Sabbath day, and keep it holy...”
- Deuteronomy 34:10: “Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face.”
- Exodus 3:1-15: the call of Moses and God’s name revealed
- Exodus 19: God’s covenant with the Jewish people on Mount Sinai
- Exodus 20:2-17 (Deuteronomy 5:6-21): The Ten Words (commandments)
- 2 Samuel 7:12-16: God’s covenant with David
- Luke 4:16-30: Jesus teaches in the synagogue
- 1 Thessalonians 5:16-18: “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.”

Other Sacred Texts: The Talmud

- Sanhedrin 4:5: “Therefore was Adam created single, to teach you that the destruction of any person’s life is tantamount to destroying a whole world and the preservation of a single life is tantamount to preserving a whole world.”

Doctrine

The Nature of God

- Jesus is the promised Messiah; the Word of God incarnate

Humanity’s Relationship with God

- Through Jesus, God extended his blessing as chosen people, first given to the Jews, to the gentiles

Revelation – through Sacred Scripture, Sacred Tradition

- The Torah, contained within the Old Testament of the Bible, was given by God to Moses on Mount Sinai

Moral Precepts/Teachings

- (Jewish and) Christian moral life as a response to our covenantal promise to live according to the will of God

Prayer and Sacramental Life of the Church

- For Christians and Jews, prayer is an integral part of everyday life
- The Lord's Day as a time of prayer, contemplation and rest in God.
- Passover as an important identifying feast for Jews and Catholics
- CCC Part Three, n. 2168, "God blessed the Sabbath day and made it sacred; therefore Christians keep Sabbath on the seventh day, resting from work." (Compendium n. 450)

The Church, Mark and Mission

- Jesus extended the commandment "love your neighbour as you love yourself" to love of all humankind
- The Catholic Church rejects anti-Semitism in all its forms
- Christian witness must take into consideration the permanent nature of God's relationship with the Jews and their role in his plan of salvation

Witnesses

- Catholics and Jews who work together for the betterment of society (the dialogue of action)

Prayer and Celebration

- Reflecting on the importance of prayer for both Jews and Christians
- Preparing and participating in thematic celebrations of the Word (peace and understanding among Christians and Jews)
- Creating a celebration of the Word using Scripture common to Catholics and Jews

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ISLAM

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Islam***

Life Experience

- Experiences of encountering adherents of Islam, living as part of a Catholic community (school/home/parish), being guided by moral precepts, communicating beliefs through symbols and symbolic action, growing in their own faith through an encounter with the other

Doctrine

Revelation – through Sacred Scripture, Sacred Tradition

- Jesus is the Word of God made flesh; God's Word is revealed in the Old and New Testaments
- Jesus is the Son of God, as revealed through his life, death and Resurrection and the gift of the Spirit

Profession of Faith

- CCC Part One, n. 234, "The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them." (Compendium n. 44)

Moral Precepts/Teachings

- The Beatitudes shape the Christians life
- Forgiveness of sin requires repentance and a change in attitude and behaviour
- CCC Part Three, n. 2043, The fourth Precept of the Church requires Catholics to "abstain from eating meat and to observe the days of fasting established by the Church." (Compendium n. 432)

Principles of Social Justice

- CCC Part Three, n. 2447, "Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is a work of justice pleasing to God." (Compendium n. 520)

Prayer and Sacramental Life of the Church

- Sunday as the Sabbath for Christians

The Church, Mark and Mission

- In its encyclicals, the Catholic Church expresses its desire to enter into dialogue with Islam

Prayer and Celebration

- Preparing and participating in a prayer for peace and understanding between Catholics and Muslims

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
HINDUISM

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Hinduism***

Life Experience

- Experiences of encountering adherents of Hinduism in daily life
- Experiences of living as part of a Catholic community (school, home, parish)
- Experiences of being guided by moral precepts
- Experiences of communicating beliefs through symbol and ritual
- Experiences of worship and prayer in their own faith tradition

Doctrine

Profession of Faith

- CCC Part One, n. 357, "... being in the image of God... possessing the dignity of a person... [man] is called by grace to a covenant with his Creator to offer him a response of faith and love..." (Compendium n. 66)
- CCC Part One, n. 362, "The human person, created in the image of God, is a being at once corporeal and spiritual." (Compendium n. 69)
- CCC Part One, n. 363, "... soul... refers to the innermost aspect of man..." (Compendium n. 69)
- CCC Part One, n. 253, Christians "do not confess three gods, but one God in three persons, the 'consubstantial Trinity.'" (Compendium n. 48)
- CCC Part One, n. 992, "God revealed the Resurrection of the dead to his people progressively. Hope in the bodily Resurrection established itself as a consequence intrinsic to faith in God the creator of the whole man, soul and body." (Compendium n. 205)

Principles of Social Justice

- CCC Part Three, n. 2443–2449, "Love of the poor is inspired by the Beatitudes and through the example of Jesus..." (Compendium n. 520)

Prayer and Sacramental Life of the Church

- Worship in the Church is communal
- CCC Part Four, n. 2707, "There are as many and varied methods of meditation as there are spiritual masters. Christians owe it to themselves to develop the desire to meditate regularly... to advance with the Holy Spirit, along the one way of prayer: Jesus Christ." (Compendium n. 570)

Witnesses

- Catholic leaders who promote the teachings of the Catholic Church on matters of inter-religious dialogue

Prayer and Celebration

- Preparing and participating in a Liturgy of the Word for understanding and peace between Christians and Hindus

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
SIKHISM

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Sikhism***

Life Experience

- Experiences of encountering adherents of Sikhism; living as part of a Catholic community (school/home/parish); being guided by moral precepts; communicating beliefs through symbol and ritual; worship and prayer in their own faith tradition

Doctrine

The Church, Mark and Mission

- CCC Part One, n. 841–845, “There is a bond between all people which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the gospel and act as a stimulus toward the unity of humanity in the Church of Christ.” (Compendium n. 169–170)
- CCC Part One, n. 852–856, “The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ; and, following his path, they must be ready for self-sacrifice, even unto martyrdom.” (Compendium n. 173)

Witnesses

- Catholics and Sikhs who seek to promote inter-religious dialogue

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
BUDDHISM

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Buddhism***

Life Experience

- Experiences of participating in Christian meditation
- Experiences of preparing and participating in thematic celebrations of the Word

Doctrine

Profession of Faith

- CCC Part One, n. 253, Christians “do not confess three Gods, but one God in three persons, the ‘consubstantial Trinity.’” (Compendium n. 48)
- CCC Part One, n. 992, “Jesus links faith in the Resurrection to his own person” (Compendium n. 205)

Moral Precepts/Teachings

- Christianity shares with Buddhism a common desire to “heal the earth.”

Prayer and Sacramental Life of the Church

- Christians have a long tradition of meditation, contemplation and mysticism
- CCC Part Four, n. 2709, “Meditation engages thought, imagination, emotion and desire. This... is necessary in order to deepen our convictions of faith, prompt the conversion of our heart and strengthen our will to follow Christ. Christian prayer ties above all to meditation on the mysteries of Christ... go[ing] further to union with him.” (Compendium n. 570)

Witnesses

- Thomas Merton

Prayer and Celebration

- Participating in Christian meditation
- Preparing and participating in thematic celebrations of the Word

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
SHINTO AND CONFUCIANISM

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Shinto and Confucianism***

Life Experience

Shinto

- Experiences of visiting shrines and temples
- Experiences of praying at home and in sacred spaces
- Experiences of seeing God in nature

Confucianism

- Experiences of respecting the ideas and needs of others
- Experiences of recognizing the influence of culture and politics on the practice and nature of religion
- Experiences of living in a multicultural, multi-faith society
- Experiences of reflecting on what constitutes a system of beliefs as religious

Doctrine

Profession of Faith

- CCC Part One n. 847, “Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who... seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience... may achieve eternal salvation.”

The Church, Mark and Mission

- The Church sees the proclamation of Jesus Christ and dialogue with adherents of Confucianism as central to its mission in Asia

Witnesses

Shinto

- Members of the Church in Asia
- Japanese Catholic saints who have given their lives for their faith or made large contributions to the mission of the Church in East Asia
- Catechists, parents and youth

Confucianism

- Catechist, parent, youth
- The Federation of Asian Bishops Conference (Confucian–Catholic inter-religious dialogue)
- Thomas Berry (ecological concerns from a Catholic perspective)
- Confucians who work for ecological renewal
- Men and women of faith who have given their lives to bring the Good News to the people of East Asia

Prayer and Celebration

Shinto

- Preparing and participating in a Liturgy of the Word in honour of the communion of saints and their role as mediators of our prayers

Confucianism

- Exploring the nature of worship and prayer in the rituals and rites of Confucianism
- Participating in a Liturgy of the Word to give thanks for truths that are found in the teachings of Confucianism

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
INDIGENOUS RELIGIONS OF AFRICA

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Indigenous Religions of Africa***

Life Experience

- Experiences of encountering the beliefs, practices and rituals of Indigenous religions
- Experiences of participating in communal rituals
- Experiences of showing respect to elders
- Experiences of praying for deceased relatives

Doctrine

The Church, Mark and Mission

- CCC Part One, n. 767–769, The mission of the Church is to proclaim and establish the Kingdom of God begun by Jesus Christ among all peoples. (Compendium n. 150)
- CCC Part One, n. 843–844: “There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ” (Compendium n. 170)

Witnesses

- Catechist, parents and youth, missionaries working in Africa, African saints, blesseds, and venerables, holy men and women of Africa, Saint John Paul II

Prayer and Celebration

- Discussing the role and practice of prayer and how it compares with Catholic practices (mediation through spirits and ancestors, its focus and form, communal vs. private)
- Participating in a Liturgy of the Word for the success of the Church’s mission in Africa

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN THE LIGHT OF CHRISTIAN FAITH:
ATHEISM, AGNOSTICISM, AND NEW RELIGIOUS MOVEMENTS

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Atheism, Agnosticism, and New Religious Movements***

Life Experience

- Experiences of encountering the views of agnostics, atheists and members of new religious movements in Canada; seeing the impact of modernity and globalization on political, social and religious institutions in Canada and around the world

Doctrine

Moral Precepts/Teachings

- The first commandment calls persons to believe in God, to hope in him and to believe in him above all else
- The Catholic Church recognizes in many new religious movements promises and teachings that are harmful to spiritual, emotional and moral well-being
- CCC Part Three, n. 2124–2126, “Atheism... rejects the existence of God... [and is] founded often on a false conception of human autonomy.” (Compendium n. 445)
- CCC Part Three, n. 2127–2128, “Agnosticism... affirms that nothing can be known about God, and involves indifferentism and practical atheism.” (Compendium n. 445)

Prayer and Sacramental Life of the Church

- In the Eucharist, we are reminded of Christ’s offering of his Body and Blood as witness to the existence and love of God

Witnesses

- Catechist, parents and youth, Saint John Paul II

Prayer and Celebration

- Participating in planning and celebrating a thematic Liturgy of the Word
- Praying for wisdom and hope

THEME B (AGE 16):
UNDERSTANDING WORLD RELIGIONS IN LIGHT OF CHRISTIAN FAITH:
SECULAR HUMANISM

Aim

- **To know, contemplate, celebrate and live in the life and love of the Trinity: Formation in the Catholic faith in its encounters with other faith traditions in the unit *Secularism***

Life Experience

- Experiences of living in a secular country; encountering the worldviews of secular humanists, searching for meaning and purpose in life, seeking answers to the questions and challenges of life

Doctrine

Moral Precepts/Teachings

- The Catholic Church turns to revelation and reason as a source of ethics and moral understanding

Principles of Social Justice

- Christian humanists uphold the dignity of the human person, human life and happiness in light of Christian teaching

Prayer and Sacramental Life of the Church

- The Church views prayer as central to a life of faith

The Church, Mark and Mission

- The Eucharistic liturgy ends by sending Catholics into the world to profess and live their faith

Witnesses

- Saint John Paul II and Pope Benedict

Prayer and Celebration

- Participating in a guided reflection on select biblical passages that proclaim universal salvation in Jesus

FIFTH CYCLE
SCOPE AND SEQUENCE
THEME C (AGES 17/18)

LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
PRINCIPLES OF ETHICS AND MORALITY

Aim

- **To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the exploration of the ethical foundations by determining the foundation of ethics**

Life Experience

- The experience of hoping for a “good life,” being faced with a moral dilemma, seeking advice, the consequences of choosing to follow or reject the guidance of those in authority (parents, teachers, Church teaching, legal system), wondering at the mystery of the Trinity and humanity

Scripture

- Selected passages reflecting Jesus’ ethical response to people: the sick, the sinner, the poor, the outcast

Doctrine

Moral Precepts/Teachings

- The conscience as the human self in search of the good
- “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment... For man has in his heart a law inscribed by God... His conscience is man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” (CCC Part Three, n. 1776)
- The Church views conscience as a law inscribed in the very core of the human person. It is where we are in contact with the voice of God. (*Gaudium et Spes*) (CCC Part Three, n. 1776)
- Conscience is a rational judgment that allows us to do good and avoid evil. (CCC Part Three, n. 1776–1778)

Profession of Faith

- The human soul is “the spiritual principle of humanity,” an “inner aspect” where we are “most especially in God’s image.” (CCC Part One, n. 363)
- The human soul is immortal. (CCC Part Three, n. 366)

Witnesses

- St. Thomas More, St. Augustine, St. Thomas Aquinas

Prayer and Celebration

- Proclaiming Scripture passages reflecting Jesus’ relation to others
- Participating in a guided imagery
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

AGES 17/18
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
REVELATION AND TRADITION

Aim

- To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the exploration on the ethical foundations by reflecting on the relationship of ethics and revelation

Life Experience

- The experience of seeking God in the Bible, Church, nature, people and human experience; reflecting on personal friendships and social practices (their actions); wondering at the mystery and openness of Jesus' teachings; a basic understanding of Jesus as the Word of God

Scripture

God and Israel

- Leviticus 20:26: "You shall be holy to me, for I the Lord am holy."
- Deuteronomy 5:6-21: "I am the Lord your God..."
- Deuteronomy 6:5: "You shall love the Lord your God with all your heart, and with all your soul, and with all your might."

The Story of Moses

- Exodus 3:1-15: Moses and the burning bush – the Divine Name
- Exodus 14–15: The Exodus account
- Exodus 20: The Ten Commandments of the Covenant
- Exodus 24:7: The acceptance of the covenant by the people
- Genesis 1–2:4: Six days of Creation and the Sabbath
- Genesis 2:18: "It is not good that the man should be alone; I will make him a helper as his partner."

The Gospel of Matthew and the Sermon on the Mount

- Matthew 5–7: The Beatitudes
- Matthew 25:31-46: The judgment of the nations
- Luke 6:35-38: The surplus of the kingdom: "love your enemies, do good."

Doctrine

The Nature of God

- God is love. (CCC Part One, n. 221)
- The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone makes it known to us by revealing himself as Father, Son and Holy Spirit. (CCC Part One, n. 261)

Revelation – through Sacred Scripture, Sacred Tradition

- The Sermon on the Mount in the Gospel of Matthew as the ethics of the Gospel
- The Scriptures as God's self-revelation
- Through its Tradition, the Church interprets Scripture
- Sacred Scripture is inspired by God. (CCC Part One, n. 96)

Humanity's Relationship with God

- Grace is the active presence of God's love in our lives. (CCC Part Three, n. 1997)

The Church, Mark and Mission

- The Church guards and maintains moral tradition, shapes moral character and is a community of moral deliberation
- The Church is the sacrament of God's grace

Moral Precepts/Teachings

- The new law of the covenant brought to us in Jesus "is a law of love, grace and freedom." (CCC n. 1985)
- On the Ten Commandments. (CCC Part Three, n. 2052–2557)
- The new law is a law of love, grace and freedom. (CCC Part Three, n. 1985)
- Justification comes from the grace of God. (CCC Part Three, n. 1996)
- By the grace of Baptism we share in the life of the Blessed Trinity. (CCC Part One, n. 265)

Witnesses

- Gospel figures: especially St. Paul and Christians of the first centuries, St. Thomas More, St. Augustine, St. Anastasius

Prayer and Celebration

- Prayerful reflection on related biblical passages (e.g. Psalm 119:1-7, John 1:1-18 and Psalm 32)
- Working together to create thematic prayer celebrations that recognize the present season of the liturgical year and incorporate appropriate symbol and Scripture

AGES 17/18
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY
THE SEARCH FOR HAPPINESS AND GOOD

Aim

- To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the Catholic Tradition by reflecting on the role of happiness and the good in ethics

Life Experience

- The experience of virtuous persons, happiness, others who have supported them in the search for happiness, life as filled with passion and beauty, being in solidarity with others

Scripture

- Luke 6:20-26: The Beatitudes and the woes
- Mark 1:13: The temptations of Jesus
- Romans 5:5: God's love has been poured into our hearts
- John 15:11-12: "Love one another as I have loved you."
- John 3:16: "For God so loved the world that he gave his only Son..."
- Genesis 2:4f: The second creation narrative
- Luke 6:3: The golden rule
- Matthew 22:37: "... You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

Doctrine

Moral Precepts/Teachings

- Moral norms, laws and rules as well as the institutions that uphold them seek to promote the common good
- The Beatitudes teach that love is at the heart of moral decision-making and the search for the good
- The term "passions" belongs to the Christian patrimony. Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil. (CCC Part Three, n. 1763)
- Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the pleasure and joy of the good possessed. (CCC Part Three, n. 1765)
- Passions are neither good nor evil; they become morally good or evil to the extent that they engage reason and will. Passions are morally good when they contribute to a good action, evil when they contribute to bad action. (CCC Part Three, n. 1767-1768)
- For Christians, the greatest happiness and joy is found in God alone. It outshines all other pleasures in life. (CCC Part Three, n. 1723)
- The Beatitudes are God's response to the natural desire for happiness which God has placed in us. (CCC Part Three, n. 1718)
- God has placed the desire for happiness in the human heart. (CCC Part Three, n. 1718)
- The natural law expresses the original moral sense that enables man to discern by reason the good and the evil, the truth and the lie. (CCC Part One, n. 194) (See also n. 1954-1955)

Principles of Social Justice

- One cannot live ethically without regard for the other – solicitude

Prayer and Sacramental Life of the Church

- Liturgy nourishes ethics and morality, empowering us to act in accordance with Jesus. (CCC Part Two, n. 1069-1070)
- Ethics and moral action are ways of giving thanks and praise for God's gifts. (CCC Part Two, n. 1066-1074)

Witnesses

- Henri Nouwen, Thomas Merton, St. Augustine, St. Thomas Aquinas, John of the Cross, St. John Paul II

Prayer and Celebration

- Prayerful readings and reflections on excerpts from the Book of Wisdom and Proverbs, Psalms (19)
- Planning a Liturgy of the Word giving thanks for God's many blessings
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter)

Link to the Liturgical Year

- The catechetical focus of this unit forms a natural link with the liturgical season of Ordinary Time. Feast days of the saints could be used to link content with the liturgical calendar

THEME C (AGES 17/18):
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY –
HUMAN FREEDOM

Aim

- **To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the Catholic Tradition by reflecting on freedom in the individual, political and Christian context**

Life Experience

- Experiences of freedom and its limitations, individualism, human limitations, love, living in anticipation of greater freedom

Scripture

- Galatians 5:1: “For freedom Christ has set us free”
- Genesis 3:5: The temptation of the woman
- Matthew 5:17: Jesus and the law: “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.”
- Mark 10:17-22: The Rich Young Man: “Good teacher, what must I do to inherit eternal life?”
- Romans 8: Life in the Spirit
- Galatians 2–3:1-4: Law or faith
- Jeremiah 31:31-34: “I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people”

Doctrine

Humanity's Relationship with God

- Sin breaks our relationship with God and each other. (CCC Part One, n. 396)

Moral Precepts/Teachings

- “The more one does what is good, the freer one becomes” (CCC Part Three, n. 1733)
- “Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life...” (CCC Part Three, n. 1997) It responds to the basic human yearning for freedom, perfects freedom, and calls the freedom it perfects to cooperation with it.
- Grace is the Spirit's indwelling at the centre of our existence. It makes us holy by setting us free. (CCC Part Three, n. 1997)
- Without freedom there is no morality. (CCC Part Three, n. 1749)
- Freedom makes it possible for humans to choose to sin. (CCC Part Three, n. 1731)
- The Catholic Church believes: freedom can only be exercised in relationships with others. (CCC Part Three, n. 1738)
- A moral question should be viewed in the context of the end and purpose of human life (teleological ethics). (CCC Part Three, n. 1755)
- St. Paul presents the source of freedom not as obedience to laws but faith in Jesus Christ. (CCC Part Three, n. 1972)
- Freedom in Christ comes exclusively and primarily from the actions of the Holy Spirit. (CCC Part Three, n. 1999)
- Moral living is our response and gratitude for God's gift of mercy and love. (CCC Part Three, n. 2022)

Prayer and Celebration

- Praying with Scripture
- Psalms 139, 32
- Guided imagery
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season, particularly during the seasons of Advent, Christmas, Lent and Easter

THEME C (AGES 17/18):
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY –
JUSTICE AND MERCY

Aim

- **To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the Catholic Tradition by reflecting on justice and mercy**

Life Experience

- Experiences of a just person, gratitude for social justice, ecological injustice, sin as a breach of relationships, forgiveness and reconciliation

Scripture

- Matthew 20:1-16: The Labourers in the Vineyard: “So the last will be first, and the first will be last.”
- Letter to James 2:25: faith and works
- Numbers 11:10-14: Moses and the burden of the people: “... I am not able to carry all this people alone, for they are too heavy for me.” (v. 14)
- Matthew 18:21-22: Forgiveness of others: “How often should I forgive?”
- John 20:22-23: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them.”
- Matthew 25:40: And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

Doctrine

The Nature of God

- The abundance and beauty of God’s creation reveals to us something of God’s generosity. (CCC Part Three, n. 2415–2417)

Revelation – through Sacred Scripture, Sacred Tradition

- Matthew 20:16 as a reflection on human stewardship
- The Parable of the Prodigal Son as revelation of God’s abundant, unconditional love and as forgiveness

Moral Precepts/Teachings

- Sin is an offence against God, others and reason. It destroys our relationship with self, others and God. (CCC Part Three, n. 1849–1850)
- Forgiveness is a gift of love. Its origin lies in God. (CCC Part Three, n. 1856)
- The terrible reality of sin and the wondrous power of God’s mercy are revealed in the death and Resurrection of Jesus. (CCC Part Three, n. 1851)
- Sinning can take on harmful social structures. As such they become a social sin. (CCC Part Three, n. 1869)

Principles of Social Justice

- Catholic principles of social justice (dignity of the person, common good, preferential option for the poor, stewardship)
- Justice is the virtue that gives to others what is rightfully theirs
- Love is the foundation of justice
- Catholic social teachings express the Church’s concern for our responsibility as stewards of creation
- In her social teachings, the Church addresses many issues of social justice. (CCC Part Three, n. 2427–2435; 2437–2449)

Prayer and Sacramental Life of the Church

- The Sacrament of Reconciliation as Christ’s gift to the Church to fulfill his command to forgive.

Church, Mark and Mission

- The Catholic Church promotes the gospel perspective of justice in political and economic systems
- Social reconciliation and restorative justice as a loving way of healing social sin

Witnesses

- Saint John Paul II

Prayer and Celebration

- Biblical reflection on Matthew 20:1-16
- A prayer in celebration of the earth
- Guided imagery and reflection on the Magnificat
- Planning and participating in a celebration of reconciliation
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season (particularly during the seasons of Advent, Christmas, Lent and Easter)

THEME C (AGES 17/18):
LIVING THE WAY OF CHRIST: CHRISTIAN ETHICS AND MORALITY –
LIVING IN COMMUNITY: MARRIAGE, FAMILY AND POLIS

Aim

- **To know, celebrate and live the mystery of the Trinity by understanding themselves as a moral person living the way of Christ in the Catholic Tradition by reflecting on living in community under the topics of marriage, family and polis**

Life Experience

- Experiences of family life, the breakdown of marriages, the sacredness of life, fidelity in relationships, being responsible, politics and the authority of government

Scripture

- Genesis 2:4f: The relation of the man and the woman in the second creation story
- Mark 9:11-12: “What God has joined together, let no man separate.”
- John 15:5: “I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.”
- Jeremiah 1:5: “Before I formed you in the womb I knew you, and before you were born I consecrated you.”
- Luke 18:15-17: Jesus blesses little children: “Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

Doctrine

Humanity's Relationship with God

- The story of the fall in Genesis as a story of shattered relationship. (CCC Part One, n. 390 and 405)

Prayer and Sacramental Life of the Church

- For Catholics, marriage is a permanent and exclusive union between one man and one woman (CCC Part Two, n. 1646); a covenant (n. 1649–1650); a love freely given and open to procreation (n. 1601); when marriage is between two baptized persons, it is a sacrament (n. 1613-1617).
- Stable family relationships are the building blocks for societies, culture and civilization. (CCC Part Two, n. 1656)
- The family is the domestic church responsible for the spiritual development of children through the handing on of the faith. (CCC Part Two, n. 1656)

The Church, Mark and Mission

- The Church defends the right of the family against usurpations of society and the state. (CCC Part Three, n. 2273)
- Engagement in the political process is a constant civic duty. (CCC Part Three, n. 2245)
- Regard legitimate authority as “representatives of God.” (CCC Part Three, n. 2238)
- The Church speaks out to define the duties of civil authorities and citizens. (CCC Part Three, n. 2235–2238)
- All authority comes from God. (CCC Part Three, n. 2234)

Witnesses

- Saint John Paul II (World Day of Prayer 2002), parents, adolescents and catechist

Prayer and Celebration

- Planning, participating in and reflecting on a service in celebration of the family using Prayers for the Family (Saint John Paul II)
- Planning thematic prayers and celebrations that focus directly on the content of the chapter/unit using symbols and rituals appropriate to the present liturgical season (particularly during the seasons of Advent, Christmas, Lent and Easter)

DOCTRINAL INDEX

created from
Scope and Sequence
and
Criteria for Catechesis for Infancy – Age 18

Office for Evangelization and Catechesis
Canadian Conference of Catholic Bishops

DOCTRINAL INDEX KEY

1st Cycle:	In the Image of God ~ Ages 1-5	3rd Cycle:	Life in Christ ~ Ages 9-11
	Ages Infancy - 3: Nurturing the Foundations of Faith		Age 9: Contemplating the Face of Jesus Christ
0/3-PAR	Ages 0/3 Parenting	9-Intro	Age 9 Introduction
0/3-DTD	Ages 0/3 Day-to-day Moral Living	9-A/C	Age 9 Seasons of Advent and Christmas
0/3-FAM	Ages 0/3 Family	9-L/E	Age 9 Seasons of Lent and Easter
0/3-LIT	Ages 0/3 Liturgical Year	9-OTbtC/L	Age 9 Ordinary Time between Christmas and Lent (wks 1-8)
0/3-SAC	Ages 0/3 Sacramental Life	9-OT9-13	Age 9 Ordinary Time weeks 9-13
0/3-COM	Ages 0/3 Community & Mission	9-OT14-34	Age 9 Ordinary Time weeks 14-34
	Ages 4-5: Nurturing the Spiritual Life		Age 10: Living as One with Jesus Christ in His Church
4/5-Intro	Ages 4 & 5 Introduction: Nurturing the Spiritual Life	10-OTb4A	Age 10 Ordinary Time before Advent (wks 24-34)
4/5-OTb4A	Ages 4 & 5 Ordinary Time before Advent (wks 24-34)	10-A/C	Age 10 Seasons of Advent and Christmas
4/5-A/C	Ages 4 & 5 Seasons of Advent and Christmas	10-OTbtC/L	Age 10 Ordinary Time between Christmas and Lent (wks 1-8)
4/5-OTbtC/L	Ages 4 & 5 Ordinary Time between Christmas and Lent	10-L/E	Age 10 Seasons of Lent and Easter
4/5-L/E	Ages 4 & 5 Seasons of Lent and Easter	10-OT9-13	Age 10 Ordinary Time weeks 9-13
4/5-OTaftE	Ages 4 & 5 Ordinary Time after Easter (wks 9-13)	10-OT14-24	Age 10 Ordinary Time weeks 14-24
	2nd Cycle:		Age 11: Living as Christ's Disciples
	Life in the Holy Trinity ~ Ages 6-8		Age 11: Living as Christ's Disciples
	Age 6: Baptized in Christ	11-Intro	Age 11 Introduction
6-OT Intro	Age 6 (1) Introduction – Ordinary Time	11-OTb4A	Age 11 Ordinary Time before Advent (wks 24-34)
6-OTbtC/L	Age 6 (2) Ordinary Time between Christmas and Lent	11-A/C	Age 11 Seasons of Advent and Christmas
6-OTaftE	Age 6 (3) Ordinary Time after Easter (wks 9-23)	11-OTbtC/L	Age 11 Ordinary Time between Christmas and Lent (wks 1-8)
6-OTb4A	Age 6 (4) Ordinary Time before Advent (wks 24-34)	11-L/E	Age 11 Seasons of Lent and Easter
6-A/C	Age 6 (5) Seasons of Advent and Christmas	11-OTaftE	Age 11 Ordinary Time after Easter (wks 9-23)
6-L/E	Age 6 (6) Seasons of Lent and Easter		Age 12-15: Confirmation
	Age 7: Nourished by the Bread of Life		Confirmation <i>Note: Confirmation is also included within the catechesis for age 7</i>
7-OTb4A	Age 7 (1) Ordinary Time before Advent (wks 24-34)	CONF-CAT	Confirmation – Catechetics
7-A/C	Age 7 (2) Seasons of Advent and Christmas	CONF-LIT	Confirmation – Liturgy
7-OTbtC/L	Age 7 (3) Ordinary Time between Christmas and Lent	CONF- MYST	Confirmation – Mystatogy
7-L/E	Age 7 (4) Seasons of Lent and Easter		
7-OTaftE	Age 7 (5) Ordinary Time after Easter (wks 9-23)		
	Age 8: Alive in the Spirit	4th Cycle:	The History of Salvation ~ Ages 12-14
8-Intro	Age 8 (1) Introduction		Theme A: The Christian Scriptures
8-OTb4A	Age 8 (2) Ordinary Time before Advent (wks 24-34)	12-OTb4A	Age 12 Ordinary Time before Advent
8-A/C+OTbtC/L	Age 8 (3) Seasons of Advent and Christmas + Ordinary Time between Christmas and Lent (wks 1-8)	12-A/C	Age 12 Seasons of Advent and Christmas
8-L/E	Age 8 (4) Seasons of Lent and Easter	12-OTbtC/L	Age 12 Ordinary Time between Christmas and Lent
8-OTaftE	Age 8 (5) Ordinary Time after Easter (wks 9-24)	12-L/E	Age 12 Seasons of Lent and Easter
		12-OTaftE	Age 12 Ordinary Time after Easter

	Theme B:	
	Proclaiming Our Faith in the Trinity: The Creed	
13-IB	Age 13	I Believe
13-IBGF	Age 13	I Believe in God the Father
13-IBJC	Age 13	I Believe in Jesus Christ
13-IBHS	Age 13	I Believe in the Holy Spirit
13-IBHCC	Age 13	I Believe in the Holy Catholic Church

	Theme C:	
	Receiving the Faith from Age to Age	
14-Intro	Age 14	Introduction
14-AP	Age 14	Ancient Period
14-MEDP	Age 14	Medieval Period
14-MODP	Age 14	Modern Period
14-CP	Age 14	Contemporary Period

5th Cycle: Law of Love ~ Ages 15-18

	Theme A:	
	Engaging Today's Culture with Christian Faith	
15-OBH	Age 15	On Being Human: A Catholic Perspective
15-CUL	Age 15	Culture as a Dynamic Context for Meaning (and defining culture)
15-CTC	Age 15	Christ Transforms Culture
15-GF	Age 15	God's Friendship Brings Fullness of Life
15-RTO	Age 15	Relating to Others
15-RCS	Age 15	Relating in Civil Society
15-WAC	Age 15	Relating to the Church: We Are the Church
15-DW	Age 15	Relating to the World: Disciples and Witnesses

	Theme B:	
	Understanding World Religions in the Light of Christian Faith	
16-CI	Age 16	Catholic Identity
16-CHT	Age 16	Christian Tradition
16-EID	Age 16	Ecumenical and Inter-religious Dialogue
16-JUD	Age 16	Judaism
16-ISL	Age 16	Islam
16-HIN	Age 16	Hinduism
16-SIK	Age 16	Sikhism
16-BUD	Age 16	Buddhism
16-SHIN/CONF	Age 16	Shinto, Confucianism
16-IRA	Age 16	Indigenous Religions (African Religions)
16-A/A/NRM	Age 16	Atheism, Agnosticism, New Religious Movements
16-SEC	Age 16	Secular Humanism

	Theme C: Living the Way of Christ: Christian Ethics and Morality	
17/18-LWC	Ages 17/18	Living the Way of Christ
17/18-RT	Ages 17/18	Revelation and Tradition
17/18-SHG	Ages 17/18	The Search for Happiness and the Good
17/18-HF	Ages 17/18	Human Freedom
17/18-JM	Ages 17/18	Justice and Mercy
17/18-MFP	Ages 17/18	Living in Community: Marriage, Family and Polis

DOCTRINAL INDEX

Abba

God has sent the Holy Spirit into our hearts, crying Abba, 12-OTaftE
 Jesus refers to God as Abba, 13-IBGF, 15-CTC
 perfection of Abba/Father at heart of ethical teaching of Jesus, 17/18-RT

Abortion

15-RTO

Abraham

as related to Moses, 12-L/E
 as the light of many nations, 12-L/E
 as the model of obedience, 12-L/E
 as the model of prayer, 12-L/E
 promise from God, 16-JUD

Absolution

See: Penance and Reconciliation

Acclamation

7-L/E

Adam

12-A/C, 15-OBH, 16-JUD

Adoration

of the Blessed Sacrament, 7-OTb4A, 7-L/E, 7-OTaftE
 showing reverence and, 4/5-L/E

Adultery

woman caught in adultery, 15-GF

Advent

Church celebrates in Liturgy each year, 4/5-A/C
 desire for the Saviour's second coming, 4/5-A/C, 9-A/C, 13-IBJC
 family traditions, 0/3-LIT
 God's desire to be with us in, 4/5-A/C
 learning to wait, 4/5-A/C
 liturgical season of, each age during A/C
 season of hope, 11-A/C
 season of waiting, 6-A/C
 traditions of, 4/5-A/C

Agnosticism

See: Religion

Almsgiving

See: Poor, Needy, Charity

Altar

New Covenant altar is Cross, 13-IBJC
 preparing for the Eucharist, 7-OTbtC/L
 symbol of sacrifice, 7-OTbtC/L
 symbol of tomb, 7-OTbtC/L
 use in the Liturgy, 7-OTb4A

Ambo

as part of the worshipping space, 7-OTb4A

Amen

as a regular part of our prayer, 6-OT Intro, 8-L/E
 we make our amen through Christ, 13-IB
 word that expresses our total "yes", 0/3-LIT, 13-IBHCC

Angels

as guardians and intercessors, 16-CI
 as portrayed in Christian art, 16-CI
 as servants and messengers of God, 4/5-A/C, 7-A/C, 8-A/C,
 11-L/E
 Christian life on earth shares the company of, 16-CI
 consecration of angels, 16-SHIN/CONF
 in the Liturgical Year, 16-CI
 nature of, 11-L/E
 pronouncement of angels, 4/5-A/C, 8-A/C, 11-L/E
 related to belief in saints, 16-CI

Annunciation

feast of the, 7-A/C, 6-A/C

Anointing

0/3-SAC

Anointing of the Sick

8-OTb4A, 9-OT9-13, 14-MODP
 anointing of the sick, 10-L/E
 gentle assurance to dying Christian, 13-IBHCC

Apostles

commanded to celebrate the Eucharist, 7-L/E
 entrusted by Christ through the Holy Spirit, 16-EID
 make present the work of salvation, 16-EID
 mission carried on by bishops, 14-AP

Apostolic

the Church is founded on & guided by Apostle, 9-Intro,
 10-OTbtC/L, 10- OT14-24, 13-IBHCC, 14-A/P, 15-WAC,
 16-CI
 Also see: Church

Apostolic Succession

16-CI

Ascension of Christ

See: Christ

Assistance

God calls us and gives us the ability to help others, 6-A/C
 Jesus as example of our call to help others in need, 9-OT9-13
 prayer as way of assistance, 9-OT9-13

Assumption of Mary

See: Mary

Atheism

See: Religion

Authority

teaching authority, 10-OT14-24

Baptism

0/3-LIT, 7-OTb4A
 actions of, 10-OTb4A
 as a dying and rising with Christ, 13-IBHCC
 as a sacraments of Christian Initiation, 10-OTb4A, 13-IBHCC,
 15-DW
 as the source of new life, 13-IB
 baptism of conversion, 9-A/C
 Baptism of Jesus, 9-OTbtC/L, 9-A/C
 become sons & daughters of the Father through Christ, 6-L/E

belonging to Trinity through, 6-OT Intro
 calls us to witness to Christ, 15-DW
 communication with Holy Spirit, 13-IBGF
 context and location, 7-OTb4A
 first profession of faith, 13-IB
 font, 6-OT Intro, 7-OTb4A
 formula, 4/5-Intro, 6-L/E, 10-OTb4A, 13-IB
 God's gathering people in the Holy Spirit, 10-OTb4A
 into Christ, 6-OT Intro, 6-OTbtC/L, 6-OTaftE, 6-OTb4A, 6-A/C,
 6-L/E
 into communion of Christ through, 10-OTb4A
 of Christ's death, 9-OTbtC/L, 12-OTaftE
 of faith, 13-IB
 of repentance, 7-A/C
 Paul's understanding of Baptism, 12-OTaftE
 preparation for, 0/3-LIT, 7-OTb4A
 related to reconciliation, 13-IBHCC
 remembering of our own, 4/5-L/E
 renewal of baptismal promises, 11-L/E
 sacrament of faith, 7-OTb4A, 13-IB
 symbol and gift of water, 6-OT Intro, 6-L/E
 symbols of, 7-OTb4A, 10-OT9-13
 through grace one shares life of the Trinity, 17/18-RT

Beatitudes

15, RTO
 as related to the moral teachings, 11-OTbtC/L, 12-L/E, 16-CI
 characterize authentic Christian life, 11-OTbtC/L, 16-ISL
 fulfill the Old Law, 15-RCS
 heart of Catholic social teaching, 14-CP
 living in the spirit of, 11-OTbtC/L
 paradox of, 11-OTbtC/L
 related to ethics, 17/18-SHG
 related to the last judgment, 14-CP
 related to our vocation to happiness, 17/18-SHG
 respond to man's inner desire, 11-OTbtC/L, 15-OBH, 17/18-SHG
 reveal human existence, 15-OBH
 revealing God's kingdom, 11-OTbtC/L
 teach that love is heart of moral decision-making, 17/18-SHG

Belonging

Christian community as a place of, 4/5-A/C, 4/5-L/E, 4/5-OTaftE
 experience and importance of, 4/5-Intro, 4/5-OTb4A
 experiences as part of a meal, 4/5-Intro
 God wants all people to be one, 4/5-OTbtC/L
 to God's family, 4/5-Intro, 4/5-OTbtC/L, 4/5-OTaftE
 to our family, parish and school, 4/5-Intro

Bible

See: Sacred Scriptures

Bishop

Bishop of Rome, 10-OT14-24
 duty to teach, sanctify and govern the Church, 16-CHT
 ecumenical council of, 16-CHT
 exercise power in solemn manner, 16-CHT
 history of, 14-AP
 in union with the Pope, 10-OT14-24, 16-CHT
 leadership of, 10-OT14-24, 16-CHT
 successors of apostles, 14-AP, 16-CHT

Bishop of Rome

See: Supreme Pontiff

Blessing

abundance of God's, 4/5-L/E
 before meals, 6-A/C
 Father's action, 7-OTb4
 Jesus blesses children, 6-OT Intro

of God, 4/5-OTb4A, 4/5-OTbtC/L, 4/5-OTaftE
of the abundance of nature, 4/5-OTb4A
of the home, 6-A/C
ourselves with the Sign of the Cross, 6-OT Intro
washed and cleansed from sin, 6-OTaftE

Blood

of Christ, 7-L/E, 8-OTb4A, 10-OTb4A, 11-L/E, 12-OTb4A, 16-A/A/NRM

Body of Christ

as given at the last supper, 4/5-L/E
in unity of the Holy Spirit, 13-IBHCC
solidarity in, 13-IBHCC

Body, human

4/5-OTaftE, 15-CUL, 15-RTO, 16-HIN,
as a temple of the Holy Spirit, 15-RTO
bond between humans, 15-RTO
part of the marriage covenant, 15-RTO
related to intimacy, 15-RTO

Book

See: Gospel; Sacred Scripture; Word (Christ)

Bread

of life, 7-OTb4A, 7-A/C, 7-OTbtC/L, 7-L/E, 7-OTaftE
transformation of bread and wine and the people into the Body
of Christ, 8- OTb4A

Breviary

See: Liturgy of the Hours

Burial

See: Death

Call

being called by name, 4/5-OTb4A
God's call, 4/5-OTb4A
of God to gather the Church, 10-OTb4A
to become involved with social justice, 15-DW
to follow Christ, 4/5-OTaftE
to love both neighbor and stranger, 15-RTO
to witness to Christ, 15-DW

Canadian, specifics of

Canadian Conference of Catholic Bishops, 15-DW
Catholic Church in, 14-CP, 15-DW
Christian initiation in, CONF
Christian roots of, 14-MODP, 16-CHT
cultures, diversity in, 15-CUL, 16-CHT, 16-EID, 17/18-MFP
decline of the family in, 17/18-MFP
Eastern Catholic Churches, 5th Cycle overview
Episcopacy in, 14-MODP
freedom theories in, 17/18-HF
laws rooted in Christianity, 16-SEC
missionary activity in, 14-Intro, 14-MODP
modernity and globalization in, 16-A/A/NRM
morality in, 16-A/A/NRM
political life in, 16-SEC
religious diversity, all of Age 16
rights of workers in, 14-CP
social justice issues, principles, applications 15-DW, 16-RCS
social movements, 15-DW
state of the family, 17/18-MFP
traditions of, 11-Intro
values, 15-CUL

Canonical

See words to which it pertains

Catechesis

Christ alone teaches, 6-OTaftE, 13-IBGF
Christ is taught: everything else is taught with reference to him
and, 6- OTaftE, 13-IBGF
know and follow Christ before teaching, 9-OT14-34

Catechism of the Catholic Church

(referenced in each section of each age)

Catholicism

all of Age 16
central rituals, 16-CI
core beliefs from Creed, 16-CI
core beliefs from Scripture, 16-CI
evangelization and mission, 16-CI
full communion, 16-EID
identity, 16-CI
importance of community, 16-CI
importance of Eucharist, 16-CI
importance of families, 16-CI
importance of rituals, 16-CI
importance of Sunday, 16-CI
liturgical life and year, 16-CI
marks of the Church, 16-CI
meaning of life, suffering, death, 16-CI
moral, ethical, and social teachings, 16-CI
origins and identity, 16-CI
reform, 16-CHT
relationship of Church and state, 15-RCS
role of community, 16-CI
role of the Holy Spirit, 16-CI
Sacraments, 16-CI
Scripture, 16-CI
symbols, 16-CI
Ten Commandments and the Beatitudes, 16-CI
Trinitarian nature of God, 16-CI

Catholicity

practical knowledge of, 13-IBHCC

Charity

all called to, 10-OT9-13
as soul of holiness, 10-OT9-13
demands for, 10-OTbtC/L
distinction from justice, 11-OTbtC/L
urges just reforms after social sin, 15-GF

Chastity

8-OTb4A, 15-RTO, 17/18
apprenticeship of self-mastery, 15-RTO
blossoms into friendship, 15-RTO
human passions and actions, 17/18-SHG
importance of within love relationships, 16-ISL
integration of sexuality within the person, 15-RTO
integrity of the person, 15-RTO
moral decision-making and, 17/18-SHG
moral norms, laws and rules, 17/18-SHG
related to conscious and free choice, 15-RTO
related to freedom, obligation and free will, 17/18-SHG, 17/18-HF
related to Muslim marriage and gender roles, 16-ISL
related to virtues, 17/18-SHG
within marriage, 17/18-MFP

Children

all of ages 0/3, 4/5
dignity of, 4/5-Intro, 0/3- COM
Jesus welcomes and blesses children, 4/5-Intro, 6-OT Intro
sent forth in Christ, 8-Intro

- word of God serves, 4/5-Intro
- Chrism**
 symbol of Baptism, CONF-LIT
 symbol of Confirmation, CONF-LIT
 used at Confirmation, 7-OTbfA
- Christ**
 attributes and gifts
 blesses the children, 4/5-Intro, 6-OT Intro
 caring friend for all people, 6-OTb4A
 did not live for himself but for us, 6-L/E
 dignity of, 4/5-Intro
 judge of the living and the dead, 13-IBJC
 knowing the Father/Abba through Jesus, 13-IBGF
 love of the Father is celebrated in the life and death of Jesus,
 6-L/E
 made flesh to bring our salvation, 13-IBJC
 manifested as the Messiah and Son of God, 6-A/C
 teacher of moral life, 12-OTbtC/L
 teaches us how to pray, 6-OT Intro
- Body of Christ**
 body and blood of, 7-L/E
 brings reconciliation, 7-L/E
- Christ and the Church**
 calls all people to come together, 6-OTaftE
 calls the Church to witness our faith to others, 6-OTb4A
 contemplating the face of Jesus, 9-Intro, 9-A/C, 9-L/E,
 9-OTbtC/L, 9-OT9-13, 9-OT14-34
 connection of the mysteries of Christ and the prayer and
 liturgical life of the Church, 13-IBJC
 instituted the Eucharist as memorial of his sacrifice, 6-L/E
 is taught – everything else is taught in reference to him, 13-IBGF
 kingdom is present in Messiah, 6-OTb4A, 9-OT9-13
 mysteries of Jesus Christ form the core of the beliefs of the
 Church, 13-BJC
 mystery of Christ as celebrated in the liturgical year, 6-A/C
 Presence in the Liturgy, 7-OTb4A
 presence of in the Eucharistic community, 7-L/E
 present here and now, 8-Intro
 present in many ways in the Church, esp. the Eucharist, 13-IBJC
 real presence in the Eucharist, 7-OTaftE
 stands at the heart of this gathering of all people through his
 word, actions and his disciples, 9-OT14-34
 through communion with Christ's death, we are buried with him
 and rise with him, 12-OTaftE
- fulfilment and continuation of God's mission**
 action of the Trinity, 13-IBJC
 anointed for his mission, 8-A/C+OTbtC/L, 9-OT14-34
 as a gift from God, 4/5-A/C
 embraces his Father's plan, 8-L/E
 free offering to the Father to carry out his plan of salvation,
 13-IBJC
 fulfilment of the Father's promise, 11-A/C
 glorified, 13-IBJC
 God in our midst, 8-A/C+OTbtC/L God's gift to humanity,
 7-A/C
 God-with-us, 9-A/C
 invites people to imitate him, 6-OTaftE
 perfect image of the Father, 6-OTaftE, 9-OT9-13
 pre-existence of Jesus, 13-IBJC
 prefigured by John the Baptist, 9-A/C
 presents himself as our model, 9-OT14-34
 revealed himself as Messiah, 9-OTbtC/L
 revealed himself as the Son of God., 9-L/E
 reveals God, 15-CTC
- reveals God's generosity and love, 9-L/E
 reveals the Father's generosity to us, 6-OTb4A
 reveals the kingdom of God, 12-OTbtC/L
 seeing the Father and HS at work in Jesus, 13-IBGF
 sent by the Father, 6-OTb4A
 signs worked attest that the Father sent him, 6-OTb4A
 Son of God who loved him and who gave himself up for him,
 12-OTaftE
 Son of the Father, 13-IBJC
 summit of revelation, 12-OTb4A
 threefold office of, 10-L/E
 through the life of Jesus, God is revealed as Father, Son and
 Spirit, 9-Intro
 true God and true man, with two natures, a divine nature and a
 human nature, 13-IBJC
 Word of God, 7-A/C
- Holy Spirit and Christ**
 celebrating the feast of Pentecost and Christ's sending of the
 Spirit, 6-L/E
 continued presence, 15-CTC
 Holy Spirit makes present, 8-OTb4A
 pours out the Spirit, 8-OTb4A
 sends his Holy Spirit, 6-L/E
 unites himself to the faithful through the Holy Spirit, 13-IBHCC
 witness of the Trinity and sender of the Holy Spirit, 8-OTb4A
- titles**
 as Lamb of God, 11-OTaftE
 as light and love, 4/5-OTaftE
 as light of the world, 11-A/C
 as new covenant, 11-A/C
 as our friend, 6-OTb4A
 as the Lord of history, 13-IBJC
 as the new Adam, 15-OBH, 15-CTC
 crowning truth of faith, 11-L/E, 9-Intro
 Good Shepherd, 6-OTaftE 7-OTaftE, 8-OTb4A
 Lord of the world and of history, 13-IBJC
 Messiah, 8-A/C+OTbtC/L
 Redeemer, 0/3-COM, 13-IBJC
- Mysteries of Christ's Life**
 adoration of the Magi, 6-A/C, 7-A/C
 birth of Christ, 6-A/C, 8-A/C+OTbtC/L, 9-A/C, 12-L/E
 born of the Virgin Mary, 13-IBJC
 conceived by the Holy Spirit, 6-A/C, 7-A/C, 13-IBJC
- conception, birth & infancy**
 humble beginning of Jesus, 4/5-A/C
 meaning & traditions of Christmas – each age during Advent/
 Christmas was born into Jewish ancestry, 9-OTbtC/L
- life and ministry**
 accompanied words with signs & miracles, 8-OTaftE
 baptism of Jesus, 6-A/C, 8-A/C+OTbtC/L, 9-A/C
 calls his disciples to follow, 6-OTaftE
 cares for the sick and the poor, 6-OTb4A
 early life of, 12-OTaftE
 entire life is revelation., 13-IBGF
 humanity of Christ, 9-OTbtC/L, 15-CTC
 invites his disciples to rest and pray, 6-OTaftE
 meaning of the various aspects of the life and time of Christ,
 13-IBJC
 ministry of Jesus, 12-L/E
 model of friendship and relationship, 15-RTO
 offered himself freely, 6-L/E
 opposition of Jesus, 12-L/E
 prayer life of Christ, 12-L/E, 13-IBJC
 proclamation of Paul that Jesus is the Son of God, 12-OTaftE
 sends out his disciples, 6-OTaftE

Passion

faithful to the will of God through temptation, 9-OTbtC/L
since he proclaimed himself to be the son of God, he was
accused, 13-IBJC

death

death of Jesus, 7-L/E, 8-L/E, 12-L/E
Dying, he conquered death; to the dead, he has given life, 8-L/E
freely offered his life...with the full obedience of his love unto
death, 12- OTaftE
part of Paschal mystery, 11-L/E
power of God preserved his body from corruption, 13-IBJC
ransom for many, 9-L/E
real death and a true burial, 13-IBJC
reveals reality of sin and mercy of God, 17/18-JM
sacrifice of, 7-L/E

Resurrection

6-L/E, 7-L/E, 8-L/E
celebrated love of Father's gift of new life, 6-L/E
central revelation of God, 15-RCS
confirms divinity of Jesus, 9-L/E, 13-IBJC
divinity is confirmed by his Resurrection, 9-L/E, 13-IBJC
God is revealed through, 13-IBGF
in Scripture, 6-L/E, 10-L/E, 9-L/E
post-Resurrection appearances, 11-L/E
reality of sin and wondrous power of God are revealed in, 17/18-
JM
related to Baptism, Confirmation & Eucharist, 11-L/E
related to forgiveness, 13-IBHCC
related to Penance, 11-L/E
reveals God's mercy, 17/18-JM
risen from the dead
risen with his own body, 13-IBHCC
symbols of, 11-L/E
symbols of risen Christ, 11-Intro
witnesses to, 13-IBJC
wonder of, 4/5-L/E
work of God, 4/5-L/E

ascension

ascended into heaven and is seated at the right hand of the
Father, 13-IBJC

second coming

Church waits for, 10-A/C
return, 13-IBJC
second coming of Christ, 10-A/C, 13-IBHCC
two comings, 10-A/C

Paschal mystery of

conception, life, death and Resurrection of Jesus, 13-IBJC
Paschal mystery, 7-OTb4A
salvation is fulfilled, 13-IBJC
sharing in his death and Resurrection, 7-OTb4A
we believe that Jesus died and rose again, 6-L/E

Christian

are "in the world but not of the world", 14-Intro
called to live the 'kingdom way' in the present moment, 9-OT14-
34
Christ pours out the Spirit among his members, 8-OTb4A
Christian humanists uphold dignity of person, life and happiness,
16-SEC
Creed as sign of identity for, 13-IB
follow Jesus, 9-OT14-34
gathered by the Holy Spirit, 6-L/E
greatest happiness & joy is found in God alone, 17/18-SHG
historical and contemporary, 14-Intro
must die to rise with Christ, 8-A/C+OTbtC/L

need to humble oneself to will of Father, 9-OT14-34
pray and work for the common good, 14-Intro
putting on Christ, 10-OT9-13
take a responsible role in society, 14-Intro
thank God for his generosity, 6-OTb4A
uniqueness and image of being Christian, 15-GF

Christianity

Catholic Church in relation to other Christian churches, 16-CHT
divisions within and unity, 16-CHT, 16-EID
ecumenical councils, 16-CHT
elements of, 10-OTbtC/L
full communion, 16-CHT
history and development, 14-AP, 16-CHT
identity, 14-AP
importance of Rome, 14-AP
importance of taking a Christian stance, 15-GF
in Canada, 14-MODP, 16-CHT
influence in moral formation, 14-Intro
initiation rituals of Baptism, Confirmation and Eucharist, 16-
CHT
lifestyles of, 14-MEDP
liturgical seasons and holy days, 16-CHT
Mary, 16-CHT
mission of, 16-CHT
modernity and, 14-MODP
moral & ethical norms, 16-CHT
origin, structure, purpose, 14-Intro
Protestant Reformation, 16-CHT
Reformation, 16-CHT
religious life and monasticism, 16-CHT
restoration of unity, 16-CHT
rituals of, 16-CHT
role of the Bible, 12-OTb4A, 12-A/C, 12-OTbtC/L
roots in Jewish traditions, 14-Intro, 16-JUD
sacred spaces of, 16-CHT salvation, 16-CHT
Scriptures, 16-CHT Trinitarian beliefs, 16-CHT
unity was ruptured due to human sin, 16-EID
universal mission, 16-CHT
variety of approaches to Scripture, 16-CHT

Church

definition of, 10-OT14-24, 10-OTb4A

actions and offices of

being sent forth, 7-OTaftE
called to go out to all the world, 13-IBHCC
continues the mission of Christ, 10-OT14-24, 15-WAC
dedicated to continuing the mission of Christ & his disciples,
14-Intro
importance of prayer in the, 10-OT9-13
mission of, 9-OT14-34, 14, Intro, 15-WAC, 16-EID, 16-IRA,
17/18-HF
missionary mandate, 10-OT14-24
prays for coming of the kingdom of God, 13-IBHCC
tasks of the Church, 15-WAC

attributes

as God's desire to save all, 10-A/C
as light for the world, 11-Intro
as local and universal, 10-OT14-24
as moral teacher, 17/18-RT
built on the rock of faith, 10-OTb4A
effective sign of salvation, 15-WAC
local and universal, 10-OT14-24
sanctified yet imperfect, 10-OT9-13, 14-MEDP
unity can never be lost, 16-EID
universal, 10-A/C, 14-AP, 15-WAC, 16-CI

communion in the Church
 as communion of saints, 13-IBHCC
 as God's people, 8-OTb4A, 13-IBHCC, 15-WAC, 16-CI
 as the community of Christians, 8-OTb4A
 as the people of God, 10-OTb4A, 13-IBHCC
 called together by the Father, 10-OTb4A
 full communion, 16-EID
 God's invitation to all nations, 10-A/C
 God's people united in commitment, 8-OTb4A
 handed on her own faith in language normative and common to all, 13-IB
 links between western and eastern Rites, 15-WAC
 united in the Spirit, 13-IBHCC

make-up of the Church
 Church Fathers, 6-A/C
 domestic, 17/18-MFP
 institution, 15-WAC
 marks of, 10-OTbC/L, 10-OT14-24, 13-IBHCC, 15-WAC, 16-CI
 profession of faith of the, 13-IBGF
 structure of, 15-WAC
 symbols of, 10-OTb4A
 tasks of the Church, 15-WAC
 three states of the Church, 13-IBHCC

ministry of governing
 authority, changes to, 14-CP
 college of bishops – see bishops
 deaconate, 10-OT14-24
 hierarchical constitution, 10-OT14-24
 lay leadership, 10-OT14-24
 priesthood, 10-OT14-24, 14-Intro, 14-AP
 structure of, 10-OT14-24, 15-WAC
 Supreme Pontiff, 10-OT14-24, 14-Intro, 14-AP

Mystical Body of Christ
 alive in the spirit of Christ, 10-OT9-13
 as a temple of the Holy Spirit, 13-IBHCC
 as one through the Trinity, 10-OTb4A
 as the Body of Christ through the Eucharist, 13-IBHCC
 as the Church of Christ, 16-EID
 as the presence of Christ 10-OT14-24, 15-WAC
 as the promise of God, 10-A/C
 as the sacrament of Christ & the Holy Spirit, 10-A/C
 Body of Christ in unity of the Holy Spirit, 13-IBHCC
 celebrations of mysteries & Liturgical year, 13-IBJC
 Christ is present in Eucharist, 13-IBJC
 Christ's action in the world, 10-OTb4A
 Church lives from him (Christ), in him and for him, 13-IBHCC
 connection of the Eucharist and our communion in the Holy Spirit, 13-IBHCC
 core beliefs are mysteries of Christ, 13-IBJC
 Father's will for the, 13-IBGF
 Holy Spirit guides the Church, 14-AP
 Holy Spirit makes us belong to the Church, 8-OTb4A
 Holy Spirit prepares the Church, 8-OTb4A, 12-A/C
 Holy Spirit shapes the Church into Christ, 15-WAC
 Holy Spirit unites the Church to life & mission of Christ, 8-OTb4A
 kept in being through the Eucharist, 8-OTb4A
 liturgical, 10-OT14-24
 made manifest at Pentecost, 16-CI
 sacramental life, 12-A/C, 15-WAC
 sign and sacrament of justice, 10-OTbC/L
 where Christ fulfils and reveals his own mystery, 10-OTb4A
 willed by Christ to be united, 10-OT9-13

origin
 began in the call of and promise to Abraham, 12-L/E

finds her origin & fulfilment in eternal plan of God, 14-Intro
 history of, all of 14, 15-WAC
 rooted in Eastern and Western traditions, 14-AP
 schisms, 14-MEDP
 shaped by letter of Paul, 12-OTaFtE

society and the Church
 contributions of the Church to society, 15-WAC
 relationship with state, 14-MEDP
 role in development of universities, libraries, 14-MEDP
 role within nations, 14-MEDP

Citizens

See: Political Community and Society

Clergy

See: Priest Clerics

Commandments

as gifts from God, 11-OTb4A
 as life foundations, 11-OTb4A
 as related to covenant, 11-A/C
 handed on to us in Scripture, 12-L/E
 importance of keeping, 11-A/C
 new commandments of Christ, 11-OTbC/L
 New Covenant in Jesus Christ, 12-L/E
 relationship to eternal life, 11-OTb4A
 signs of God's love & presence, 11-A/C, 15-CTC
 two great commandments of love,
 two greatest, 11-OTbC/L, 11-OTb4A, 15-GF, 15-RTO

Decalogue

and Moses, 12-L/E, 16-JUD
 connection of the 10 Commandments to the moral life, 12-L/E,
 17/18-RT
 connection to community, 15-CTC
 connection to old Law, 12-L/E, 16-JUD
 guide to moral living, 11-OTb4A
 part of Israel's covenant, 11-OTb4A
 summary of God's law, 11-OTb4A

Common good

17/18-JM
 definition of, 15-GF, 15-DW
 elements of, 15-GF
 giving for the good of others, 11-OTbC/L
 legitimate authority and the, 15-RCS
 mission of all Catholics, 15-DW
 moral norms, laws and rules seek to uphold, 17/18-SHG
 pray and work for the common good, 14-Intro
 related to institutions, 17/18-SHG
 relationship to individualism, 15-GF
 role of government, 15-RCS
 serving, 15-RCS

Communion

called by the Holy Spirit into communion with Christ, 15-WAC
 expressed by Lord's Supper in early Church, 14-AP
 meaning of, 13-IBHCC
 of the living and the dead, 13-IBHCC
 of those gathered for Eucharist, 7-L/E, 14-AP
 with the Trinity, 10-OTb4A

Communion of saints

11-OTaFtE, 13-IBHCC, 16-SHIN/CONF

Community

(referenced in each age and section)
 as central to the Christian way, 6-A/C

as people who share the life of God: Father, Son and Holy Spirit, 6-L/E
 as the people of God, 7-OTb4A
 call to Christian holiness, 13-IBJC
 caring for one another, 4/5-L/E
 celebrating Spirit alive among us, 8-OTb4A
 communion of saints, 13-IBHCC
 contributions of various vocations in life, 15-RTO
 Eucharist forms community, 16-CI
 fragility of, 15-OBH
 gathered for Eucharist, 7-OTb4A
 global, 15-DW
 image of the communion of Trinity, 13-IBGF
 importance of, 15-OBH
 importance of communal celebrations, 7-L/E
 methods of initiation, 11-L/E
 need to care for others, 6-A/C
 penance reunites to, 13-IBHCC
 place of belonging, 4/5-A/C, 4/5-L/E, 11-L/E
 prayer as important, 8-OTb4A
 seeing God in others, 4/5-L/E
 thanks God for his generosity, 6-OTb4A
 unity and diversity of, 10-OTb4A
 versus individualism, 15-GF
 welcoming new Christians, 4/5-L/E, 11-L/E

Compassion

for the humanness of the Church, 14-MEDP
 for the poor, 11-L/E
 in relating to others, 11-A/C
 of Jesus, 11-L/E
 what the Church affirms in other religions, 16-BUD, 16-SHIN/CONF

Conception

of Jesus, 13-IBJC
 of Mary, 11-A/C, 13-IBJC, 16-ISL

Confession

See: Penance and Reconciliation

Confirmation, sacrament of

actions of, 10-OTb4A
 as a sacrament of initiation, 10-OTb4A, 13-IBHCC, 14-MODP
 Holy Spirit acts to gather God's people, 8-OTb4A, 10-OTb4A
 understanding of, 13-IB

Confirmation Restored Order

(found within the catechesis for Age 7)
 action of the Holy Spirit, 7-OTaftE
 Christ as the gift of the Father through the Holy Spirit, 7-A/C
 encountering the Lord through the action of the Holy Spirit, 7-OTaftE
 in remembering our Baptism, we look forward to Confirmation, 7-OTb4A
 God gives the Holy Spirit as a gift, 7-A/C
 Holy Spirit: action in creation, 7-OTbtC/L
 Holy Spirit: action in the Church, 7-L/E
 Holy Spirit: role as giver of life, 7-OTbtC/L
 Holy Spirit: role at Sunday Mass, 7-L/E
 Holy Spirit: role in Scripture, 7-A/C
 Holy Spirit: role in prayer, 7-A/C, 7-OTaftE
 Holy Spirit: transforms bread and wine into the Eucharist, 7-OTbtC/L, 7-L/E
 link of Confirmation with liturgy of the Word and Eucharist, 7-L/E
 relationship of water and chrism oil as signs of welcome, 7-OTb4A
 symbols of Baptism, Confirmation and Eucharist, 7-OTb4A

Confirmation, Traditional Order

(Separate section within Ages 12-15)
 anointing, CONF-CAT
 effects of, CONF-CAT
 fruits of the Holy Spirit, CONF-CAT
 gift of the Holy Spirit, CONF-CAT
 history of, CONF-CAT
 Holy Spirit: role in the Church, CONF-CAT
 Holy Spirit: role in the world today, CONF-CAT
 Holy Spirit: role within us, CONF-CAT
 importance of the communal celebration of the Sacrament of, CONF-LIT
 importance of the community, CONF-CAT
 importance of prayer, CONF-CAT, CONF-MYST
 importance of Sunday Liturgy, CONF-MYST
 in Canada, CONF-CAT
 initiation into Christ and life in the Trinity, CONF-LIT
 liturgy of, CONF-CAT, CONF-LIT
 morality of, CONF-CAT
 priesthood of the faithful, CONF-MYST
 preparation for, CONF-CAT
 presence of the Holy Spirit in the life of Jesus, CONF-CAT
 qualities of a disciple, CONF-CAT
 related to evangelization & witness, CONF-CAT, CONF-MYST
 related to family life, school, sports, etc.
 related to initiation for Christian life, CONF-CAT
 related to mission, CONF-CAT, CONF-MYST
 related to social service and charity, CONF-CAT
 related to the Paschal Mystery, CONF-LIT
 related to vocation to holiness, CONF-MYST
 relationship between Baptism and Confirmation, CONF-CAT, CONF-LIT
 responding to the Gospel
 role of the bishop, CONF-LIT
 role of the Church as a witness of Christ, CONF-CAT
 role of the sponsor, CONF-LIT
 role of the Word of God, CONF-MYST
 Sacraments of Initiation, CONF-CAT
 seal of the Holy Spirit, CONF-CAT
 symbols of Baptism, Confirmation, Eucharist, CONF-CAT, CONF-LIT

Conscience

11 INTRO, 11-OTb4A
 capacity, process, judgment, 17/18-LWC
 conscience of man, 11-OTb4A, 14-MODP, 17/18-LWC
 contact with the voice of God, 17/18-LWC
 examination of, 11-OTb4A
 formation of, 11-OTb4A, 15-OBH
 God speaks through, 11-OTb4A
 human self in search of the good, 17/18-LWC
 informed, 14-MODP
 judgment by reason, 14-MODP
 law inscribed on the heart of man, 17/18-LWC
 moral conscience, 11-OTb4A, 14-MODP

Conversion

call of John the Baptist, 7-A/C
 call to conversion continues now, 11-L/E
 cannot enter kingdom without, 9-OT9-13
 conversion of Paul, 12-OTaftE, 10-OT9-13
 meaning of, 11-L/E
 ongoing, 15-GF

Council(s)

ecumenical, 13-IB, 14-AP, 16-CHT
 of Jerusalem, 14-AP
 of Nicaea, 14-AP

of Trent, 14-MEDP, 14-MODP, 16-CHT
of Vatican I, 14-CP
of Vatican II, 14-CP, 16-EID
role of, 14-AP
World Council of Churches, 16-EID

Counsel

as a gift of the Holy Spirit, 8-OTaftE

Covenant

covenant of the Eucharist, 12-OTb4A
covenant relationships with family, 11-L/E
cross is New Covenant altar, 13-IBJC
Decalogue, 11-OTb4A, 11-A/C
found in Scripture, 11-OTb4A
Israel covenant reaches fulfillment in Jesus, 12-L/E, 16-CHT
marriage, 15-GF, 15-RTO
meaning in daily life, 11-OTb4A
meaning of, 11-OTb4A
New Covenant made in Jesus, 7-OTb4A, 10-OTb4A, 11-A/C,
12-OTb4A
Noah and all living beings, 12-OTb4A
Old covenant never revoked, 16-CHT
prayer as covenant, 13-IB
response through fasting and almsgiving, 11-L/E
salvific covenantal communion, 12-A/C
sin as the breaking of the, 11-A/C
with Israel, 11-OTb4A, 15-CTC, 17/18-RT

Creation

8-L/E, 13-IBGF
appreciating & celebrating, 4/5-OTb4A, 13-IBGF, 15-OBH
as a gift and trace of God, 4/5-OTbC/L, 4/5-OTaftE, 6-OTbC/L,
6-A/C, 7-OTbC/L, 8-L/E, 17/18-JM
beauty of the seasons, 4/5-OTb4, 4/5-OTbC/L
beginning of & part of salvation, 12-L/E, 13-IBGF
care for creation, 4/5-OTb4A, 4/5-OTbC/L, 4/5-OTaftE,
6-OTbC/L, 7-OTbC/L, 8-L/E, 10-OTbC/L, 17/18-JM
creation accounts in Scripture, 12-L/E
expressed generosity of God, 15-CTC, 17/18-JM
finds its origin and end in God, 6-OTbC/L
first step toward covenant, 13-IBGF
Genesis expresses truth of, 6-OTbC/L
God provides us with the water of life, 6-OTb4A
importance of the truth of, 4/5-OTbC/L, 6-OTbC/L
in Psalms, 4/5-OTb4A
is the mission of the Trinity, 13-IBGF
meaning of creation, 13-IBGF
mission of the Father, Son and Holy Spirit, 13-IBGF
prayer in praise of creation, 6-OTbC/L, 15-OBH
shows almighty and wise love of God, 13-IBGF
world made for the Glory of God, 10-OTbC/L

Creator

See: God

Creature(s)

earth as a, 10-OTbC/L
goodness & perfection in each, 7-OTbC/L
human beings as, 13-IBGF
solidarity with all, 7-OTbC/L

Creed

Apostles' Creed, 13-IB, 10-A/C, 14-AP, 16-CHT
as pledges, 13-IB
as the Profession of Faith, 7-A/C, 13-IB, 16-CI
Christian profession of God as Trinity, 16-CHT
comparison of, 13-IBGF

enters one into communion with the Trinity and the Church,
16-CI
first proof of faith at Baptism, 13-IB
forms of the Creed, 13-IB
history, 13-IB
marks of, 10-OTbC/L, 10-OT14-24, 13-IBHCC, 15-WAC
most important symbols of faith, 13-IB
narrative of salvation, 13-IBHCC
Nicene Creed, 13-IB, 14-AP, 16-CHT
origins, variety, use of Creeds, 13-IB
presentation of the Creed, 13-IBGF
proclaims God as Creator, 13-IBGF
structure, 13-IB
symbol & sign of identity for community, 13-IB, 13-IBGF,
13-IBJC, 13-IBHCC
used in the liturgy, 13-IB

Cross

as a Christian symbol, 13-IBJC
as a sign of reconciliation & forgiveness, 11-L/E, 16-SHIN/
CONF, 17/18-JM
as a sign of glory, CONF-MYST
as a sign of love, 6-Intro, 6-L/E, 9-Intro, 12-OTaftE
as altar of New Covenant, 13-IBJC
as an act of forgiveness, 11-L/E, 16-JUD
references in Scripture, 4/5-L/E
related to the altar, 7-OTbC/L
related to the Paschal mystery, 7-L/E, 9-Intro, 9-L/E, 15-RCS
relationship to Easter, 4/5-L/E, 6-L/E, 9-L/E
reverence and veneration for, 0/3-LIT, 4/5-L/E, 6-L/E, 9-L/E,
11-L/E
sacrifice of the, 7-L/E, 16-ISL
sign of, 0/3-DTD, 4/5-A/C, 4/5-L/E, 6-OT Intro, 6-L/E, 7-OTb4A,
7-L/E
stations of, 0/3-LIT, 9-L/C
used at liturgy, 11-Intro, 15-DW
used in Eastern Churches, 15-CUL

Culture

all of Age 15
Canadian, throughout ages 15 & 16
Catholic, throughout ages 15 & 16
challenges in harmonizing with Christian teaching, 16-SEC
Christ's presence and activity in, 15-CTC, 15-DW
Church as locus for cultural resurgence, 14-MEDP
Church is enriched through other, 14-MEDP
cultural pluralism, 16-EID
definition of, 15-CUL
dynamics of power within, 15-RCS
Eucharist infuses Christian life into, 15-WAC
formation of, 15-CTC
helps man understand world, God and man, 15-CUL
impact on faith, 15-CTC, 15-GF
impact on relationships, 15-RTO
living as Christians within, 15-RTO, 15-RCS
of violence, 15-RCS
part of being human, 15-CUL
related to living justly, 15-RCS
role of religion, 15-CUL
shaped by God's love, 15-RTO
shaped by God's self-revelation, 15-CTC
to be valued, 14-MED

Deacon(s)

permanent, 10-OT14-24

Death

bond with those who have died, 13-IBHCC

destination of body, 13-IBHCC
destination of soul, 13-IBHCC
dying in Christ, 13-IBHCC
honouring memory & praying for the dead, 13-IBHCC
interdependence of, 13-IBHCC
meaning of Christian death, 13-IBHCC
paschal character of Christian death, 13-IBHCC
spoken assurance to dying Christian, 13-IBHCC
witness unto, 11-OTaftE

Decalogue

See: Commandments

Demon

See: Evil

Desire

faithful's desire for the second coming, 13-IBJC
for human happiness placed by God, 17/18-SHG
for self-fulfilment, 15-GF
of God, 9-OT9-13, 4/5-A/C, 10-OTb4A
for us to belong, 6-L/E
human response to God's, 7-OTb4A
that we may thirst for him, 10-OT9-13
to be with us, 6-A/C
to forgive, 7-OTb4A
to gather all people as followers of Jesus, 10-OTb4A

Destiny

as understood by atheists or agnostics, 16-A/A/NRM

Devil

See: Evil

Devotion

to Mary, 16-CHT

Dignity

equal dignity of all, 10-OTbtC/L
of others, 11-OTbtC/L
of the human person, 15-OBH

Diocese

as a witness to Christ, 10-OT14-24
difference in ages of Sacraments of Initiation, CONF
relationship of bishop and, 14-AP

Disciples of Christ

relating to the world as, 15- RTO

Disciples of Jesus of Nazareth

being sent, 6-OTaftE
choosing of, 6-OTaftE, 8-A/C+OTbtC/L, 9-OT14-34
continuing the mission of Jesus, 10-OTb4A

Divorce

cause of broken relationships, 15-RTO
contemporary moral issues, 16-CHT

Doctrine

development of, 14-AP, 14-MEDP
documents of, 14-MEDP
infallibility, 14-CP

Dogma

of original sin, 16-ISL

Domestic Church

See: Family; Marriage

Dying

See: Death

Easter

See: Passover

Easter Triduum

celebrating, 4/5-L/E, 6-L/E, 7-L/C, 8-L/C, 9-L/C, 10-L/E, 11-L/C,
13-IBJC, 15-RCS

Easter Vigil

related to the Creed, 13- IB

Eastern Churches

5th cycle overview, 16-CHT
Christian roots in, 14-AP
dialogue with, 16-EID
history of, 14-Intro, 14-MEDP, 14-MEDP, 15-WAC
iconography, 16-CHT
link to Western Church, 14-MEDP, 14-CP, 15-CUL, 15-WAC
liturgy in, 7-OTbtC/L, 13-IBHCC, 14-MEDP, 15-DW, 16-EID,
17/18-SHG
Mary, role of, 16-CHT
traditions of, 6-A/C, 8-L/E, 9-A/C, 11-Intro, 11-A/C, 14-MEDP,
15-CUL, 15-WAC

Economy

See: Society

Ecumenical Councils

See: Councils

Ecumenical & Inter-religious Dialogue

full communion, 16-EID
Catholic Church in relation to other Christian churches, 16-CHT
Catholic response, 16-EID, 16-IRA
councils, all of Age 14
dialogue, all of Age 16
healing divisions, 16-EID
history of Christianity and other religions, 16-EID
in Canada, 16-EID
multicultural, 16-EID
obstacles, 16-EID
recognize bond with all people, 16-SIK
religious and cultural pluralism, 16-EID
types of dialogue, 16-EID

Epiphany

feast of, 7-A/C
God with us, 6-A/C
manifestation of Jesus as Messiah & Son of God, 6-A/C, 9-A/C
meaning of, each age during A/C
revelation of universal invitation, 10-A/C

Episcopacy

See: Bishops

Episcopal body

See: Bishop

Ethics

all of Age17/18
aim is the good, 17/18-LWC
civilization of love, 17/18-LWC
communitarian, 17/18-HF
connected to politics, 17/18-MFP
connection to revelation, 17/18-LWC
distinct from morality, 17/18-LWC
ecological, 17/18-JM
ethics and moral living, 17/18-LWC

faith and reason, 17/18-LWC
 foundation of, 17/18-LWC
 freedom, 17/18-LWC
 human action and human agency, 17/18-LWC
 human conscience and judgment, 17/18-LWC
 justice and mercy, 17/18-LWC
 nourished by the liturgy, 17/18-SHG
 related to God's name, 17/18-RT
 related to revelation, 17/18-LWC
 related to the Beatitudes, 17/18-SHG
 related to virtues, 17/18-SHG
 Scripture and Tradition, 17/18-LWC
 search for happiness, 17/18-LWC
 Sermon on the Mount as ethics of the Gospel, 17/18-RT
 teleological, 17/18-HF
 utilitarian, 17/18-HF
 values, 17/18-LWC (Also see: Morality)

Eucharist

effects

- a rite of going forth, 11-OTaftE
- actions of, 10-OTb4A
- commissioning of God's people for life in Christ, 11-OTaftE
- connected to mission, 11-OTaftE
- forms community and expresses full communion, 16-CI
- makes the Church into the Body of Christ, 15-WAC
- making us one with God, 7-L/E
- nourishes us, 10-OTb4A
- relates to justice, 10-OTbtC/L
- relates to moral life, 11-OTaftE
- value in life, 10-OTbtC/L

Eucharistic celebration

- a rite of going forth, 11-OTaftE
- actions during the Eucharist, 7-L/E
- adoration of the Blessed Sacrament, 7-OTb4A
- as a meal, 7-OTbtC/L
- as a memorial, 6-L/E, 7-L/E, 13-IBJC
- as a sacrament of initiation, 10-OTb4A, 13-IBHCC
- as primary sacramental ritual, 16-CI
- community gathers to recall the last supper, 6-L/E
- Eucharistic Prayer makes us one body, one spirit, 13-IBHCC
- full, conscious, and active participation, 14-CP
- gathering of God's people, 8-OTb4A
- interacting with the Trinity during, 7-OTaftE
- intercommunion, 16-CHT
- lived out through Concluding Rites, 7-OTaftE
- offering of Jesus, 10-OTb4A, 16-A/A/NRM
- preparation for, 7-OTb4A
- relationship between Word and sacrament, and the Covenant of the Eucharist, 12-OTb4A
- reverence for, 7-L/E
- Sacrament of, 7-OTb4A
- structure of the Mass, 15-WAC
- use of bread and wine, 7-OTbtC/L
- vessels of communion, 7-A/C, 7-OTbtC/L

history of

- history of, 7-L/E
- Jesus transformed the Last Supper into the memorial of his voluntary offering to the Father for the salvation of men, 9-L/E

identity of

- Church is kept in being through Eucharist, 8-OTb4A
- primary means of expressing "communion", 14-AP
- source and summit of all Christian life, 11-OTaftE, 13-IBHCC, 15-WAC, 16-CI, 16-CHT

institution

- instituted by Jesus, 7-L/E, 9-L/E, 10-OTb4A, 11-L/E, 13-IBJC
- institution of the Eucharist, 13-IBJC
- Jesus gave us the Eucharist, 4/5-L/E
- responses, meanings and structure, 11-OTaftE

names of

- as a sign of peace, 7-OTaftE

presence of Christ

- as communion with Christ, 11-OTaftE
- commemorates Christ's Passover, sacrifice, and remains ever present, 9-L/E
- real presence of Christ, 7-OTb4A, 10-OTb4A, 11-OTaftE, 13-IBJC
- role of Holy Spirit HS, 10-OTb4A, 13-IBHCC

Evangelization

- (in each age and section) 15-WAC, all of Age 16
- desire comes from Christ, 16-EID
- history of, 14-MODP
- linked with marks of the Church, 16-CI
- missionary mandate of the Church, 10-OT14-24, 14-AP, 14-CP, 15-WAC, 16-IRA
- missionary tasks, 10-OT14-24
- witness our faith to others, 6-OTb4A, 10-OT14-24, 15-GF, all of Age 16
- witness to all the world, 11-Intro, 16-SIK

Everlasting life

- meaning of, 13-IBHCC
- (Also see: Salvation)

Evil

- acts, 17/18-SHG
- avoiding, 11-OTb4A
- Christ and, 9-OT9-13
- mystery of, 10-L/E
- pray for all to be delivered from evil, 13-IBHCC
- social, 17/18-JM
- (Also see: Sin)

Evil one

- See: Evil

Examination of conscience

- 11-OTb4A, 11-L/E

Excommunication

- related to Reformation, 14-MEDP

Exile

- in Scripture, 11-A/C

Existence

- after death, 16-A/A/NRM
- Beatitudes and human, 15-OBH
- human, 16-SEC
- moral, 11-Intro
- of God, 16-SIK, 16-BUD, 16-SHIN/CONE, 16-IRA, 16-A/A/NRM, 16-SEC
- of Jesus, 13-IBJC
- of the soul, 16-BUD
- related to the Spirit, 17/18-HF

Existence of God

- 16-SIK, 16-BUD, 16-SHIN/CONE, 16-IRA, 16-A/A/NRM, 16-SEC

Exodus

- events of, 11-OTb4A, 11-A/C, 12-L/E, 15-CTC, 17/18-RT

Faith

agnosticism, 15-GF, 16-A/A/NRM
and reason, 14-MODP, 14-CP, 16-SEC
and science, 14-MODP, 14-CP, 16-SEC
and works, 14-MODP
atheism, 15-GF, 16-A/A/NRM
call to witness our faith to others, 6-OTb4A
challenges and opportunities in living life of faith, 16-SEC
Christian faith rests on the Trinity, 13-IB
Creed as most important symbol of faith, 13-IB
deposit of, 14-MODP
dynamic nature of Christian faith, 14-Intro
ecumenical and inter-religious dialogue, 16-EID
helps understand plan of God, 14-MEDP
impact on culture, 15-CTC, 16-SEC
is in no way hostile to man's dignity, 16-A/A/NRM
knowledge of faith possible only in Holy Spirit, 6-L/E
mystery of, 10-OT9-13
Paul's faith in the love of God, 12-OTaftE
reaching out to other faiths, all of Age 16
requirements of, 10-OT9-13
supernatural gift from God, 14-MEDP, 14-CP
transmission of, 16-CI

Fall

meaning of, 10-L/E, 17/18-MFP
related to salvation, 12-A/C

Family

all sections of ages 0/3, 4/5
belonging to a, 4/5-Intro
blessing of, 4/5-Intro
building blocks for society, culture and civilization, 17/18-MFP
Catholic families transmit faith, all of 0/3, 16-CI
changing understanding of, 17/18-MFP
Christian context, 17/18-MFP
Church's role in protecting the, 17/18-MFP
communion of persons, as sign and image of Trinity, 0/3- COM
covenant relationships in, 11-L/E
domestic church, 0/3-PAR, 0/3- COM, 17/18-JM
ethical challenges of, 17/18-MFP
family time as a sign of God's blessing, 4/5-OTaftE
family time on Sunday, 4/5-OTaftE
first community of faith, 0/3-PAR
gift of procreation, 17/18-MFP
gatherings as a time to give thanks, 4/5-OTb4A
God's family, 4/5-Intro
importance of prayer, 17/18-MFP
irreplaceable model of faith, 0/3- COM
initiation into society, 0/3- COM
mission of, 0/3- COM
moral foundation, 0/3- COM
rights of, 17/18-MFP
role in the world, 17/18-MFP
universal, 0/3- COM
vocation of the, 17/18-MFP

children

all of ages 0/3, 4/5
dignity of, 4/5-Intro, 0/3- COM
Jesus welcomes and blesses children, 4/5-Intro, 6-OT Intro
sent forth in Christ, 8-Intro
Word of God serves, 4/5-Intro

parents

all sections of 0/3
appreciation for motherhood, 6-A/C
awareness and respect for parents, 0/3-PAR, 0/3-COM, 6-A/C,
9-A/C

first heralds of the Gospel, 0/3- COM
need to regard children of children of God, 0/3-COM
the gift of parents, 4/5-A/C
role in faith development of children, all of 0/3, 16-CI, 17/18-
MFP

Fasting

as a form of prayer and preparation, 7-L/E, 11-L/E, 16-ISL
in the Jewish tradition, 9-OTbtC/L

Father

See: God

Fatherhood

See: Parents, Family

Fidelity

in marriage, 15-RTO, 17/18-MFP
in relationships, 17/18-MFP
of God, 12-L/E
related to moral guidance in the home, 0/3-DTD

Forgiveness

as a conversion of heart, 9-OT9-13
as a passage from death to life, 8-L/E
Christian notion of, 17/18-JM
connection to reconciliation, 10-L/E
Eucharist and Reconciliation as celebrations of, 6-L/E
first effect of the gift of love, 8-L/E
forgiveness and healing through liturgies & sacraments, 9-OT9-
13
gift of love from God, 17/18-JM
Jesus forgives, 4/5-L/E, 9-OT9-13
joy of, 11-L/E
Lent as a season of, 6-L/E
love as first effect of, 8-L/E
nature and process, 17/18-JM
need to seek, 10-L/E
of God, 10-L/E, 11-L/E
of others, 10-L/E
of sins, 13-IBHCC
originates with God, 17/18-JM
Our Father as a prayer of, 7-L/E
our sins will be forgiven if we forgive, 13-IBJC, 13-IBHCC
parables as examples of care and forgiveness toward others,
9-OT14-34
power of love as part of, 10-L/E
process of, 13-IBHCC
recognizing need to forgive and to be forgiven, 8-L/E, 16-ISL
Resurrection as a narrative of, 13-IBHCC
role of Holy Spirit, 8-L/E
Sacrament of Penance, 7-OTb4A
the gifts of forgiveness, 13-IBHCC

Freedom

allows sin, 17/18-HF
and obligation, 17/18-SHG
can only be exercised in relationships with others, 17/18-HF
comes with doing the good, 17/18-HF
defines the human, 17/18-HF
foundations of human freedom, 17/18-LWC
free will, 15-OBH, 15-GF
God-given capacity of the self, 17/18-HF
historical roots, 17/18-HF
Holy Spirit allows, 17/18-HF
in Christ, 17/18-HF
individualism, 17/18-HF
justification begins, 14-MODP
law vs. faith in Christ, 17/18-HF

<p>limitations, 17/18-HF man's response to God must be free, 14-CP morality and, 17/18-HF Paul's understanding of, 17/18-HF political theories, 17/18-HF related to human rights, 17/18-HF related to morality, 17/18-HF related to personal identity, 17/18-HF related to the good, 17/18-HF Scripture stories of, 17/18-HF spiritual, 15-GF theories of, 17/18-HF through personal encounter with God, 15-GF through worship, 15-GF</p>	<p>be, 8-L/E creatures ordered to God's, 7-OTbtC/L of Christ, 13-IBHCC of God, 13-IBHCC of heaven made manifest through Jesus, 8-A/C+OTbtC/L, 9-A/C, 13-IBJC return of Christ in, 6-A/C, 9-A/C, 13-IBJC world made for God's, 10-OTbtC/L</p>
<p>Fortitude as a gift of the Holy Spirit, 8-OTaftE</p>	<p>Gnosticism See: Religion</p>
<p>Friend(s) importance of having & being with, 0/3-DTD, 4/5-Intro, 4/5-OTb4A, 4/5- A/C, 4/5-L/E, 4/5-OTaftE, 6-Intro, 7-L/E, 8-OTbfa, 10-A/C, 11-Intro, 15-OBH importance of forgiveness with, 6-L/E, 9-OT9-13 in Scripture, 4/5-OTaftE, 11-OTb4A Jesus as a, 4/5-L/C, 4/5-OTaftE, 6-OTbfa, 6-L/E, 15-RTO praying with and for, 4/5-OTbtC/L, 4/5-L/E, 6-Intro, 6-OTbtC/L, 6-OTaftE, 16-IRA</p>	<p>God Bible is God's Word, 12-A/C mystery of Christ as the plan of, 10-OTb4A symbols of, 15-CTC</p>
<p>Friendship as light, 11-Intro cherishing & being thankful for, 4/5-OTb4A, 6-OTaftE, 6-OTbfa, 6-A/C, 9-A/C, 9-L/C, 9-OTbtC/L, 9-OT9-13, 9-OT14-34, 10-OTbtC/L, 11-Intro, 11-OTbfa, 15-OBH, 15-RTO, 17/18-RT contributes to human development, 15-RTO God's love in, 11-Intro, 15-OBH, 15-GF, 15-RTO, 17/18-SHG Holy Spirit as the bond of love and, 10-L/E in the Scriptures, 6-OTbfa, 15-RTO nature and value of, 11-Intro, 16-EID, 17/18-SHG necessary in cooperative work with other religions, 16-SIK of Jesus, 4/5-OTaftE, 6-Intro, 6-OTaftE, 6-OTbfa related to covenant, 11-OTbfa, 12-OTbfa related to culture, 15-RTO related to Eucharist, 8-OTbfa related to intimacy, 15-RTO sin a breaking of, 8-L/E</p>	<p>adoration, prayer and worship reverence for, 4/5-L/E, 6-A/C, 11-OTb4A the awesomeness of God, 13-IBJC</p> <p>attributes as the source of light, 11-Intro as/is love, 11-Intro, 17/18-RT cannot undo God's faithfulness, 10-L/E faithfulness, 10-OT9-13 God as Jesus, 7-L/E greatness of, 4/5-OTaftE is One. There is no other, 13-IBGF meaning of "Almighty", 13-IBGF omnipotence of God, 13-IBGF One in three persons, 13-IB to whom nothing is impossible, 13-IBGF unity and diversity of God, 13-IBGF</p> <p>Creator created and cares for all creation, 6-OTbtC/L created according to his wisdom, 4/5-OTbtC/L, 4/5-OTaftE created humanity out of love, 13-IBGF created the world out of nothing, 13-IBGF creates and cares for all creation, 4/5-OTaftE, 4/5-OTb4A, 6-OTbtC/L creator of all that is, 6-OTbtC/L creator of everything, 13-IBGF Father almighty is the 'Creator of heaven and earth,' of all that is seen and unseen, 6-OTbtC/L God as Creator, 7-OTbtC/L imprint of God on the world, 15-CTC speaks through creation, 11-Intro</p>
<p>Funerals express the paschal character of Christian death, 13-IBHCC</p>	<p>gifts of abilities, 4/5-OTbfa as giver of all gifts, 7-OTbtC/L, 8-OTaftE giver of gift of Christ, 7-A/C gives gifts in abundance through the Holy Spirit, 8-OTaftE God gives himself through Christ, 7-L/E shows his love for us through Paschal Mystery of Christ, 6-L/E</p>
<p>Generosity as a gift to be shared, 15-RTO importance to share with others, 4/5-OTb4A joy of giving and receiving, 4/5-A/C meaning of, 15-RTO of God, 4/5-OTb4A, 8-OTaftE, 17/18-JM of Jesus is the generosity of the Father, 6-OTb4A prayer as natural response to God's generosity, 9-OT9-13 relationship to the kingdom of God, 15-RTO traits of, 15-RTO</p>	<p>man's actions toward God inadequacies to convey reality of, 15-CTC seeing the image of God in others, 4/5-L/E</p>
<p>Gentleness fruits of the Spirit – 8-OTaftE, 13-IBHS parenting with, 0/3-PAR</p>	<p>God's actions toward man among us, 4/5-A/C as revealed to Moses, 11-OTb4A, 17/18-RT author of Sacred Scripture, 12-A/C authority, 17/18-MFP calls the Church together, 10-OTb4A cares for all from the least to the greatest, 6-OTbtC/L cares for all people, 4/5-OTbtC/L, 6-OTb4A cares for and provides for all, 4/5-OTb4A</p>
<p>Gifts See: God: Holy Spirit</p>	
<p>Glory</p>	

covenant of love, 11-OTb4A
 desire to be with us, 4/5-A/C, 6-A/C
 desires us to belong to the people of God, 6-L/E
 God calls us and gives the ability to help others, 6-A/C
 Jesus as revelation of Father's truth, 11-A/C, 15-CTC
 loves the sick and the poor, 6-OTb4A
 one who gathers all people into a communion, 8-OTb4A
 revealed as Father, Son and Holy Spirit, 9-Intro
 revealed himself to his people, 13-IBGF, 15-CTC
 revelation of, 15-CTC
 sent the Holy Spirit into our hearts, crying Abba, Father,
 12-OTaftE
 source and goal of the liturgy, 7-OTb4A
 speaks through Jesus, 15-CTC
 through Jesus welcomes children, 6-OT Intro
 wanted to reveal everything, 4/5-OTaftE, 4/5-OTb4A,
 4/5-OTbtC/L

name of God
 abuse of, 11-OTb4A
 as stated in Creeds, 13-IBGF
 confides to those who believe, 11-OTb4A
 connection to human communal life, 15-CTC
 exploring the Name of God, 12-L/E
 heavenly Father, 6-OTbtC/L
 Jesus affirmed God is 'the one Lord', 13-IBGF
 limitations of, 15-CTC
 name of God given by Jesus, 13-IBGF
 nature of, 7-OTb4A
 related to ethics, 17/18-RT
 role of the Holy Spirit in the naming of God, 13-IBGF YHWH,
 13-IBGF

love of
 abundance of, 4/5-OTb4A, 10-L/E, 15-RTO
 as revealed by Jesus, 10-L/E
 leads us to love our neighbour, 11-OTb4A
 models authentic human relationships, 15-RTO
 mystery of, 10-L/E
 origin of human love, 17/18-SHG
 repercussions in culture, 15-RTO
 revealed as Trinity, 10-L/E
 unconditional, 11-A/C, 11-L/E, 17/18-JM

will of
 will for Christ, 13-IBGF
 will for man, 13-IBGF

Gospel(s)
 as Good News, 12-OTbtC/L
 as narratives of Jesus, 4/5-Intro
 central mystery of the Christian faith, 17/18-RT
 distinction of, 12-OTbtC/L
 ethics of the, 17/18-RT
 formation, 12-OTbtC/L, 16-CHT
 forms Christian community, 12-OTbtC/L
 guidance from, 12-OTbtC/L
 heart of all the Scriptures, 12-OTb4A, 12-OTbtC/L, 16-CHT
 importance, 4/5-Intro, 12-OTb4A, 12-OTbtC/L, 15-CTC
 lead to true worship of God, 12-OTbtC/L
 moral life impact, 12-OTbtC/L
 people of the, 15-GF
 proclamation in liturgy, 9-OT14-34, 12-OTbtC/L, 13-IBGF
 revelation of God's mercy, 13-IBHCC
 use in prayer, 12-OTbtC/L, 12-L/E

Gospel beatitudes

See: Beatitudes

Grace

and prayer, 0/3-DTD, 0/3-SAC, 13-IBHCC
 appeal for when sin has perverted the social climate, 15-GF
 baptismal water symbol of, 6-OT Intro
 Church as institution of, 15-WAC
 enables love, 14-MODP
 God's abundant love, 15-RTO, 17/18-RT
 gratuitous gift from God, 14-MODP
 introduces intimacy of Trinitarian life, 8-OTaftE, 17/18-HF
 justification by means of, 11-L/E
 man's response is faith and love, 15-RTO, 16-HIN
 manifested in creation, 15-RTO
 participation in the life of God, 8-OTaftE, 17/18-HF
 perfected in the life of Christ, 15-RTO
 presence of Christ through Holy Spirit, 7-L/E, 15-CTC, 15-RTO,
 17/18-HF
 state of, 13-IBHCC

thanksgiving

occasions for giving thanks to God, 0/3-DTD, 0/3-PAR, 0/3-
 FAM, 0/3-SAC, 0/3-LIT, 4/5-Intro, 4/5-OTb4A, 4/5-A/C,
 4/5-OTbtC/L, 4/5-L/E, 4/5-OTaftE, 6-OTb4A, 6-OTbtC/L,
 6-A/C, 6-L/E, 7-OTb4A, 7-A/C, 7-OTbtC/L, 7-L/E,
 7-OTaftE, 8-OTb4A, 8-OTaftE, 10-OTb4A, 10-A/C, 10-
 OT9-13, 10-OT14-24, 11-Intro, 11-OTb4A, 11-OTbtC/L,
 11-OTatE, CONF-LIT, 15-CUL, 15-CTC, 16-JUD, 16-SHIN/
 CONF, 17/18-SHG

Gratitude

being grateful, 4/5-A/C
 daily prayer of gratitude, 4/5-OTaftE
 every event and need as an offering of, 4/5-OTb4A,
 4/5-OTbtC/L, 4/5-OTaftE
 ethics and moral action as ways of giving thanks to God, 17/18-
 SHG
 expressing, 11-A/C
 for all things God made and gives, 4/5-OTbtC/L
 for being sent forth, 7-OTaftE
 for creation, 7-OTbtC/L
 for God's goodness & generosity, 4/5-OTb4A, 6-OTaftE,
 6-OTb4A
 for the fruits of the harvest as food for our bodies, 8-OTb4A
 for the wonders of day and night, 4/5-OTbtC/L
 helping others out of a sense of, 11-OTb4A
 joining with others in, 4/5-OTbtC/L
 respond with gratitude, 8-OTaftE
 thanking God for everything, 4/5-OTaftE
 to God for the gift of Jesus, 4/5-A/C

Happiness

Beatitudes as God's response to natural desire for, 17/18-SHG
 Christian humanists uphold dignity of person, life and happiness,
 16-SEC
 contribution of philosophy, 17/18-SHG
 desire for human happiness placed by God, 17/18-SHG
 examination of the "good life", 17/18-SHG
 God as source of desire for all happiness, 17/18-SHG
 God placed desire in the human heart, 17/18-SHG
 grounded in authentic relationship with God, 17/18-SHG
 importance of institutions, 17/18-SHG
 moral norms and obligation, 17/18-SHG
 natural law, 17/18-SHG
 only in God will we find truth and happiness, 15-GF
 relationship with the good life, 17/18-SHG
 virtues and moral theory, 17/18-SHG

Healing

Church shows love of Christ through, 10-OTb4A
 narratives of Jesus, 4/5-OTaftE, 6-OTb4A, 8-A/C, 9-OT9-13,
 10-L/E

<p>role of the Church, 10-L/E</p> <p>Heaven</p> <p>16-CI, 16-CHT</p> <p>ascension of Christ, 13-IBJC</p> <p>definition, 13-IBHCC</p> <p>ethical living leads to happiness in this world and the next, 17/18-RT</p> <p>glory of, 8-A/C+OTbtC/L, 9-A/C</p> <p>God as Creator of, 4/5-OTb4A, 4-OTaftE, 6-OTbtC/L, 13-IBGF, 14-AP, 16-CI</p> <p>God came down from, 7-A/C</p> <p>kingdom of, 9-OTbtC/L, 13-IBGF, 14-CP, 15-RCS</p> <p>meaning of, 13-IBHCC</p> <p>new heaven, 7-OTaftE, 13-IBHCC, 15RCS</p> <p>opened upon Jesus' baptism, 6-A/C</p> <p>related to earth, 15-OBH</p> <p>related to other religious traditions – all of Age 16</p> <p>related to the Creed, 16-CI</p> <p>related to predestination/justification, 16-CHT</p> <p>Hebrews</p> <p>See: Judaism</p> <p>Hell</p> <p>16-CI, 16-CHT, 17/18-RT</p> <p>Christ's descent to, 13-IBJC</p> <p>doctrine of, 13-IBHCC</p> <p>judgment of Christ, 13-IBJC</p> <p>principal suffering of, 13-IBHCC</p> <p>related to other religious traditions – all of Age 16</p> <p>related to predestination/justification, 16-CHT</p> <p>related to the Creed, 16-CI</p> <p>willful and non-repentant break in one's covenant with God, 17/18-RT</p> <p>Hierarchy</p> <p>10-OT14-24, 14-AP</p> <p>hierarchical constitution, 10-OT14-24</p> <p>instituted by Christ, 10-OT14-24</p> <p>mission of, 10-OT14-24</p> <p>History</p> <p>Christ the apex of human history, 14-Intro</p> <p>four key periods, 14-Intro</p> <p>key moments and people in humanity's, 14-Intro</p> <p>of liturgy, 14-Intro</p> <p>of salvation, 10-A/C, 12-A/C</p> <p>of the Christian faith, 14-Intro</p> <p>unfolding of God's plan, 14-Intro</p> <p>Holiness</p> <p>impact on the world, 10-OT9-13</p> <p>personal, 11-OTbtC/L</p> <p>role in building up the Church, 10-OT9-13</p> <p>universal call to holiness, 13-IBJC</p> <p>Holy Orders</p> <p>sacrament of, 10-OT14-24</p> <p>Holy Spirit</p> <p>all of Age 8</p> <p>active today, 6-L/E, 8-Intro, 11-OTaftE, 15-CTC</p> <p>as God, the Giver of Life, 8-OTb4A</p> <p>as part of the Trinity, 8-OTb4A</p> <p>Christ and the Holy Spirit</p> <p>filling Jesus with God's power, 8-A/C+OTbtC/L</p> <p>is the anointing of Christ, 8-OTb4A</p>	<p>makes Christ known to us 8-Intro, 8-OTb4A, 9-OT14-34, 10-OTb4A</p> <p>present at all points in Jesus' birth and life, 8-A/C+OTbtC/L, 8-L/E, 13-IBJC</p> <p>raising Jesus to new life, 8-L/E</p> <p>role in following Jesus, 17/18-RT</p> <p>role of conception of Jesus, 6-A/C, 7-A/C</p> <p>sent by Jesus from the Father as Trinitarian life within us, 6-L/E</p> <p>Church and the Holy Spirit</p> <p>acts through Baptism and Confirmation to gather God's people, 8-OTb4A</p> <p>bond to the Church, 10-L/E</p> <p>celebrated at Pentecost, 4/5-L/E</p> <p>communicates to us through baptism, 13-IBGF</p> <p>continues to guide the Church, 14-MEDP</p> <p>gather's God's people, 8-OTb4A</p> <p>praying in the believer, 12-OTaftE</p> <p>prepares the Church for the reception of Christ., 12-A/C</p> <p>present in the liturgy, 7-OTb4A, 7-L/E, 8-Intro, 8-OTb4A</p> <p>sends the Church out into the world, 8-OTaftE</p> <p>transforms bread and wine and the people into the Body of Christ, 8-OTb4A</p> <p>unites faithful people to Christ, 8-OTaftE, 9-OT14-34</p> <p>was prefigured in the Old Covenant in liturgy, 12-OTb4A</p> <p>works in many ways to build up the whole Body in charity, 8-OTaftE</p> <p>gifts of</p> <p>bringing us forgiveness and reconciliation, 8-L/E</p> <p>brings guidance, 8-Intro</p> <p>gifts and fruits of the, 8-OTaftE, 13-IBJC, 13-IBHCC</p> <p>gives grace to live as Jesus, 15-WAC</p> <p>God gives gifts in abundance through, 8-OTaftE</p> <p>make light where there is darkness, 8-A/C+OTbtC/L</p> <p>opens the Scriptures for us, 13-IBGF</p> <p>Sacred Scripture inspired by, 12-A/C</p> <p>Man and the Holy Spirit</p> <p>acting within humans, 8-OTb4A</p> <p>calls us to unity, 10-OTb4A</p> <p>God sent Holy Spirit into our hearts, crying Abba, Father, 12-OTaftE</p> <p>unites us with Christ again if we sin, 8-L/E</p> <p>uniting people with Christ,</p> <p>same Spirit that came to Isaiah, John the Baptist, Mary and Joseph, 8-A/C+OTbtC/L</p> <p>symbols of, 11-Intro</p> <p>through which we are one with God, 9-OT14-34</p> <p>was sent by God, 4/5-L/E</p> <p>Homosexuality</p> <p>16-CHT</p> <p>Hope</p> <p>in the midst of darkness, 8-A/C+OTbtC/L, 8-A/C+OTbtC/L, 12-L/E</p> <p>in the midst of globalization, 15-DW</p> <p>Hours of the Liturgy</p> <p>See: Liturgy of the Hours</p> <p>Human Act</p> <p>connected to the Holy Spirit, 13-IBHS</p> <p>morality of, 15-OBH</p> <p>related to human agency, 17/18-LWC</p> <p>Human Race</p> <p>See: Man</p>
--	--

Humanity

See: Man

Humility

6-L/E, 16-HIN

Husband

See: Marriage

Immaculate

See: Mary

Incarnation

as first fruit of Paschal mystery, 11-A/C
definition of, 13-IBJC
God planned for centuries, 10-A/C
God's definitive intervention, 16-EID
occurs for us and our salvation, 13-IBJC
reason for Incarnation, 8-L/E
self-revelation of God, 6-A/C, 13-IBGE, 15-CTC

Icon(s)

cultural resurgence, 14-MEDP
Eastern Church and, 15-OBH, 16-CHT
meaning of, 11-Intro, 16-CHT

Immorality

16-SHIN/CONF

Imposition of hands

CONF-CAT, CONF-LIT, CONF-MYST, 13-IBHS
in the Eastern Church, 16-EID

Individualism

15, 16, 17/18

Indulgences

14-MODP, 16-CHT

Infallibility

14-CP

Initiation, Christian

See: Sacraments; Baptism, Confirmation, Eucharist

Injustice

(Also see: Justice)
Jesus' response to injustice, 11-OTbtC/L
our response to injustice, 11-OTbtC/L
social injustice, 17/18-JM

Inspiration

in the Word of God, 12-A/C
moral living and, 14-AP
personal, 12-OTaftE

Institutions

anti-institution attitudes, 15-RTO
Jesus related to, 15-RTO
need for and participation in, 15-RTO
related to the common good and the good life, 17/18-SHG

Intention

related to human action, 15-OBH, 16-BUD
of Sacred Scripture authors, 15-CTC

Intercessions

in prayer, 7-A/C, 13-IBHCC

Intimacy

as a human desire, 15-RTO

Catholic response to, 15-RTO
Christian approach to, 15-RTO
definition of, 15-RTO
related to sexuality, 15-RTO
types of, 15-RTO
with God, 15-CTC
with the Trinity, 8-OTaftE, 17/17-HF

Islam

See: Religion

Israel

covenant with God, 11-OTb4A, 15-CTC, 16-JUD
formation of a people, 15-CTC
freedom from slavery, 11-OTb4A
God's chosen, 11-Intro
Moses, 11-OTb4A, 16-JUD
notion of sin, 17/18-RT
prepared for Christ, 11-OTb4A
received law of God, 11-OTb4A
(Also see: Judaism)

Jesus

See: Christ

Joseph

0/3-DTD, 0/3-FR, 0/3-LIT, 4/5-A/C, 6-A/C, 8-A/
C+OTbtC/L, 9-A/C, 9-OTbtC/L, 10-A/C, 11-A/C

Joy

as an expression of happiness, 0/3-DTD, 4/5-OTaftE, 8-OTb4A
as the response of Mary, 11-A/C
for gifts from God, 0/3-LIT, 4/5-Intro, 4/5-OTb4A, 4/5-A/C,
4/5-OTaftE, 17/18-SHG
fruits of the Spirit, 8-OTb4A, 8-OTaftE, 13-IBHCC
Joyful Light in the Eastern Church, 11-Intro
of being with others, 4/5-OTaftE 8-OTb4A, 8-OTaftE, CONF-
LIT, 16-BUD
of celebration, 4/5-OTb4A, 4/5-A/C, 4/5-L/E, 6-OTb4A, 7-A/C,
10-A/C, 11-Intro, 11-L/E, CONF-LIT, 16-SIK
of a life of vocation, 17/18-SHG
of Christ, Christmas, Easter, 4/5-A/C, 7-L/E, 10-L/E, 11-A/C,
11-L/E
of forgiveness, 11-L/E, 13-IBHCC
of giving, 4/5-OTb4A, 4/5-A/C, 6-A/C
of hope, 8-A/C+OTbtC/L
of love, 17/18-SHG
of prayer, 11-A/C
of serving, 11-OTaftE

Judaism

See: Religion

Judgment

Christ as judge, 13-IBJC
the last judgment, 13-IBJC, 13-IBHCC

Just (righteous)

See: Justice

Justice

acts of, 10-OTb4A
and peace, 14-MODP, 14-CP
Catholic Principles of Social Justice, 17/18-JM
Catholic social teaching, 14-CP, 15-RCS, 15-DW, 17/18-JM
Christian notion of, 15-RCS
commutative, legal & distributive, 17/18-JM
community of, 10-OTbtC/L
conditions for, 10-OTbtC/L

demands for, 10-OTbtC/L
distinction from charity, 11-OTbtC/L
ecological, 10-OTbtC/L, 17/18-JM
essential to being Church, 10-OTbtC/L
foundation of, 10-OTbtC/L, 17/18-JM
global & local, 11-OTbtC/L
Gospel call to, 11-OTbtC/L
living lives of justice, 15-RCS
love is foundation of, 11-OTbtC/L
moral virtue of, 11-OTbtC/L
needed in the world, 11-OTb4A
promote in works and actions, 11-OTbtC/L
related to Eucharist, 10-OTbtC/L
related to liturgy, 11-OTbtC/L
related to love and the teaching of Jesus, 17/18-JM
respect for the rights of others, 11-OTbtC/L
restorative, 17/18-JM
scriptural references of, 15-RCS
social, 11-OTbtC/L, 15-RCS, 17/18-JM
toward God, 11-OTbtC/L
virtue that gives to others what is theirs, 17/18-JM
working for peace, 11-L/E

Justification

16-CHT
begins free response to man, 14-MODP
brought about by means of the grace of the Holy Spirit, 11-L/E, 17/18-RT

Kingdom

already present, 13-IBJC
belongs to the poor and the lowly, 9-OT9-13
called to live the kingdom way in present moment, 9-OT14-34
cannot enter without conversion, 9-OT9-13
Christ inaugurates the kingdom of heaven on earth, 9-OTbtC/L, 13-IBGF
Church prays for the coming of, 13-IBJC, 13-IBHCC
everyone is called to enter, 8-OTaftE, 9-OT9-13, 9-OTbtC/L
is present in Jesus, 6-OTb4A
Jesus brings into the world, 9-OT9-13
Jesus invites us to share blessings of the, 9-OT14-34
Jesus reveals the kingdom of God, 9-OTbtC/L, 9-OT14-34,
11-Intro, 12-OTbtC/L
meaning of, 9-OT9-13
narratives of Jesus are intended to transform the world to look
more like the kingdom of God, 9-OT14-34
related to the moral life, 11-OTbtC/L
related to culture, 15-RTO
related to salt and light, 15-DW
related to relationships, 15-RTO
revealed in the Beatitudes, 11-OTbtC/L, 15-RTO, 15-RCS

Kingdom of Satan

See: Evil

Knowledge

and appreciation of the earth, 13-IBGF
and the Holy Spirit, 8-OTaftE, 13-IBHS
Gospels as primary source of knowledge of Jesus, 15-CTC
human, 16-A/A/NRM
of Christ leads to desire to evangelize, 16-EID
of God, 15-CTC, 15-RTO
of the faith, heading in each age
symbols of, 16-HIN

Laity

definition of, 10-L/E
mission of lay people, 10-L/E, 14-Intro, 14-AP
vocation of, 10-L/E

role of, 14-MODP

Last Supper

See: Eucharist

Law

common law, 14-Intro divine, 14-MODP
in conscience of man, 11-OTb4A, 17/18-LWC

inscribed

reflect judgment of lawmakers, 17/18-SHG
related to morality, 15-RCS, 16-SHIN/CONF
related to politics, 15-WAC
related to society, 16-ISL

in the Old Testament

15-RCS
in the Jewish tradition, 12-L/E, 16-JUD
of Moses, 11-OTb4A, 12-L/E

natural law

in Catholic tradition, 17/18-SHG
of life and death, 8-L/E
original moral sense, 17/18-SHG

new law of the Gospel

Beatitudes fulfill the Old Law, 15-RCS
in relation to Christ, 11-OTb4A
new Law of love, 12-OTaftE, all of 5th cycle, 15-RCS, 17/18-RT,
17/18-HF
related to the Sacraments, 14-MODP

by God, 11-OTb4A

obligation to obey, 11-OTb4A
of love, 11-OTb4A, 12-OTaftE
summary of, 11-OTb4A

Lectern

See: Ambo

Lectio Divina

14-MEDP
(see also Liturgy, of the hours)

Lectionary

7-OTb4A
definition of, 9-Intro
organization of, 12-L/E

Lent

(each age during Lent/Easter)
family traditions, 0/3-LIT

Liberation

as an effect of an encounter with Jesus, 15-GF
dependence on God and others as, 15-RTO
from sin, 11-OTb4A
of Israel, 11-OTb4A

Life

conditions for eternal live 10-L/E
dead receive life through Christ, 8-L/E
forgiveness and reconciliation as passage to life, 8-L/E
God's gift of life, 13-IBHCC
in the Holy Spirit through Christ, 11-L/E
inheriting, 11-OTb4A
law of life and death in nature, 8-L/E
life everlasting, 13-IBHCC
life-giving relationships & threats to, 15-OBH
related to moral questions, 17/18-HF
treasuring gift of life in Jesus, 4/5-L/E

Light

as symbol, 11-Intro, 11-OTb4A
 call to be light for others, 11-Intro, 11-OTbC/L
 Christ as the, 4/5-A/C, 11-Intro, 11-A/C
 God as source of, 11-Intro
 of moral conscience, 11-OTb4A
 seeing other as, 11-OTb4A
 use in Liturgy, 11-Intro

Liturgy (in each age and section)

as God's gift and blessing, 7-OTb4A, 16-EID
 as prayer, 10-OT9-13
 celebrating God's love, 10-L/E
 Church as the place of, 7-OTb4A
 communion rite, 7-L/E
 common ritual prayer of the Church, 15-WAC
 concluding rite, 7-OTaE
 definition of, 15-WAC
 ends by being sent, 16-SEC Eucharistic Prayer, 7-L/E
 Father as source and the goal of, 7-OTb4A, 14-MEDP
 forgiveness and healing through liturgies & sacraments, 9-OT9-13
 gathering rite, 7-OTb4A
 God speaks through, 12-OTb4A
 Holy Spirit presence & action in, 7-OTb4A, 8-Intro
 history of, 14-Intro
 human response to God's desire, 7-OTb4A
 liturgical leadership, 10-OT14-24
 liturgical life revolves around Eucharist and sacraments, 16-CI
 mission of God through, 8-OTb4A
 of the Eucharist, 7-OTb4A
 of the Word, 7-OTb4A, 7-OTb4A, 7-A/C, 12-OTbC/L
 offertory, 7-OTbC/L
 participating in, 7-OTb4A, 0/3-LIT
 parts of the, 7-OTb4A
 presence of Christ & his Paschal mystery, 7-OTb4A, 13-IBJC, 13-IBHCC, 14-MEDP
 related to justice, 11-OTbC/L
 related to morality and ethics, 17/18-SHG
 related to salvation history, 12-A/C
 response to God's generosity, 17/18-SHG
 role & activity of Trinity in, 13-IB, 13-IBGF
 role of the Creeds, 13-IB
 Roman liturgy, 14-MODP
 sacramental celebrations, 15-WAC
 Sacred Scripture is the heart of, 15-RTO
 strengthens our relationship with God, 10-OT9-13
 structure of the Mass, 15-WAC
 use of light in, 11-OTb4A
 use of symbols, 15-CUL
 use & proclamation of Scriptures, 9-OT14-34, 12-OTb4A, 12-L/E, 13-IBG
 Word made flesh, 13-IBGF, 16-EID

Liturgical Year

Advent – each age during Advent/Christmas
 celebrates whole mystery of Christ, 6-A/C, 9-A/C
 centres on Sundays, 16-CI
 Christmas – each age during Advent/Christmas
 Easter – each age during Lent/Easter
 family involvement, 0/3-LIT
 Lent – each year during Lent/Easter
 Ordinary Time, throughout each age
 Resurrection fills the liturgical year with its brilliance, 13-IBJC
 seasons of, 4/5-Intro, 6-OT Intro, 7-OTb4A, 7-A/C, 8-A/C+OTbC/L, 10-OTb4A, 16-CI
 shapes and expresses Catholic Tradition, 16-CI

Liturgy of the Hours

14-MODP, 16-SIK
 (Also see: Lectio Divina)

Lord

See: Christ; God

Love

allows man to imitate love of Christ, 15-RTO
 attracted to the good, 17/18-SHG
 Christ's invitation to love as he loves, 4/5-OTaE, 4/5-L/E
 first effect is forgiveness of our sins, 8-L/E
 foundation is justice, 17/18-JM
 fundamental passion, 17/18-SHG
 God's covenant of, 11-OTb4A
 God's love is origin of human love, 17/18-SHG
 human love and communion, 15-RTO, 17/18-SHG
 impact on the world, 10-OT9-13
 in process of forgiveness, 10-L/E
 invitation to love others, 4/5-OTb4A, 4/5-L/E
 Jesus loves us, 4/5-L/E
 of neighbour is inseparable from love of God, 15-RTO
 power of reconciling, 11-L/E
 respect and love to all as social witness, 15-DW
 symbolized in marriage, 15-RTO
 (Also see: God-love; Charity)

Lust

as one of the roots of sin in Sikhism, 16-SIK
 (also see Chastity)

Magisterium

history of, 14-MODP
 interpreting Scripture, 12-A/C, 16-CHT
 one of 3 sources of Divine revelation, 12-OTb4A
 responsibilities of, 12-A/C, 16-CHT
 sign of unity, 14-AP

Man (and humanity)

Consequences of the sin of man
 broken relationships, 15-RTO
 God's presence even in weakness or difficulty, 4/5-L/E, 10-L/E
 individualism, 15-GF
 limitations of recognizing God's presence, 15-CTC

dignity
 dignity of, 10-OTbC/L, 15-OBH

in the image and likeness of God
 created in the image of God, 10-OTbC/L, 11-OTb4A, 15-OBH
 divine blessing of God, 7-OTb4A

man and humanity
 all humanity belongs to people of God, 13-IBHCC
 formation of human character, 11-Intro
 human community as image of the Trinity, 13-IBGF
 identity is found in relationships, 17/18-MFP
 understanding of humanity in Scripture, 15-OBH

man and vocation
 called to respond to God with faith and love, 16-HIN
 our call to care for others and creation, 4/5-OTaE, 6-OTbC/L

man as a creature
 directed to the good, 15-OBH
 feelings as a gift from God, 4/5-OTbC/L
 man and woman cooperate in Creator's work, 15-RTO

man in creation
 created by God and for God, 15-GF
 God made covenant with man and all living beings, 12-OTb4A

man's special features

capacity to live justly, 15-DW
characteristics of, 15-OBH
create community, 15-CUL
defined by freedom, 17/18-HF
desire for intimacy, 15-RTO
desire for self-fulfilment, 15-GF
free will, 15-OBH
gift of the body, 4/5-OTaFtE
influence of culture on, 15-GF
meaning and purpose of time, 15-RCS
morality of human actions, 15-OBH
need of relationships, 15-OBH
passions, direct actions, 17/18-SHG

personal development

shaped by culture, 15-CUL
use of economic activity & production growth, 11-OTbtC/L

relationship between God and man

becoming fully human through Christ, 15-GF
desire for God written on the human heart, 15-GF
God cares for, 4/5-OTaFtE
God himself is same end for all men, 15-RTO
God never ceases to draw man toward God, 15-GF
importance of belief in God, 16-A/A/NRM
Incarnation for man and salvation, 13-IBJC
man understanding God, 15-CUL
only in God will we find truth and happiness, 15-GF
relationship with God, 6-OT Intro, 6-OTaFtE, 7-OTb4A
response to God must be free, 14-CP
truth of human beings revealed in Scripture, 12-A/C

Marriage

annulment, 17/18-MFP
conjugal nature of marriage, 15-RTO, 17/18-MFP
challenges to, 17/18-MFP
characteristics, 17/18-MFP
covenant of, 15-RTO
definition of, 17/18-MFP
God unites men and women as "one flesh", 15-RTO
importance of fidelity and trust in, 15-RTO
openness to life, 17/18-MFP
permanent and exclusive, 17/18-MFP
sacramental, 15-RTO, 17/18-JM, 17/18-MFP
sacredness of, 15-RTO
symbol of God's love, 15-RTO
types of love in, 15-RTO
vocation of, 15-RTO

Martyrs

as models of faith, 11-OTaFtE, 14-AP
Christians' call to be ready to be, 16-SIK
supreme witness of, 11-OTaFtE

Mary

annunciation, 4/5-A/C, 7-A/C, 11-A/C
as example of a good listener, 4/5-A/C, 6-A/C
as portal and bearer of God, 6-A/C
as sign of hope, 11-A/C
bearer of God's promise, 11-A/C
Church honours Mary, 11-A/C, 13-IBJC
conceived Jesus by the power of the Holy Spirit, 6-A/C
dwelling place of the Father, 8-A/C+OTbtC/L
gives herself joyfully, 6-A/C
Holy Spirit relation to, 10-A/C
Immaculate Conception, 11-A/C
in the holiness that is the Church's mystery, 10-A/C
inseparably linked with saving work of Jesus, 13-IBJC

mother of God, 4/5-A/C, 6-A/C, 7-A/C, 9-A/C, 16-CHT
mother of Jesus, 9-A/C
praying to and with Mary, 6-A/C, 13-IBJC
response to God, 7-A/C, 11-A/C
role of Mary, 13-IBJC
taught Jesus the prayers of his people, 6-OTbtC/L
Virgin Mother of Christ, 7-A/C
visitation of, 11-A/C

Mass

See: Eucharist; Liturgy

Materialism

14-CP

Matrimony

See: Marriage

Mediator

Christ as the only, 6-A/C
Church as, 15-OBH
religion as culture's, 15-CUL

Memorial

Church carries on the living, 7-OTbFA
Eucharist as, 6-L/E, 7-L/E, 9-L/E, 11-L/E, 13, IBJC, 15-RCS
Sacraments as, 15-WAC

Mercy

11-OTbtC/L
corporal works of, 11-L/E God's abundance of, 10-L/E
Gospel as revelation of God's, 13-IBHCC
proclaim his mercy, 13-IBHCC

Merit

Passion of Christ merits grace of the Holy Spirit, 11-L/E

Messiah

ancient expectancy of the Messiah, 4/5-A/C, 8-A/C+OTbtC/L, 13-IBJC
expectation of the Messiah and the Spirit, 8-A/C+OTbtC/L
Christ as fulfilment of Messianic promise of the covenant, 14-Intro
kingdom is present in Messiah, 9-OT9-13
Christ manifested as the Messiah and Son of God, 6-A/C
Christ revealed himself as Messiah, 9-OTbtC/L

Ministry

God's call to, 15-DW
of anointing of the sick, 10-L/E
of Jesus, 6-OTbFA, 8-A/C+OTbtC/L, 8-OTaFtE, CONF-CAT, 12-L/E, 13-IBHS
of John the Baptist, 6-A/C
of reconciliation, 10-L/E, 11-L/E
ordained, 15-RTO
parent's role in ministry of educating, 0/3-COM

Miracle(s)

of Jesus, 8-A/C+OTbtC/L, 8-OTaFtE, 9-OT9-13, 10-L/E, 15-CTC

Mission

being sent forth, 7-OTaFtE
in life connected to Eucharist, 11-OTaFtE
of the Church in the world, 13-IBHCC

Missionary

See: Evangelization

Modesty

fruits of the Spirit, 8OTaFtE

Moral

See: Law; Morality

Morality (in each age and section)

all of Age 11, all of Age 17/18
 Beatitudes as basis for, 11-OTbtC/L, 17/18-SHG
 Christ as source for moral action, 11-Intro
 Church as moral teacher, 17/18-RT
 commandments as sign of God's life in moral life, 15-CTC
 connected to Beatitudes, 12-L/E, 16-CI
 connected to belief in God, 13-IBGF
 connected to freedom, 17/18-HF
 conscience formation, 11-OTb4A
 demands freedom, 17/18-HF
 following example of Jesus, 7-OTaftE, 16-CHT
 guided by Church's social teachings, 14-CP
 human passions, 17/18-SHG
 implications in making choices, 15-GF
 importance of moral teachings, 10-OT14-24
 influenced by Christian teaching, 14-Intro
 Jesus as model for Christian moral living, 9-OTbtC/L, 16-CI
 making moral decisions & judgments, 11-OTb4A, 14-MODP,
 17/18-HF
 moral and social issues in Canada, 15-DW
 moral existence, 11-OTb4A
 moral norms, laws and rules seek to uphold common good,
 17/18-SHG
 moral witness, 11-OTaftE
 of human action, 15-OBH
 related to Eucharist, 11-OTaftE related
 to justice, 11-OTbtC/L
 related to law of Moses, 11-OTbtC/L
 related to Liturgy, 17/18-SHG
 related to the Our Father, 14-CP
 response to God, 17/18-HF
 (Also see Ethics)

Murder

of Peter and Paul, 14-Intro

Muslims

See: Islam

Mystery

as the purpose of Christ's mission, 10-OTb4A
 entering into the mysteries of Christ, 13-IBJC
 liturgical year celebrates whole mystery of Christ, 6-A/C
 of blessed communion with God, 13-IBHCC
 of Christ, 10-A/C
 of faith, 10-OT9-13
 of our faith, 7-OTaftE
 of the birth of Christ, 4/5-A/C
 of the divine sonship of Jesus, 13-IBGF
 personal mystery of God, 11-OTb4A
 standing in wonder of mystery of Jesus, 4/5-L/E, 17/18-RT
 Trinity as central mystery of the Christian faith,
 (Also see: Paschal Mystery)

Name

bearing our name in song & gesture, 4/5-OTb4A
 called by, 4/5-OTb4A
 giving witness to, 4/5-Intro
 importance of, 4/5-Intro, 11-OTb4A
 reverencing & honouring, 4/5-Intro
 (Also see: God, Name of)

Nature(s)

celebrating the gifts of, 0/3-DTD, 4/5-OTbtC/L, 15-OBH, 15-
 CUL, 16-SHIN/CONF, 16-RT, 17/18-JM

culture, 15-CUL, 15-CTC
 human, 13-IBJC, 15-OBH, 16-CI, 17/18-LWC, 17/18-HF
 laws of, 8-L/E
 multicultural and multi-faith nature of life, 16-EID
 of Catholic reform, 16-CHT of
 of Christ, 9-L/E, 13-IBJC
 of Christian faith, 14-Intro
 of creation, 15-OBH
 of forgiveness, 17/18-JM
 of friendship, 11-Intro, 17/18-SHG
 of history, 14-Intro
 of human relationships, 15-RTO, 16-SHIN/CONF, 17/18-JM
 of God, 0/3-L/E, 0/3-OTaftE, 4/5-L/E, 4/5-OTaftE, 6-Intro,
 8-OTb4A, 8-OTAC+OTbtC/L, 8-L/E, 8-OTaftE, 11Intro,
 12-OTb4A, 12-OTaftE, 13-IB, 13-IBGF, 13-IBJC, 13-IBHS,
 15-CTC, 15-GF, 16-CI, 16-CHT, 16-EID, 16- JUD, 16-ISL,
 16-HIN, 16-SIK, 16-IRA, 16-SEC, 17/18-RT, 17/18-JM
 of God's covenant, 15-CTC, 16-JUD
 of government, 16-SHIN/CONF
 of inter-religious dialogue, 16-SHIN/CONF, 16-A/A/NRM
 of laws, norms, etc, 17/18-SHG
 of liturgical seasons, 16-CI, 16-EID
 of marriage & family, 17/18-MFP
 of modernity, 16-A/A/NRM
 of other religions, 16-BUD, 16-SHIN/CONF, 16-IRA
 of religion, 16-SHIN/CONF
 of religious life & vocations, 14-MEDP, 17/18-SHG
 of Scripture, 12-OTaftE
 of sin, 16-SHIN/CONF, 17/18-JM
 of symbols and rituals, 15-CUL, 16-SHIN/CONF
 of the Church, 14-MODP, 14-CP, 16-CI
 of the kingdom of God, 15-RTO
 of the soul, 16-BUD
 of various elements within Christianity, 16-CHT
 of violence, 15-RCS
 of worship, 16-SHIN/CONF

Needy

as a way to meet Christ, 11-L/E
 awareness of, 11-L/E
 called to love them in a special way, 4/5-L/E
 compassion for, 11-L/E
 giving to others who have less, 4/5-A/C
 helping others in need, 4/5-A/C, 10-A/C, 10-OTbtC/L,
 11-OTb4A, 11-A/C, 11-L/E, 14-MODP, 14-CP
 Jesus' life as an expression of God's desire to help those in need,
 9-OT9-13
 reverence of, 4/5-A/C
 welcoming the, 10-OTbtC/L
 witness God's love to the, 11-OTb4A

Neighbour

and stranger are the same, 15-RTO
 the "other" as image of God, 15-RTO

New Birth

in baptism, 6-L/E, CONF-CAT

New Testament

central object is Jesus Christ, 12-OTbtC/L
 developed of, 14-AP
 fulfills Old Testament, 12-OTbtC/L
 heart of all the Scriptures, 12-OTb4A
 letters & audiences of Paul, 12-OTaftE
 ultimate truth of divine Revelation, 12-OTb4A
 writers of the New Testament, 12-OTbtC/L, 12-OTaftE

Noah

God's covenant with, 12-OTb4A, 12-A/C, 12-L/E

<p>related to the Exodus event, 11-Intro</p> <p>Obedience Abraham model of, 12-L/E in Judaism, 16-JUD obedience of Jesus, 9-L/E, 12-OTaftE Paul and obedience, 17/18-HF</p> <p>Obligation and freedom, 17/18-SHG norms that govern human action & moral living, 17/18-SHG moral, 17/18-SHG related to free will, 17/18-SHG to live in union with the Church, 10-OT14-24 to take part in the Church, 10-OT14-24 to the law, 11-OTb4A</p> <p>Oil ages 3, 4/5, 6, 7, 8, 15</p> <p>Old Testament divisions and organization of, 12-L/E Holy Spirit prefigured, 12-OTb4A indispensable, 16-CHT prepares us for the New Testament, 12-OTbtC/L received from Israel, 16-JUD reflecting history of salvation, 12-L/E requires Gospel understanding, 12-OTb4A use in the Lectionary, 12-L/E venerated as true Word of God, 12-OTb4A</p> <p>Oppression 14-CP, 15-RCS, 16-ISL</p> <p>Original Sin 12-L/E, 16-CI, 16-CHT effect on human condition/relationships, 15-OBH in other world religions, 16-JUD, 16-ISL, 16-HIN reality of, 16-ISL related to justification, 14 related to predestination/justification, 16-CHT related to the Creed, 16-CI</p> <p>Orthodox churches ages 15, 16, 17/18</p> <p>Our Father 4/5-L/E, 6-L/E, 6-OTbtC/L, 7-L/E, 11-OTaftE, 13-IBGF comes to us from Jesus, 9-OT9-13 model of our prayer, 9-OT9-13, 9-OTbtC/L (Also see: Prayer)</p> <p>Parable(s) 8-OTaftE, 13-IBGF Christ reveals God's kingdom, 9-OT14-34, 15-CTC, 15-RTO examples of care and forgiveness toward others, 9-OT14-34 noting generosity and abundance, 8-OTaftE of forgiveness, 10-L/E, 11-L/E of God's unconditional love & forgiveness, 17/18-JM of healing, 4/5-OTaftE related to justice, 10-OTbtC/L responding to, 8-OTaftE</p> <p>Paraclete See: Holy Spirit</p> <p>Parents, all sections of 0/3 appreciation for motherhood, 6-A/C awareness and respect for parents, 0/3-PAR, 0/3-COM, 6-A/C, 9-A/C</p>	<p>first heralds of the Gospel, 0/3- COM need to regard children as children of God, 0/3-COM the gift of parents, 4/5-A/C role in faith development of children, all of 0/3, 16-CL, 17/18- MFP</p> <p>Parish as a resource during parenting, 0/3-LIT participating in liturgy, services & community within, 0/3-SAC, 0/3-COM, 4/5-Intro, 4/5-OTb4A, 4/5-A/C, 4/5-L/E, 6-Intro, 6-A/C, 6-L/E, 7-A/C, 7-L/E, 8-OTb4A, 8-A/C+OTbtC/L, 8-L/E, 9-Intro, 9-A/C, 9-L/E, 10-OTb4A, 10-A/C, 10-OT14- 24, CONF-LIT, 12-OTb4A, 14-Intro, 14-AP, 14-CP, 15- OBH, 15-WAC, 16-CHT, 16-JUD, 16-ISL, 16-HIN, 16-SIK, 16-BUD</p> <p>Participation in social life See: Society</p> <p>Pasch See: Passover</p> <p>Pascal Mystery celebrated in the liturgy, 13-IBJC connected to Holy Week, 12-L/E death of Christ as part of, 7-L/E in the Liturgy, 7-OTb4A, 14-MEDP Incarnation as first fruit of, 11-A/C Jesus' words and actions as anticipating Paschal mystery, 6-OTb4A parts of Paschal mystery, 9-Intro Resurrection of Christ as part of, 7-L/E suffering of Christ, 7-L/E through which God's shows his love for us, 6-L/E</p> <p>Passion of Christ See: Christ</p> <p>Passion(s) fundamental passion is love, 17/18-SHG human passions directed toward the good, 17/18-SHG related to reason and will, 17/18-SHG</p> <p>Passover (Pasch) as feast of all feasts, 7-L/E, 10-L/E celebrating of, 4/5-L/E celebrations of Easter, 4/5-L/E Easter as season of belonging, 4/5-L/E Easter as season of new life, 6-L/E Last Supper as a Passover meal, 13-IBJC narratives, 7-OTaftE preparation for, 6-L/E, 10-L/E symbols of, 6-L/E traditions of, 4/5-L/E</p> <p>Peace 15-RCS learning to be a peacemaker, 8-L/E</p> <p>Penance & Reconciliation absolution of Christ to the dying, 13-IBHCC as passage from death to life, 8-L/E Baptism & Penance as sacraments of, 13-IBHCC challenges to, 17/18-JM Church shows love of Christ through, 10-OTb4A connection to forgiveness, 10-L/E Holy Spirit brings forgiveness and reconciliation, 8-L/E importance of prayer in, 10-L/E ministry of, 10-L/E</p>
---	---

needed to heal brokenness, 9-OT9-13
 servants of, 11-L/E
 social reconciliation, 17/18-JM

Sacrament of
 7-L/E, 8-L/E, 7-L/E, 13-IBHCC, 17/18-JM
 Act of Contrition, 7-OTb4A, 10-L/E
 appreciation for, 11-L/E
 as a part of Lent, 10-L/E
 as preparation for Baptism and Eucharist, 7-OTb4A
 as sign of peace, 7-OTaE
 elements of, 10-L/E
 gift of God's grace and source of happiness, 17/18-JM
 God's pardon & mercy, 10-L/E
 historical development of, 17/18-JM
 instituted by Christ, 9-OT9-13, 13-IBHCC
 offers a new possibility to conversion, 9-OT9-13
 penitential act, 7-OTb4A
 penitential practices, 11-L/E
 preparing for, 7-L/E
 reconciled to the Church, 10-L/E
 response of the Church of commandment to forgive and retain
 sins, 17/18- JM
 scriptural reference of, 10-L/E

Pentecost
 celebrates the coming of the Holy Spirit to the first community,
 8-OTaE
 celebrating the season of, 4/5-L/E
 Church made manifest, 16-CI
 Jesus gave us the gift of the Holy Spirit and made known the
 Blessed - Trinity, 8-OTaE, 9-Intro
 symbols of, 4/5-L/E
 wonder of, 4/5-L/E

People of God
 formed by the Old Testament and the Gospel, 12-L/E
 God wants us to belong to the, 4/5-L/E
 make up the Church, 10-OTb4A
 the gathering of the People of God began with Abraham's call
 and is a sign of the future gathering, 12-OTb4A

Perfection
 fruits of the Holy Spirit as perfections in us, 8-OTaE
 in Confucianism, 16-SHIN/CONF
 life of, 17/18-RT
 of God, 17/18-RT
 unique to every creature, 7-OTbC/L

Persons
 See: Man

Peter
 6-OTbA, 6-L/E, 9-Intro, 9-L/E, 9-OT14-34, 10-OTb4A,
 10-OT14-24, 11-L/E, 12-A/C, 12-L/E, 12-OTaE, 13-IBJC,
 13-IBHCC, 14-AP, 14-MP, 15-WAC, 16-CHT

Piety
 gift of the Spirit, 8-L/E, 8-OTaE,
 in Confucianism, 16-SHIN/CONF

Political Authority/Community
 citizenship duties, 17/18-MFP
 legitimate authority, 15-RCS 17/18-MFP
 participating in political life, 14-MEDP, 17/18-MFP
 politics and ethics, 17/18-MFP
 relationship to religion, 17/18-MFP
 relationship with Church and state, 14-MEDP
 role of government, 15-RCS, 15-DW, 16-SEC, 17/18-MFP

Poor
 associated with Catholic social teaching, 14-CP
 beatitudes inspire love of, 6-A/C God loves the, 6-OTb4A
 Holy Spirit prompts us to give to, 8-A/C+OTbC/L, 14-MODP,
 14-CP
 Jesus cares for, 6-OTb4A
 preferential option, ages 16, 17/18
 service to the poor is chief witness to fraternal charity, 16-ISL

Pope
 See: Supreme Pontiff

Pornography
 cause of broken relationships, 15-RTO

Poverty
 See: Poor

Power
 as taught by Jesus, 15-RCS
 experienced in culture, 15-RCS
 individual and institutional, 15-RCS
 misuse of, 15-RC

Prayer (in each age and section)
 as covenant, 13-IB
 as helping those in need, 9-OT9-13
 as part of liturgy, 7-OTbC/L, 7-L/E, 7-L/E, 9-A/C
 as source of support, 15-GF
 associated with the Trinity, 4/5-OTbC/L, 6-OT Intro, 7-OTb4A,
 13-IBGF, 13-IBJC, 14-AP
 at the heart of life of the Church, 10-OT9-13
 before meals, 4/5-OTb4A
 blessing before meals, 6-A/C
 celebrating the gift of God in, 4/5-L/E
 central to a life of faith, 16-SEC
 Christian prayer has access to God only through Jesus,
 6-OTbC/L
 climate needed for prayer, 6-A/C
 communal, 11-A/C
 connected to the Eucharist, 7-OTb4A
 contemplative & meditative, 14-Intro, 14-MEDP, 16-HIN
 discernment in, 14-MEDP
 elements of, 4/5-OTb4A, 4/5-L/E, 15-GF
 guided imagery, 15-RTO
 history of, 14-Intro
 history of Christian prayer, 14-AP
 importance of, 4/5-L/E, 15-WAC
 in a time of hope, 10-A/C
 intercessory prayer, 7-A/C
 involves body, mind, spirit, 15-WAC
 is relationship with God, 10-OT9-13
 Jesus teaches us how, 6-OT Intro, 6-OTaE
 leaders in, 10-OT14-24
 liturgy of the hours, 14-MODP
 of thanksgiving, 4/5-OTaE, 9-OT9-13
 of the Church, 6-OTbC/L, 8-OTb4A
 origin in the Sacred Scripture & Sacred Tradition, 14-Intro
 personal and living relationship of children of God, 13-IB
 personal, 14-Intro
 prayer and worship as vital to growth, 14-Intro
 prayer life of Jesus, 12-L/E, 13-IBJC
 praying the Creed, 7-A/C
 prepares us to go forth, 15-WAC
 related to peace, 15-RCS
 silence as part of, 4/5-OTb4A, 4/5-OTbC/L, 4/5-L/E, 11-A/C,
 15-GF
 spontaneous, 11-A/C
 thirsting for God, 10-OT9-13

<p>to and with Mary, 7-A/C, 6-A/C to God, 6-OTbtC/L to the Father, 6-OTbtC/L, 7-L/E with Scripture, 6-OTb4A, 12-OTb4A</p>	<p>related to freedom, 15-GF revelation and, 16-SEC sin and, 17/18-JM</p>
Preferential Option	Reconciliation
See: Poor	See: Penance and reconciliation
Preparation for receiving the sacraments	Redeemer
See: individual sacraments	See: Christ
Presentation of Jesus in the temple	Redemption
9-OTbtC/L	13-IB, 16-CI
Priest/Priesthood	Reformation
acting in the person of Christ, 7-L/E actions in the Liturgy, 7-L/E institution of the apostles as priests, 13-IBJC institution of priests of the new covenant, 13-IBJC related to missionary work, 14-MEDP	14-MODP, 16-CHT
Primacy	Reincarnation
of the Eucharist, 16-CI of the Gospels, 16-CHT	16-HIN, 16-BUD
Procreation	Religion
human, 17/18-MFP in marriage, 17/18-MFP	as part of society, 14-MEDP, 15-CUL cults, 16-A/A/NRM ecumenical and inter-religious dialogue, 16-EID elements of, 15-CUL encountering other faiths, 14-MEDP, all of Age 16 fundamentalism, 16-A/A/NRM plays an essential role in the world, 15-CUL relationship to politics, 17/18-MFP religious freedom, 16-RF, 16-SEC world religions, all of Age 16
Profession of faith	Atheism/Agnosticism/New Religious Movements
See: Creed	agnosticism, 15-GF, 16-A/A/NRM atheism, 15-GF, 16-A/A/NRM Catholic response to, 16-A/A/NRM fundamentalism, 16-A/A/NRM in Canada, 16-A/A/NRM individualism, scientism, relativism, 16-A/A/NRM need for inter-religious dialogue, 16-A/A/NRM new religious movements & possible harms, 16-A/A/NRM presence in Canada, 16-A/A/NRM relationship between science and religion, 16-A/A/NRM response to modernity, 16-A/A/NRM role of globalization
Promise	Buddhism
divine promise fulfilled in Christ, 11-A/C God's promise of new covenant, 11-A/C keeping promises and commitments, 13-IB Mary as bearer of God's promise, 11-A/C renewal of baptismal promises, 11-L/E	Catholic response to, 16-BUD commonalities & differences with Catholicism, 16-BUD core beliefs, 16-BUD dialogue & relationship with Catholics, 16-BUD family roles, 16-BUD history of, 16-BUD in Canada, 16-BUD nature and purpose of the soul, 16-BUD precepts and values, 16-BUD prophets of, 16-BUD rituals, symbols and festivals, 16-BUD sacred texts, 16-BUD shared value in self-giving love, 16-BUD shared value of meditation, contemplation, mysticism, 16-BUD shared value to "heal the earth", 16-BUD worship and prayer, 16-BUD
Prophet(s)	Confucianism
in other religions, 16-JUD, 16-ISL in Scripture, 11-OTb4E, 11-A/C, 11-OTbtC/L, CONF-CAT, CONF-MYST, 12-OTb4A, 12-A/C, 12-L/E, 13-IBHS, 14-AP, 15-CTC, 16-JUD, 16-ISL, 17/18-RT, 17/18-HF threefold office of Christ, 10-L/E	beliefs, 16-SHIN/CONF Catholic response to, 16-SHIN/CONF Church's mission in Asia, 16-SHIN/CONF compare devotion to ancestors with communion of saints, 16-SHIN/CONF compare ethical life vs. Beatitudes, 16-SHIN/CONF
Prostitution	
15-RTO	
Psalms	
See: Sacred Scripture	
Purgatory	
related to other religious traditions – all of Age 16 related to predestination/justification, 16-CHT related to the Creed, 16-CI resurrection of the body – all of Age 13	
Purity	
as a spiritual value, 16-SHIN/CONF	
Reason	
conscience and judgment and, 14-MODP faith and, 14-MODP, 14-CP, 14-MEDP, 16-A/A/NRM, 16-SEC for adoration, 7-L/E for believing in Jesus, 16-A/A/NRM for opposition of Jesus, 12-L/E for the Incarnation, 8-L/E human, 15-OBH, 16-SEC, 17/18-SHG morality and ethics, 14-MODP, 16-A/A/NRM, 16-SEC, 17/18-LWC, 17/18-SHG	

- compare moral principles to Christianity, 16-SHIN/CONF
 - compare myths to creation stories (i.e. Genesis), 16-SHIN/CONF
 - compare sources of thought to Scripture and Tradition, 16-SHIN/CONF
 - compared to goal of Christianity, 16-SHIN/CONF
 - compared to understanding of Christian diety, 16-SHIN/CONF
 - ethical and moral virtues, 16-SHIN/CONF
 - family and society, 16-SHIN/CONF
 - in Canada, 16-SHIN/CONF
 - origin and development, 16-SHIN/CONF
 - relationship to Catholicism, 16-SHIN/CONF
 - role of governments, 16-SHIN/CONF
 - shared values with Catholicism, 16-SHIN/CONF
 - symbiotic relationship between Confucianism and Buddhism, 16-SHIN/CONF
 - teachings and focus, 16-SHIN/CONF
 - texts, 16-SHIN/CONF
- Hinduism**
- belief system, 16-HIN
 - Catholic response to, 16-HIN
 - Church's continued mission in relationship with, 16-HIN
 - concepts of gods compared to Trinity, 16-HIN
 - dialogue with Catholics, 16-HIN
 - family roles, 16-HIN
 - history of, 16-HIN
 - in Canada, 16-HIN
 - morality in, 16-HIN
 - mysticism, 16-HIN
 - rituals & traditions of, 16-HIN
 - scriptures of, 16-HIN
 - shared value in meditative prayer, 16-HIN
 - shared value of non-violence, 16-HIN
 - society and cast system, 16-HIN
 - symbols of, 16-HIN
 - worship & prayer in, 16-HIN
- Indigenous religions of Africa, 16-IRA**
- Catholic response to, 16-IRA
 - Church's mission to, 16-IRA
 - community structures, 16-IRA
 - leadership roles, 16-IRA
 - moral precepts and practices, 16-IRA
 - myths and legends, 16-IRA
 - nature of, 16-IRA
 - relationship between faith and culture, 16-IRA
 - religious beliefs, 16-IRA
 - rites of passage, 16-IRA
 - rituals and prayers, 16-IRA
 - role of family and elders, 16-IRA
 - role of the deceased, 16-IRA
 - sacred stories, 16-IRA
 - structure of communities, 16-IRA
- Islam**
- 14-MEDP, 16-ISL
 - beliefs and values, 16-ISL
 - Catholic response to, 16-ISL
 - Church's continued mission in relationship with, 16-ISL
 - common grounds and differences with Catholicism, 16-ISL
 - concept of sin, 16-ISL
 - family life, 16-ISL
 - five pillars, 16-ISL
 - history & origin of, 16-ISL
 - in Canada, 16-ISL
 - influences of Judaism and Christianity, 16-ISL
 - morality in, 16-ISL
 - origins of, 16-ISL
 - practices, 16-ISL
 - prayer in, 16-ISL
 - respecting other faith traditions, 16-ISL
 - rituals and practices, 16-ISL
 - role of Abraham and Muhammad, ISL
 - salvation & forgiveness in, 16-ISL
 - scriptures of, 16-ISL
 - shared value of fasting, 16-ISL
 - significance of fasting, almsgiving and pilgrimage, 16-ISL
 - understanding of God & prophets, 16-ISL
 - worship in, 16-ISL
 - worship, morality and salvation, 16-ISL
- Judaism**
- anti-Semitism, 16-JUD
 - beginning of the Church, 16-JUD
 - Catholic response to, 16-JUD
 - Church relationship with, 16-JUD
 - commonalities with Catholicism, 16-JUD
 - concept of Messiah, 16-JUD
 - covenant with God, 11-OTb4A, 15-CTC, 16-JUD
 - ecumenism with Catholics, 16-JUD
 - feasts of, 16-JUD
 - God's self-revelation in, 16-JUD
 - history of, 16-JUD
 - importance of prayer, 16-JUD
 - in Canada, 16-JUD
 - links to Catholic worship, 16-JUD
 - moral teachings of, 16-JUD
 - Moses, 11-OTb4A, 16-JUD
 - movements within, 16-JUD
 - notion of sin, 17/18-RT
 - reciprocal consciousness, 16-JUD
 - role of the family, 16-JUD
 - scriptures of, 16-JUD
 - shared importance of weekly Sabbath, 16-JUD
 - Ten Commandments, 16-JUD
 - traditions & rituals of, 16-JUD
 - understanding of salvation, 16-JUD
- secular humanism, 16-SEC**
- beliefs, 16-SEC
 - Catholic response to, 16-SEC
 - human reason, 16-SEC
 - in Canada, 16-SEC
 - meaning of, 16-SEC
 - nature, freedom and responsibility, 16-SEC
 - origin and rise of, 16-SEC
 - role of religion in quest for meaning, 16-SEC
 - role of science, 16-SEC
- Shinto, 16-SHIN/CONF**
- beliefs, 16-SHIN/CONF
 - Catholic response to, 16-SHIN/CONF
 - common care for creation, 16-SHIN/CONF
 - compare life cycle rituals with those in Christianity, 16-SHIN/CONF
 - compare places of worship with those in Catholicism, 16-SHIN/CONF
 - compare prayer with that in Christianity, 16-SHIN/CONF
 - compare values to Christian values, 16-SHIN/CONF
 - festivals and rituals, 16-SHIN/CONF
 - God in nature, 16-SHIN/CONF
 - in Canada, 16-SHIN/CONF
 - inter-religious dialogue, 16-SHIN/CONF
 - link between Shinto and Buddhism, 16-SHIN/CONF
 - moral values, 16-SHIN/CONF
 - origin and development of, 16-SHIN/CONF
 - places and forms of worship, 16-SHIN/CONF
 - polytheism, 16-SHIN/CONF

prayer, 16-SHIN/CONF
role of ancestors, 16-SHIN/CONF
shared values with Catholicism, 16-SHIN/CONF
texts and myths, 16-SHIN/CONF
three forms of, 16-SHIN/CONF
understanding of human responsibility, 16-SHIN/CONF

Sikhism, 16-SIK

Catholic response to, 16-SIK
central beliefs, 16-SIK
Church's continued mission in relationship with, 16-SIK
concern for peace, environment & the poor, 16-SIK
dialogue with, 16-SIK
enlightenment vs. redemption, 16-SIK
equality of all human persons, 16-SIK
family, work and charity, 16-SIK
history & origin, 16-SIK
in Canada, 16-SIK
morality, 16-SIK
paths of enlightenment, 16-SIK
prayer, 16-SIK
sacred text, 16-SIK
salvation, 16-SIK symbols of, 16-SIK

Reparation

life of Jesus as, 9-L/E

Respect

creation, 4/5-OTbtC/L, 6-OTbtC/L, 7-OTbtC/L, 8-OTaftE, 10-OTbtC/L
differences and diversity, 0/3-FAM, 10-OTb4A
for holy things, 9-Intro
for human capacity, desire for intimacy, and sexuality, 15-RTO
for human life, 7-OTaftE, 10-OTbtC/L
for institutions, 15-RTO
for others, 0/3-DTD, 0/3-FAM, 0/3-COM, 8-OTb4A, 11-OTb4A, 11-OTbtC/L, 15-OBH, 15-GE, 15-DW
for moral law, 10-OTbtC/L
for other traditions, 14-MEDP
for Scriptures, 9-Intro, 11-A/C, 12-OTb4A
for teaching authority of the Church, 10-OT14-24, 15-RCS
roles within the Church, 10-OT14-24
within family life, 0/3-DTD, 0/3-COM, 4/5-Intro, 6-A/C, 9-A/C

Responsibility

accepting, 15-GE, 16-CI, 17/18-LWC
for our faith, 16-A/A/NRM
for reconciliation, 17/18-JM
for the earth, 4/5-OTbtC/L, 6-OTbtC/L, 10-OTbtC/L, 16-HIN, 17/18-JM
for the poor/need, 6-A/C, 11-L/E
freedom and, 15-GE, 16-SEC, 17/18-LWC
human, 16-SHIN/CONF
of parents and children, 0/3-PAR, 16-CI, 17/18-MFP
of the Church, 16-SEC
political, 17/18-MFP
related to destiny, 16-A/A/NRM
social and societal, 14-Intro, 15-RTO, 15-DW, 16-SEC
to evangelize, 14-MEDP, 14-CP
to others, 0/3-COM, 4/5-A/C, 6-A/C, 16-CI, 17/18-SHG
to the common good, 14-Intro, 16-SHIN/CONF

Resurrection

See: Christ

Resurrection of the dead

bodily resurrection, 16-HIN
related to other religious traditions, Age 16

Revelation

Beatitudes, 17/18-LWC
Church as Sacrament of God's Grace, 7-OTb4A
entire life of Jesus is God's revelation, 13-IBGF, 16-EID
Epiphany as, 11-A/C
God speaks in human words, 6-OT Intro, 16-EID
God's self-revelation to Moses, 17/18-LWC
Grace, 17/18-LWC
history of, 17/18-LWC
Incarnation and Resurrection of Jesus, 6-A/C, 13-IBGF
Jesus as revelation of Father's truth, 11-A/C
Justification, 17/18-LWC
kingdom of God, 17/18-LWC
meaning of, 12-A/C
Magisterium, 17/18-LWC
of God's name, 17/18-LWC
of God's personal mystery, 11-OTb4A
prayer and, 17/18-LWC
reason, 17/18-LWC
relationship to Israel, 17/18-LWC
relationship with ethics, 17/18-LWC
role of the Holy Spirit, 17/18-LWC
Scripture, 7-OTb4A, 12-A/C, 17/18-RT
sources for ethics and moral understanding, 16-SEC Ten Commandments, 17/18-LWC
Tradition, 12-OTb4A, 17/18-LWC
Trinity, 17/18-LWC

Right(s)

action, 16-HIN, 17/18-SHG, 17/18-HF
and wrong (conscience), 0/3-FAM, 11-OTb4A, 11-OTaftE, 14, MEDP, 14- MODP
hand of the Father, 13-IBJC
human, 11-OTb4A, 11-OTbtC/L, 14-CP, 15-OBH, 15-RCS, 16-EID, 16- ISL, 16-SIK, 16-SEC, 17/18-HF
judgment, 10-OTbtC/L, 14-MODP
of children, 0/3-COM
of individualism vs. common good, 15-GF
of the family, 17/18-MFP
of workers, 14-CP
related to justice, 11-OTbtC/L
relationship, 15-CTC, 17/18-HF
to participate in the Eucharist, 7-OTb4A
to praise God, 8-OTaftE

Rite(s)

Eastern Church, 13-IBHCC, 15-WAC, 15-DW, 16-CHT, in other traditions and religions, 16-SHIN/CONF
liturgical, 4/5-L/E, 6-A/C, 6-L/E, 7-L/E, 9-A/C, 10-L/E, 13-IBHCC
of Mass, 7-OTb4A, 7-L/E, 7-OTaftE, 11-OTaftE, 13-IB, 13-IBGF, 15- WAC
of passage, 16-IRA
of Sacraments, 7-L/E, 10-OTb4A, 10-L/E, 11-OTaftE, CONF-CAT, CONF- LIT, 13-IBJC, 13-IBHCC, 17/18-JM
sprinkling, 0/3-LIT

Sabbath

See: Sunday

Sacrament(s)

central rituals of the Church, 16-CI
Church as Sacrament of God's grace, 17/18-RT
connected to the Trinity, 8-OTb4A
connection between & covenant, 12-OTb4A
effective signs of God's saving action, 15-WAC
encountering Christ within, 15-WAC
Eucharist is primary sacramental ritual, 16-CI

goal is the last Passover of the child of God, 13-IBHCC
 history of, 14-MEDP
 instituted by Christ, 14-MODP, 15-WAC
 Jesus enters into the lives of children through, 8-Intro
 life, 12-A/C, 15-WAC
 making Christ present, 8-OTb4A, 11-L/E
 matter and form, 14-MODP
 meaning of sacramental celebrations, 15-WAC
 mystery of salvation in the sacraments, 8-OTb4A
 of initiation, 10-OTb4A, 13-IBHCC, 15-DW, 6-CI, 16-CHT
 purpose of, 15-WAC
 reception of gifts of the Holy Spirit, 13-IBHCC
 reception of grace, 13-IB
 related to death and Resurrection of Christ, 11-L/E
 sacramental, 12-A/C
 Scripture leads into the sacramental life of the Church, 12-A/C
 The Church as, 8-OTb4A, all of Age 10
 use of signs and symbols, 15-CUL, 15-WAC

Sacred

deposit of faith, 14-MODP
 houses, texts & traditions in other traditions and religions, 16-
 JUD, 16-ISL, 16-HIN, 16-SIK, 16-BUD, 16-SHIN/CONF,
 16-IRA
 icon, 16-CHT
 life, 17/18-MFP
 liturgy, 13-IBJC, 13-IBHCC, 15-RTO, 16-EID
 mysteries, 4/5-A/C, 6-A/C, 9-L/E, 15-WAC
 nature of God's creation, 15-OBH
 nature of marriage, 15-RTO
 nature of sexuality, 15-RTO
 need for reverence for, 4/5-A/C, 4/5-L/E, 6-A/C, 6-L/E, 7-OTb4A
 rituals at home, 0/3-SAC Sabbath, 16-JUD
 Sacraments, 15-WAC
 seasons, 7-A/C, 16-CI, 16-EID
 space, 4/5-OTb4A, 4/5-A/C, 4/5-L/E, 6-OTb4A, 6-A/C, 6-L/E,
 16-CHT, 16-JUD, 16-SHIN/CONF
 symbols, 4/5-L/E, 6-L/E, 7-OTb4A, 15-CUL, 15-RTO
 Tradition, found in every age as heading
 vessels, 7-L/E

Sacred Scriptures

(referenced in each age and section as heading)
 as a book about Jesus and narrative of God, 4/5-OTb4A, 9-Intro,
 9-OT14-34, 9-OT9-13
 as a guide for living, 12-OTaftE
 as a source of prayer, 9-Intro
 as the Word of God, 6-OT Intro, 7-OTb4A, 7-A/C, 9-Intro,
 11-Intro, 12-OTb4A, 15-CTC
 calling of God in, 4/5-OTb4A canon of, 12-A/C, 14-AP
 Church interprets, 17/18-RT
 Church venerates, 12-OTb4A
 connections to life, 11-Intro
 covenant as a foundation for understanding, 12-OTb4A
 family and storytelling, 0/3-PAR
 forms the Christian community, 12-A/C
 Genesis chapters 1-3 occupy a unique place, 12-L/E
 God is the author of Sacred Scripture, 12-A/C
 healings of the sick as a sign of God's generosity, 8-OTaftE
 heart of sacred liturgy, 15-RTO
 Holy Spirit aids interpretation, 13-IBGF
 Holy Spirit fulfils what was prefigured in the Old Covenant in
 liturgy, 12-OTb4A
 importance of the Gospels, 9-Intro, 12-OTb4A
 inspired by God through the Holy Spirit, 7-OTb4A, 12-A/C,
 17/18-RT
 intended for all, 9-OT9-13, 9-OT14-34, 12-OTb4A, 12-L/E
 interpretation of, 15-CTC

intimacy in, 15-RTO
 is one insofar as the Word of God is one., 12-OTbtC/L
 lead into the sacramental life of the Church, 12-A/C
 link between the Old and New Testament, 12-OTb4A
 liturgical use, 7-OTb4A, 12-OTb4A
 New Testament conveys to us the ultimate truth of divine
 Revelation, 9-Intro, 12-OTb4A
 Old Testament is true word of God, 12-OTb4A
 one of three sources of Divine Revelation, 12-OTb4A
 oral tradition led to 12-OTbtC/L, 16-CHT
 power of the Holy Spirit in narratives of Jesus, 8-OTaftE
 reveals truth of both God and the human being, 12-A/C
 self-revelation of God, 17/18-RT
 show us God's love, 4/5-L/E
 showing reverence to, 4/5-Intro, 6-A/C, 7-OTb4A, 9-Intro
 two testaments build the Paschal catechesis of Christ,
 12-OTbtC/L
 use of Psalms, 4/5-OTbtC/L, 12-L/E
 whole of Age 12

Sacrifice

Eucharist as sacrifice, 6-L/E, 13-IBJC
 of Christ, 7-L/E
 of the cross, 6-OTbtC/L, 9-L/E

Saints

as models of faith, 11-OTaftE
 communion of saints, 11-OTaftE, 13-IBHCC, 15-DW
 exemplify hope, 11-A/C
 feast days, 0/3-DTD
 Holy Spirit lives in, 11-OTaftE
 intercession of, 11-OTaftE
 litany of, 11-OTaftE, 15-DW
 models of prayer, 14-MEDP
 naming children after, 0/3-PAR
 patron saints, 4/5-Intro, 14-MEDP
 prayer to, 0/3-DTD
 proper of, 6-L/E
 witnesses of God's generosity, 8-OTaftE

Salvation

connection to Eucharist, 9-L/E
 creation as beginning of, 13-IBGF
 creed as narrative of, 13-IBHCC
 fulfilment of history of, 13-IBJC
 gift of the Father of Christ for, 8-OTb4A
 history culminates in Christ, 10-A/C, 12-L/E
 history of salvation, all of ages 12, 13, 14
 Incarnation, 7-A/C, 13-IBJC
 justification, 14-MODP
 liturgy makes present, 13-IBHCC
 of Israel, 11-A/C
 outside of Christ, 16-SHIN/CONF
 work of salvation entrusted to apostles from Christ, 16-EID

Salvation History

12-A/C

Sanctification

13-IB

Sanctuary

lamp, 7-OTb4A
 the human's conscience as, 17/18-LWC

Satan

See: Evil

Science

- role of, development of & relationship with the Church of, 14-MEDP, 14-MODP, 14-CP, 15-OBH, 16-A/A/NRM, 16-SEC, 17/18-HF
- Seal**
of the Holy Spirit, CONF-CAT
of the prophets, 16-ISL
- Sermon on the Mount**
See: Beatitudes
- Servant**
Mary as, 8-A/C+OTbtC/L
of Christ, 7-OTaftE
of reconciliation, 11-L/E
- Service**
community, 0/3-COM, CONF-CAT, CONF-LIT, 15-WAC, 17/18-LWC
of others, 9-L/E, CONF-MYST, 15-RCS, 16-BUD
of the good, 15-OBH, 15-RCS
parenting and teaching, 0/3-DTD
parish, 0/3-SAC
related to power, 15-RCS
rituals of, 7-L/E, 17/18-MFP
vocation and, 15-RTO, 16-EID
- Sexuality**
15-RTO, 16-JUD, 16-ISL
sacredness, 15-RTO
sexual activity, 15-RTO
cultural views of, 15-RTO
related to faith, 15-RTO
related to intimacy and love, 15-RTO
scriptural views of, 15-RTO
- Shepherds of the Church**
See: Bishop
- Sick**
corporal works of, 11-L/E
Jesus cares for, 6-OTb4A, 8-OTaftE, 9-OT9-13
love of God of, 6-OTb4A
prayer for the, 10-L/E
- Silence**
See: Prayer
- Sin**
acknowledgement of, 13-IBHCC
allowed because of freedom, 17/18-HF
baptism offers freedom, 6-OTaftE
breaking of covenant relationship, 11-A/C, 17/18-JM, 17/18-HF
Christ comes to free, 9-OT9-13
Christ's reparation for, 9-L/E
death of Jesus result of, 9-L/E
definitions of, 10-L/E, 15-OBH, 17/18-HF
destruction of the self, 17/18-HF
effects of, 10-L/E
expiation of, 10-L/E
forgiveness of, 8-L/E, 17/18-HF
breaking of friendship, 8-L/E
Gospel shows mercy to sinners, 13-IBHCC
harming our relationship with God and with others, 8-L/E, 13-IBHCC, 17/18-JM
Holy Spirit restores, 8-L/E
indulgences, 16-CHT
is allowed because of freedom, 17/18-HF
in other world religions, 16-JUD, 16-ISL, 16-HIN
Judeo-Christian context, 17/18-JM
mortal, 13-IBHCC
mystery of, 10-L/E
new life weakened or lost by, 8-L/E
offense against God, 11-A/C, 17/18-JM
offense against others and reason, 17/18-JM
Penance reunites after, 13-IBHCC
related to Genesis story, 17/18-MFP
relationship to death and Resurrection of Christ, 10-L/E
social, 10-L/E, 17/18-JM
unmasked, 10-L/E
wounded the unity of the one Church, 16-EID
(Also see: Original Sin)
- Sinner(s)**
God's mercy for, 13-IBHCC
God's self-gift to, 6-L/E
intercessors for, 12-L/E
Jesus' relationship with, 0/3-COM, 9-OTbtC/L, 9-OT9-13, 13-IBJC, 17/18-LWC
reconciliation and, 7-OTb4A, 9-OT9-13, 13-IBJC
responsibility of, 13-IBJC, 13-IBHCC
- Slavery**
in Egypt, 11-OTb4A
to sin, 9-OT9-13
- Society**
call to work for the common good, 14-Intro
Canadian, throughout ages 14, 15
Catholic social teaching, 14-CP, 15-GF, 15-DW, 17/18-JM
citizenship duties, 17/18-MFP
dynamics of power in culture, 15-RCS
economic growth, 11-OTbtC/L, 15-DW, 16-SEC
globalization, 15-DW, 16-A/A/NRM
human person is principle and end of social organization, 15-RTO
influence of the Christian in, 14-Intro influences of, 15-CUL
legitimate authority, 17/18-MFP
need to critique, 15-CUL
participating in political life, 14-MEDP, 17/18-MFP
politics and ethics, 17/18-MFP
relationship with Church and state, 14-MEDP
role of government, 15-RCS, 15-DW, 16-SEC
role of religion, 14-MEDP
role of the Christian, 14-Intro
shared beliefs, values and meaning, 15-CUL
should promote exercise of virtue of social reconciliation, 17/18-JM
subsidiary, 15-DW
reality of, 7-OTb4A, 15-OBH
indulgences for, 14-MODP
- social**
Catholicism responds to social issues, 15-DW
climate, 15-GF
responsibility, 15-DW
- Solidarity**
among all creatures, 7-OTbtC/L
principle of, 10-OTbtC/L
requirement of Church to intervene, 14-CP
with others, 11-L/E
with the poor and workers, 14-CP
- Son of God**
See: Christ
- Soul**
definition, 17/18-LWC

immortal, 17/18-LWC
in death, 13-IBHCC
innermost aspect of man, 16-HIN
rational souls, 10-OTbtC/L

Spiritual Life

children enter into, 0/3-overview
nurturing the, all of 4/5 promoting, 16-CI
related to natural life, 14-MEDP, 14-MODP
Sacred Scripture as fount of, 4/5-Intro, 7-OTb4A

Spirituality

development for priests, 14-MODP
Easter, 9-L/E Jewish, 16-JUD
subsidiarity, 15-DW

Suffering of Jesus

13-IBJC

Supernatural

faith as a supernatural gift, 14-MEDP

Supplication

and prayer, 7-A/C, 16-SHIN/CONF

Sunday

as a day of gathering God's people, 8-OTb4A, 15-RCS
as a special day, 4/5-OTb4A
celebrating the Word, 7-OTb4A
centre of the liturgical seasons, 16-CI
holiness of, 4/5-OTb4A
importance of, 4/5-OTaftE, 0/3-LIT
sharing Eucharist, 4/5-L/E, 6-L/E

Supreme Pontiff

history of, 14-AP
in union with bishops, 10-OT14-24
infallibility, 14-CP
leadership of the Church, 10-OT14-24

Symbols

connect man to realities beyond himself, 15-CUL
in creation are traced of God, 15-CUL
man needs signs, 15-CUL
mediate meaning within culture, 15-CUL
reveal link to God, 15-CUL
sacramental 15-CUL, 15-DW
used in liturgy, 15-CUL

Tabernacle

as symbol of people of God, 7-OTb4A

Table

gathering at the, 0/3-DTD, 0/3-SAC, 4/5-OTb4A, 6-A/C, 9-A/C,
9-L/E, 9-OTbtC/L, 9-OT9-13, 9-OT14-34
of the altar, 7-OTb4A, 7-OTbtC/L
of the Eucharist, 7-OTbtC/L, 11-L/E
of the Word, 4/5-Intro, 6-Intro, 6-A/C, 6-L/E, 9-A/C, 9-L/E,
9-OTbtC/L, 9-OT9-13, 9-OT14-34, 10-A/C, 11-A/C, 11-L/E
prayer, 7-OTb4A, 11-OTb4A
sinners invited to the, 9-OT9-13

Temple

Church as, 13-IBHCC
human body as a, 15-RTO
importance in other traditions, 9-OTbtC/L, 16-JUD, 16-HIN,
16-BUD, 16-SHIN/CONF
Jesus and the, 9-OTbtC/L, 13-IBJC

Temptation

and prayer, 15-RTO

Ten Commandments

See: Commandments

Tenderness

of God, 4/5-OTb4A, 4/5-OTbtC/L, 4/5-OTaftE
of parents, 0/3-DTD, 0/3-COM

Theology

in Sikhism, 16-SIK
of the body, 15-OBH
of the Church, 14-Intro, 16-SHIN/CONF

Tomb

as a symbol, 7-OTbtC/L
of Jesus, 6-L/E, 8-L/E, 9-L/E, 12-L/E, 13-IBJC

Tradition

aspects of Christian tradition, 14-Intro
carries the living memorial of God's Word, 7-OTb4A
Church interprets Scripture, 17/18-RT
development of Christian, 14-AP
Eastern and Western traditions are roots of the Church, 14-AP
one of 3 sources of Divine revelation, 12-OTb4A
value of, 14-MODP

Transgression

and forgiveness, 17/18-JM

Transubstantiation

See: Eucharist

Trinity

as celebrated by the Christian community, 6-L/E
baptized in the name of,
belonging through baptism, 6-OT Intro, 17/18-RT
central mystery of the Christian faith, 17/18-RT
Christian faith rests on the Trinity, 13-IB, 16-CHT, 16-BUD
completeness of God, 9-Intro, 16-ISL
consubstantiation of, 16-HIN
early teaching of, 14-AP
engaged in Resurrection, 13-IBJC
formulation used at baptism, 4/5-Intro, 6-L/E, 13-IB
God reveals himself as, 17/18-RT
grace enables us to participate in, 14-MODP, 17/18-HF
Holy Spirit brings us to Jesus who in turn brings us to the Father,
9-Intro
human community is image of, 13-IBGF
Jesus reveals, 9-Intro
liturgy reveals activity of, 13-IBGF
living with in heaven, 13-IBHCC
nature of the Eucharistic Prayer, 13-IBGF
One in three persons, 13-IB
related to the Creed, 16-CI
Sign of the Cross, 4/5-OTbtC/L
source of the Church, 10-OTb4A whole of ages, 7, 8, 10

Trust

in God, 11-A/C
in the love of God, 4/5-L/E

Truth

crowning truth of faith is Resurrection, 9, Intro, 11-L/E
formulation of eternal truth, 14-Intro
found only in God, 15-GF
Jesus as revelation of Father's truth, 11-A/C
moral, 17/18-SHG
objective, 14-MODP

Understanding

in every age as heading

Unity

as a need of humans, 0/3-PAR
 Catholic, 13-IBHCC, 16-EID
 celebrating, 10-OT14-24
 diversity and, 10-OTb4A, 15-CUL, 16-CHT, 16-EID
 of Initiation Sacraments, CONF-CAT
 of the Church, 13-IBHCC, 14-Intro, 14-AP
 related to Eucharist, 8-OTb4A, 13-IBHCC, 16-EID
 related to the Holy Spirit, 10-OTb4A, 10-L/E, 13-IBHCC, 15-WAC
 sin harms, 10-L/E, 16-EID
 value of Christian life, 13-IBGF, 14-MEDP, 16-EID
 within Christian denominations, 16-CHT, 16-EID, 16-SIK
 with other traditions and religions, 16-ISL, 16-BUD

Values

in every age as heading
 Canadian, 15-CUL
 Christian, 14-MEDP
 cultural, 15-CUL
 family, 0/3-PAR, 0/3-FAM
 human, 7-OTbC/L, 8-OTb4A, 15-CUL
 Gospel, 0/3-SAC, 14-MEDP, 14-CP, 14-DW, 15-DW
 moral, 0/3-COM, 15-DW
 religious, 14-MEDP
 societal, 15-CUL, 15-GF, 15-RTO, 15-DW

Veneration

of the cross, 9-L/E, 11-L/E
 of the Gospels, 4/5-Intro

Vespers

in the Eastern Church, 11-Intro

Viaticum

13-IBHCC

Vice(s)

related to sin, 13-IBHC

Violence

culture of, 15-RCS
 presence of human, 15-RCS
 transformation of, 15-RCS
 understanding of, 15-RCS

Virgin Mary

See: Mary

Virtue

exercise of, 15-GF
 in moral theory, 17/18-SHG
 justice as a, 17/18-JM
 related to ethics, 17/18-SHG
 related to happiness and the good life, 17/18-SHG
 traits of virtuous live, 15-DW

Vision of God

as heaven, 13-IBJC

Vocation

9-L/E, 10-L/E, 15-OBH, 15, DW, 17/18-SHG, 17/18-MFP
 as a life of service, 15-RTO
 choices of, 15-RTO, 17/18-SHG
 discernment of, 15-DW
 nature of, 17/18-SHG

Water

blessing of, 4/5-OTbC/L
 blessing with, 4/5-OTbC/L
 God provides, 6-OTb4A
 holy, 7-OTb4A
 is a gift from God, 6-OTbC/L
 related to baptism, 4/5-L/E, 7-OTb4A, 11-L/E
 sign of God's welcome, 6-OT Intro
 symbol of belonging, 4/5-L/E, 6-OT Intro
 symbol of grace given, 6-OT Intro
 turned into wine symbolizing God's generosity, 6-OTb4A
 used during Easter season, 6-L/E

Weakness

glory of heaven shown in weakness of a baby, 9-A/C, 13-IBJC
 human, 10-L/E, 16-EID, 17/18-JM
 of the Church, 15-WAC

Wife

See: Marriage

Will**of God**

Christ faithful to the will of God, 9-OT14-34, 9-OTbC/L
 Church willed by Christ to be united, 10-OT9-13
 for man, 13-IBGF
 Father's will for Christ, 13-IBGF
 Father's will for the Church, 13-IBGF

of man

free will, 15-OBH, 15-GF, 17/18-SHG
 free will related to obligation, 17/18-SHG
 need to humble oneself to will of Father, 9-OT14-34
 passions related to reason and will, 17/18-SHG

Wisdom

gifts of the Holy Spirit, 8-OTaftE
 God created according to his, 4/5-OTbC/L, 4/5-OTaftE

Witness

called to witness to Christ, 11-OTaftE, 15-DW
 Christian family as, 0/3-overview
 daily, 0/3-SAC
 God's mercy, 8-OTaftE
 giving testimony to the truth, 15-DW
 Jesus as witness, 8-OTaftE, 9-OT9-13
 moral, 11-L/C, 11-OTaftE, 15-CTC
 of parents to children, 0/3-PAR, 0/3-FAM, 0/3-SAC, 0/3-COM
 of the Christian family, all of 0/3
 of the Church, 10-L/E, CONF-CAT, 16-SHIN/CONF
 of love in the world, 10-L/E, 15-CUL
 of monastic life, 14-MEDP
 of the faith of the Church, 10-OTb4A, CONF-MYST, 16-CHT, 16-EID, 16-ISL, 16-HIN, 16-SIK
 our faith, 6-OTb4A
 power of witness of love, 10-L/E
 Sacraments of initiation call us to, 15-DW
 social witness, 15-DW
 through joyful celebration, 8-A/C+OTbC/L
 through participation in the Church, 15-WAC
 to Catholicism, 16-CHT
 to Christ in culture, 15-DW
 to fraternal charity, 16-ISL
 to God's love for us, 15-DW
 to Jesus, 7-OTaftE, 8-OTb4A, 9-OT14-34, 11-A/C, 11-OTaftE, 13-IBJC, 15-RTO, 15-WAC
 to others, 4/5-L/E, 6-OTb4A, 9-L/E, 13-IBHCC
 to our names, 4/5-Intro
 to the ethical way of life, 17/18-LWC

to the gifts of the Holy Spirit, 13-IBHCC
to the Gospel, 10-OTb4A, 11-OTaftE
to the poor, 14-CP, 16-IRA
to the sacred mysteries, 6-A/C, 9-L/E
to the Trinity in the world, 10-OTb4A
to the truth of the Gospel always, 11-OTaftE
to the unity and diversity of God, 13-IBGF
to the value of friendship, 11-Intro

Witnesses

found in each age as heading
being examples and witnesses, 4/5-A/C, 6-OTb4A, 17/18-SHG
Christian, 6-OTaftE, 11-OTaftE, CONF-CAT, 12-OTb4A, 12-A/C, 12-L/E, 13, IBGE, 13-IBJC, 15-WAC, 15-DW, 16-CI, 16-EID, 16-JUD
disciples and, last section in Age 15
ethics as, 17/18-RT
Eucharist as, 16-A/A/NRM
give testimony to the truth, 15-DW
Gospels as witness, 16-CHT, 16-ISL
historical and contemporary, 6-A/C, 10-L/E, 14-AP, 14-MODP, 15-DW, 17/18-JM
justice as witness, 11-OTbtC/L, 15-DW
in Jerusalem, 11-OTaftE
in Scripture, 7-A/C, 9-A/C, 10-OTb4A, 10-L/E, 10-OT9-13, 12-OTaftE, 13-IB, 13-BGF, 15-CTC
in the World, 10-L/E
martyrs as, 11-OTaftE, 14-Intro, 14-AP
meaning of being a witness to Christ, 11-A/C
of Advent, 10-A/C
of God's love and generosity, 8-OTaftE, 11-OTb4A, 12-OTb4A, 15-OBH, 17/18-RT
of Jesus, 7-OTaftE, 9-OT14-34, 10-A/C, 10-OT14-24, 11-OTaftE, 11-A/C, CONF-CAT
of justice, 10-OTbtC/L
of light, 9-A/C, 11-Intro, 11-OTbtC/L
of love, 11-L/E
of power of covenant love, 11-L/E
of reconciliation, 11-L/E
of the Gospel, 10-OT14-24, 15-WAC
of the Holy Spirit, 9-OT14-34
of the memory of Christ, 9-OT14-34
of the Resurrection, 10-OT14-24
saints as, 11-OTaftE, 13-IBHCC

Word (Christ)

12-A/C
associated with Mary, 11-A/C
became flesh so that we might know God's love, 6-OTaftE, 6-A/C, 13-IBGF
definitive Word of God, 15-CTC
God's Spirit makes known to us, 9-OT14-34
of the Father, 12-A/C
revelation of, 15-CTC

Word of God (Also see: Sacred Scripture)

as a light, 11-Intro, 15-OBH
as a story of our belonging, 4/5-Intro
God speaks in human words to reveal himself, 6-OT Intro
in Lectionary, 7-OTb4A
is a confirmation of faith, food for the soul, fount of the spiritual life, 7-OTb4A
is venerated in the Liturgy, 4/5-Intro
narrative of belonging, 6-Intro
relationship between Word, sacrament, Eucharist, 12-OTb4A
reverence of, all of ages 4/5
savouring, all of Age 6
serves children, 4/5-Intro

serves the Church, 4/5-Intro

Works

corporal works, 11-L/E
duty to uphold meaning and value, 14-CP
importance of work, 4/5-OTb4A
of God, 7-OTb4A
of humans, 4/5-OTb4A, 7-OTbtC/L
of the Eucharistic community, 7-A/C
rights of workers, 14-CP

Worship

history of, 14-Intro
prayer and worship as vital to growth, 14-Intro

YHWH

13-IBGF

Youth

education and instruction of, all of COMF, and ages 12, 13, 14, 15, 16, 17/18

