



Parish DRE/Catechist Manual

**Office of Religious Education and Faith
Formation
2025**

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DRE Basic Contents

- ❖ Catechist Prayer
- ❖ Overview of Roles & Responsibilities in Catechesis
- ❖ Catechetical Year Planning Calendar (Example)
 - Planning Template

A Catechist's Prayer

Father of all families, you have called me to serve the family in truth and love as a catechist. May I be faithful to this call, rooted in your Word, and open to the gifts of the Holy Spirit.

May I use these gifts, especially the gifts of faith, hope, and love, to serve the family as a witness to you, who are love and life and the source and destiny of all families.

Let your Spirit enlighten my mind and strengthen my heart so that I can be a path of Christ's love to families, especially those in need, the homebound and aged, the disabled and disheartened.

Through the intercession of Mary and Joseph, I pray for the Church, the Bride of Christ, whose mission to build a civilization of love passes through the family.

Amen.

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Responsibilities of the Parish Director of Religious Education

The Nature of Catechesis

Catechesis is an exclusive act, arising from the missionary mandate of the Lord (cf. Mt 28:19-20) and aimed at its very name indicates¹, and making the proclamation of his passion, death and resurrection continual resound in the heart of every person, so that his life may be transformed. A dynamic and complex reality at the service of the Word of God, it is accompaniment, education, and formation in the faith and for the faith, an introduction to the celebration of the Mystery, illumination and interpretation of human life and history. By harmoniously integrating these characteristics, catechesis expresses the richness of its essence and offers its specific contribution to the pastoral mission of the Church. (Directory for Catechesis, n. 55)

Catechesis, a privileged stage in the process of evangelization, is generally directed toward persons who have already received the first proclamation, within whom it promotes the process of initiation growth and maturation in the faith. It is however true that, if it is still useful to make conceptual distinctions between pre-evangelization, first proclamation, catechesis, ongoing formation, in the present context it is no longer possible to stress such differences. In fact, on the one hand those today who ask for or have already received the grace of the sacraments often do not have an explicit experience of faith or did not intimately know its power and warmth; on the other, a formal proclamation limited to the bare enunciation of the concepts of the faith would not permit an understanding of the faith itself, which is instead a new horizon of life has opened wide, starting from the encounter with the Lord Jesus. (Directory for Catechesis, n. 56)

Catechesis in a Kerygmatic and missionary vein requires a pedagogy of initiation inspired by the catechetical journey, responding with pastoral wisdom to the plurality of situations. In other words, according to an understanding that has been developed in various Churches, this is a matter of the *catechesis of initiation into Christian life*. It is a pedagogical journey offered in the ecclesial community, which leads the believer to a personal encounter with Jesus Christ through the word of God, liturgical action, and charity, integrating all the dimensions of the person so that he may grow in the mentality of faith and be a witness of new life in the world. (Directory for Catechesis, n. 65)

1: The Greek *very katechein* mean “resound”, “make resound”.

The Diocesan Bishop: The Bishop is the chief catechist in the Diocese, responsible for providing sound catechesis to all the people under his care. He does this by means of his own preaching and teaching, and by seeing that the necessary structures and programs exist to carry out the catechetical ministry. The Bishop does this through the Office of Religious Education and Faith Formation and the Diocesan Catholic School system. The Bishop is to ensure that catechists are adequately prepared for their work through instruction in the Church's teaching, that continuing formation is provided for them, and that they receive instruction in the teaching disciplines.

Pastor: The Pastor is, by virtue of his ordination, an instructor in the Faith. All the faithful have a right to religious instruction, and Pastors have a duty to provide it. The Pastor is personally responsible for the administration of the religious education programs in his parish, ensuring that the diocesan directives are implemented. The Pastor is responsible, with the DOC or DRE (see below), for financing the program, providing space, equipment, and supplies, visiting the classrooms, participating in religious instruction and formation of students, and handling difficult discipline problems.

Director for the Diocesan Office of Religious Education and Faith Formation: The Diocesan Bishop administers the Office of Religious Education and Faith Formation through the Diocesan Director appointed by him. By this delegation, the Diocesan Director is responsible for resourcing the religious education programs within the Diocese.

Parish Director of Catechesis or Religious Education (DOC or DRE): The Pastor may serve as the Director of the parish catechetical program or ask another person to serve in this capacity. The role of Director is extremely important to the smooth and effective organization of a catechetical program. One person should have an overall view of the program in order to implement an organic and systematic catechesis. The Director also provides leadership to the catechists serving in the program. This requires, then, that the Director have a working knowledge of the materials used at each grade level of the parish program and of the special needs presented by each grade level.

If the Director is not the Pastor, he or she keeps in close contact with the Pastor, inform him of activities and the progress of the students. Throughout the program the wishes of the Pastor should be respected, especially regarding Sacramental Preparation.

The Director serves as liaison between the parish program and the Diocesan Office, keeping the parish catechists informed of the directives, programs, and resources provided by the Chancery.

The Director encourages the catechists to develop personal holiness through daily prayer, reading of Scripture, and frequent Reconciliation and reception of Holy Eucharist at Mass. Also, the Director encourages the catechists to pray for and with their students.

The Director maintains good morale among the catechists by keeping them informed of their duties, schedules, special activities, by expressing appreciation, and by encouraging them to attend various Diocesan sponsored trainings and events along with state, regional or national conferences.

The Director's specific duties may include:

- Recruit and train catechist
- Assign catechist a classroom of students (a good teacher/pupil ration is 1:15)
- Make sure rooms are in order, equipment is working, and is conducive to learning
- Meet with the faculty at least two weeks before the opening of school to explain the program

- Provide materials needed for teaching (textbooks, catechist's manuals, etc.)
- Put into effect the guidelines outlined in the Religious Education Guidelines
- Supervise the training of new catechists
- Plan regular faculty meetings
- Keep an accurate file of all records (registration, sacraments, grades, etc.)
- Oversee Sacramental preparation for Reconciliation, Eucharist, Confirmation
- Teen Catechesis, Gr. 9-12, as well as VIRTUS for Children (Youth)
- Liturgy of the Word for Children
- OCIA, Order of Christian Initiation for Adults
- Adult Faith Formation
- Vacation Bible School
- Prepares calendars
- Sets fees, tuition
- Orders books, materials
- Communicates with pastor, parish, parents, students, catechists by phone, email, bulletin announcements, paper mail, conversations in person, et al.

Catechists: Through their presence in the world, the laity offer a valuable service to evangelization; their very life as disciples of Christ is a form of proclamation of the Gospel. They share in all the forms of occupation with other people, infusing temporal realities with the spirit of Gospel: evangelization “takes only a specific quality and a spiritual force in that it is carried out in the ordinary surroundings of the world” (LG 35) The laity, in bearing witness to the Gospel in different contexts, have the opportunity to give a Christian interpretation to the realities of life, to speak of Christ and of Christian values, to present the reasons for their choices. This catechesis, which is spontaneous and unpremeditated so to speak, is of great importance because it is immediately connected to their witness of life. (Directory for Catechesis, n. 121)

The vocation to the ministry of catechesis flows from the sacrament of Baptism and is strengthened by Confirmation, both sacraments through which the layperson participates in the priestly, prophetic, and kingly office of Christ. In addition to the common vocation to the apostolate, some faithful feel called by God to take on the role of catechists in the Christian community, at the service of a more organic and structured catechesis. This personal call of Jesus Christ and the relationship with him are the true engines of the catechist’s activity: “from this loving knowledge of Christ springs the desire to proclaim him, to ‘evangelize,’ and to lead others to the ‘yes’ of faith in Jesus Christ. The Church fosters and discerns this divine vocation and confers the mission of catechizing. (Directory for Catechesis, n. 122)

Catechists should have a general knowledge of the Creed, the Commandments, the Mass and Sacraments, the Liturgical Year, the prayer life of a Christian, and the life of Christ. They should be familiar with Sacred Scripture, Church History, knowledge of the human person to facilitate communication, and a working knowledge of teaching methodology.

Some specific duties of catechists are:

- Be conscientious in the preparation of class work
- Utilize class time effectively
- Maintain classroom order in an atmosphere of Christian discipline
- Provide an environment conducive to learning
- Keep records and make reports of student progress
- Carry out Diocesan and parish policies
- Refer any serious moral, educational and disciplinary problems to the Director or Pastor

Parents: “The family’s catechetical activity has a special character, which is in a sense irreplaceable...Education in the faith by parents, which should begin from the child’s tenderest age, is already being given when the members of a family help each other to grown in faith through the witness of their Christian lives...Family catechesis therefore precedes, accompanies and enriches all other forms of catechesis: (Pope John Paul II, Catechesis Tradendae, n. 68) There is no question that parents are the first and best catechists of their children. Even though parents may have received little or no formal training in religion themselves, they are still the most effective catechists for their own children, especially by their example. God gives them the grace needed to fulfill the duty they assumed when they presented their children for Baptism: training their children in the practice of the Catholic Faith.

Aim of Catechesis

Catechists should be encouraged to meditate on the aim of catechesis and to read the entire apostolic letter, *On Catechesis In Our Time* by Pope John Paul II.

The definitive aim of catechesis is to put people not only in touch with, but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity (Pope John Paul II, *On Catechesis In Our Time*, n.5).

The specific aim of catechesis is to develop, with God's help, "an as yet initial faith, and to advance in fullness and to nourish day by day the Christian life of the faithful, young and old. It is in fact a matter of giving growth, at the level of knowledge and in life, to the seed of faith sown by the Holy Spirit with the initial proclamation and effectively transmitted by Baptism." (Pope John Paul II, *On Catechesis In Our Time*, n.20).

To put in more precisely: within the whole process of evangelization, the aim of catechesis is to be the teaching and maturation stage, that is to say, the period in which the Christian, having accepted by faith the person of Jesus Christ as the one Lord and Savior and having given Him complete adherence by sincere conversion of heart, endeavors to know better this Jesus to whom he has entrusted himself: to know His "mystery," the kingdom of God proclaimed by Him, the requirements and promises contained in His Gospel message, and the paths that He has laid down for anyone who wishes to follow Him. (Pope John Paul II, *On Catechesis In Our Time*, n.20).

It is true that being a Christian means saying "yes" to Jesus Christ, but let us remember that this "yes" has two levels: It consists in surrendering to the word of God and relying on it, but it also means, at a later stage, endeavoring to know better and the profound meaning of this word. (Pope John Paul II, *On Catechesis In Our Time*, n.20).

Catechesis and Prayer

Prayer is essential to the Christian Life, even more so the life of a catechist. The Catechism of the Catholic Church (CCC) defines prayer in the fourth section. This teaching includes such beautiful explanations as:

"In prayer, God tirelessly calls each person to this mysterious encounter with Himself" (2591)

"Prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit...the life of prayer is the habit of being in the presence of the thrice-holy God and in communion with Him" (2565), and

"Prayer cannot be reduced to the spontaneous outpouring of interior impulse; in order to pray, one must have the will to pray. Nor is it enough to know what the Scriptures reveal about prayer; one must also learn how to pray" (2650).

At the parish level, in addition to Sunday and daily Mass, we need to provide as many opportunities to learn how to pray both in our personal lives and as a community. Beginning every catechetical session and parish meeting with prayer allows for an opportunity to grow in our life of prayer. Planning times of prayer does not need to be a time-consuming task. The Church has a liturgical calendar, daily readings and the Liturgy of the Hours already prepared, thus, it is easy to pray always within the heart of the Church.

Directs some/all of the following:

_____ Children's classes, K-12, as well as Virtus for Children

_____ Sacramental preparation for Reconciliation, Eucharist, Confirmation

_____ Teen Catechesis, Gr. 9-12, as well as Virtus for Children

_____ Adult Faith Formation

_____ Liturgy of the Word for Children

_____ OCIA, Order of Christian Initiation of Adults

_____ Vacation Bible School

Other? _____

Administers the program for each area of direct responsibility, consulting with others as appropriate for the parish:

_____ Prepares calendar

_____ Sets fees, tuition

_____ Orders books, materials

_____ Provides/prepares class spaces

_____ Communicates with pastor, parish, parents, students, catechists by phone, email, bulletin announcements, paper mail, conversations in person, et al.

_____ Works with others who are directly providing programs

Other? _____

Provides catechists for programs in areas of responsibility

- _____ Recruitment
- _____ Formation of new catechists: Virtus and particularities of the parish/program
- _____ Ongoing formation/records of catechists (in partnership with diocese)
- _____ Catechists meetings: business, spiritual, social
- _____ Retreat for catechists
- _____ Appreciation banquet/celebration of catechists

Partners with Families

- _____ Meet and comes to know parents and other family members, at regularly scheduled meetings and informally
 - _____ Provides sacramental preparation sessions for parents and sponsors prior to First Reconciliation, First Eucharist, and Confirmation
 - _____ Follows up with concern to families regarding absent students
 - _____ Provides special days/celebrations in parish for whole family/whole community catechesis
- Other: _____

Partners with Diocese

- _____ Completes any forms as requested
 - _____ Attends DRE forums or sends a parish representative; responds by email to topics if no one can attend meetings.
 - _____ Urges catechists to take part in Diocesan formation opportunities at various sites
 - _____ Offers parish facilities to host classes for catechists and other interested adults
- Other? _____

Example
Diocese of Alexandria
Director of Religious Education Planning Calendar

June:

- VBS
- Pre-Registration for upcoming school year
- Turn in calendar to parish office of Parish Religious Education (PRE) dates
- Complete PRE Budget

July:

- Continue Pre-Registration
- Assign catechist, assistant catechists and teen helpers
- Order supplies
- Order student books/catechists manuals
- Order any needed resource materials
- Make syllabus for each grade

August:

- Continue Pre-Registration
- Catechist Formation Day
- New Catechist meeting
- Set up classrooms (books/supplies)
- Begin PRE classes

September:

- First Reconciliation parent meeting
- Confirmation parent meeting (students and parents)
- 2nd grade catechist meeting (First Reconciliation)
- Confirmation catechist meeting
- Send monthly “Parent Update” email

October:

- Rosary Presentation (Month of the Rosary)
- Parent meeting (The Mass)
- All saints program
- Send monthly “Parent Update” email

November:

- Advent family fun day
- First reconciliation retreat
- Send monthly “Parent Update” email

December:

- Nativity presentation
- Parish service project
- Send monthly “Parent Update” email

January:

- Catechist Retreat
- Confirmation parent meeting (parents only)
- 2nd grade catechist meeting (First Communion)
- Send monthly “Parent Update” email

February:

- First Communion parent meeting
- Confirmation retreat
- Begin planning for VBS... Get your team going!
- Send monthly “Parent Update” email

March:

- Catechist appreciation dinner (catechists and their spouse)
- Begin preparing for PRE registration for upcoming year
- Send monthly “Parent Update” email
- Work on May Crowning Ceremony

April:

- Pre-Registration for upcoming year. Best to have parents complete forms before they break for summer! Maybe early bird registration with a % discount
- VBS registration begins
- Stations of the Cross
- First Communion retreat
- First Communion
- PRE ends
- Send monthly “Parent Update” email

May:

- Confirmation
- Catechists “wrap up” meeting (discuss pros and cons of the year)

DRE PLANNING CALENDAR TEMPLATE

June

July

August

September

October

November

December

January

February

March

April

May

Diocesan Norms For Sacraments Of Initiation and Healing

Canon Laws 777, 913, 914 and 989

Can 777 – In a special way, the parish priest is to ensure, in accordance with the norms laid down by the diocesan Bishop, that:

1. an adequate catechesis is given for the celebration of the sacraments;
2. children are properly prepared for first confession and first holy communion, and for the sacrament of confirmation, by means of catechetical formation over an appropriate period of time;
3. children, after they have made their first holy communion, are given a richer and deeper catechetical formation;
4. as far as their condition allows, catechetical formation is given to the mentally and physically handicapped;
5. the faith of young people and of adults is strengthened, enlightened and developed by various catechetical methods and initiatives .

Can 913 – For the administration of the Most Holy Eucharist to children, it is required that they have sufficient knowledge and careful preparation so as to understand the mystery of Christ according to their capacity and can receive the Body of the Lord with faith and devotion.

Can 914 – It is the responsibility, in the first place, of parents and those who take the place of parents as well as of the pastor to see that children who have reached the use of reason are correctly prepared and are nourished by the divine food as early as possible, preceded by sacramental confession; it is also for the pastor to be vigilant lest any children come to the Holy Banquet who have not had the use of reason or whom he judges are not sufficiently disposed.

- Desire to receive Jesus in the Eucharist
- Recognize the real presence of Christ in the Eucharist
- Understand that in the Eucharist, bread and wine are changed into the body and blood, soul and divinity of Christ.

Can 989 – After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year.

Children of Catechetical Age (OCIC)

(from Appendix III: National Statutes for the Catechumenate)

18. Since children who have reached the use of reason are considered, for purposes of Christian initiation, to be adults (canon 852:1), their formation should follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations permitted by the ritual. They should receive the sacraments of baptism, confirmation, and Eucharist at the Easter Vigil, together with the older catechumens.

Some elements of the ordinary catechetical instruction of baptized children before their reception of the sacraments of confirmation and Eucharist may be appropriately shared with catechumens of catechetical age. Their condition and status as catechumens, however, should not be compromised or confused, nor should they receive the sacraments of initiation in any sequence other than that determined in the ritual of Christian Initiation.

1. The Sacrament of First Penance and First Eucharist should be celebrated in the Parish in which the parents are registered or consider themselves to be parishioners.
2. The Sacrament of First Penance and First Eucharist should usually be celebrated in the second grade.
3. The Sacrament of Confirmation should usually be celebrated in the 11th grade.
4. Confirmation should be celebrated in the Parish in which the parents or individual is registered or consider themselves a parishioner. When parishes celebrate this Sacrament as a member of a cluster, they should be confirmed in the cluster in which their parish is a participant. The Sacrament of Confirmation should not be celebrated in schools, or outside the parochial setting, except in cases of illness. (Hospitals, or in exceptional circumstances, homes.)
5. Sacraments preparation should take place in the Catholic Schools for all students attending. Preparation for Confirmation takes place in the 11th grade. Preparation for First Eucharist and First Penance takes place in 2nd grade.
6. For students who do not attend a Catholic School, Sacramental preparation should take place at the Parish level (PRE, etc.)
7. Both the Catholic Schools and PRE should provide two sessions at which both Catholic School students and Parish Religious students will come together as a group for reflection, fellowship and discuss of practical matters.
8. Parishes would provide a retreat experience for all candidates for Confirmation, who are their responsibility, regardless of where they attend Catholic or public schools. This will allow all members of one parish to come together before the celebration of the Sacraments in the Parish.

Sacraments of Initiation

Sacrament of Eucharist

Christian Initiation reaches fulfillment in the Eucharist (Rite of Christian Initiation of Adults, #36) for Eucharist is the sacrament which continually calls us into the Paschal Even of Jesus' death and resurrection. It is the sacrament of the New Covenant sealed by the blood of Jesus.

The people of Israel recalled the great Exodus event, when God has set them free from slavery to the Egyptians (Ex. 12:1-28)

The LORD said to Moses and Aaron in the land of Egypt: This month will stand at the head of your calendar; you will reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every family must procure for itself a lamb, one apiece for each household. If a household is too small for a lamb, it along with its nearest neighbor will procure one, and apportion the lamb's cost in proportion to the number of persons, according to what each household consumes. Your lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You will keep it until the fourteenth day of this month, and then, with the whole community of Israel assembled, it will be slaughtered during the evening twilight. They will take some of its blood and apply it to the two doorposts and the lintel of the houses in which they eat it. They will consume its meat that same night, eating it roasted with unleavened bread and bitter herbs. Do not eat any of it raw or even boiled in water, but roasted, with its head and shanks and inner organs. You must not keep any of it beyond the morning; whatever is left over in the morning must be burned up. This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you will eat it in a hurry. It is the LORD's Passover. For on this same night I will go through Egypt, striking down every firstborn in the land, human being and beast alike, and executing judgment on all the gods of Egypt—I, the LORD! But for you the blood will mark the houses where you are. Seeing the blood, I will pass over you; thereby, when I strike the land of Egypt, no destructive blow will come upon you. This day will be a day of remembrance for you, which your future generations will celebrate with pilgrimage to the LORD; you will celebrate it as a statute forever. For seven days you must eat unleavened bread. From the very first day you will have your houses clear of all leaven. For whoever eats leavened bread from the first day to the seventh will be cut off* from Israel. On the first day you will hold a sacred assembly, and likewise on the seventh. On these days no sort of work shall be done, except to prepare the food that everyone needs. Keep, then, the custom of the unleavened bread, since it was on this very day that I brought your armies out of the land of Egypt. You must observe this day throughout your generations as a statute forever. From the evening of the fourteenth day of the first month until the evening of the twenty-first day of this month you will eat unleavened bread. For seven days no leaven may be found in your houses; for anyone, a resident alien or a native, who eats leavened food will be cut off from the community of Israel. You shall eat nothing leavened; wherever you dwell you may eat only unleavened bread. Moses summoned all the elders of Israel and said to them, "Go and procure lambs for your families, and slaughter the Passover victims. Then take a bunch of hyssop, and dipping it in the blood that is in the basin, apply some of this blood to the lintel and the two doorposts. And none of you shall go outdoors until morning. For when the LORD goes by to*

strike down the Egyptians, seeing the blood on the lintel and the two doorposts, the LORD will pass over that door and not let the destroyer come into your houses to strike you down. “You will keep this practice forever as a statute for yourselves and your descendants. Thus, when you have entered the land which the LORD will give you as he promised, you must observe this rite. When your children ask you, ‘What does this rite of yours mean? you will reply, ‘It is the Passover sacrifice for the LORD, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he delivered our houses.’” Then the people knelt and bowed down, and the Israelites went and did exactly as the LORD had commanded Moses and Aaron.

Moses ratified the covenant between God and the people of Israel when he sacrificed young bulls and cast half their blood on the altar (EX 24:7-8)

Taking the book of the covenant, he read it aloud to the people, who answered, “All that the LORD has said, we will hear and do.” Then he took the blood and splashed it on the people, saying, “This is the blood of the covenant which the LORD has made with you according to all these words.”

It was through the blood of Jesus that the new and definitive covenant was ratified between God and His people. Jesus’ passage from death to life, the new paschal sacrifice, became the source of our salvation; and it was at the Last Supper that Jesus revealed to His disciples that through sharing a meal together that would remember His scarified. St. Paul wrote in (1 Cor 11:23-26):

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Soon after the resurrection, Christians began to break bread and share the cup in the conviction that the Risen Christ continued to be present in their midst and to feed them with his Body and Blood. This meal came to be known as Eucharist from a Greek word meaning to praise and to give thanks (1 Cor 10:16-17)

The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

The Gospel of John (Jn 6:35-59) relates that Jesus called Himself “the bread of life.” Jesus fed the multitudes (Mt 14:13-21; Mt 15:32-28; Mk 8:1-10) and often ate with sinners. After the resurrection, he was recognized in the breaking of the bread (Lk 24:30-25). In his teaching, he depicted the heavenly kingdom as a great banquet. Thus, the proper understanding of the Eucharist cannot be approached apart from the simple, familiar action of dining in the company of friends.

The early Church is our model for the celebration of the Eucharist. People received Holy Communion under both forms, bread and wine, taking the bread and the cup into their own hands when it was given to them by the minister.

Eucharist, the bread of Christians, is the central liturgical mystery of the Church. Each celebration of the Eucharist deepens the initiation which was celebrated in Baptism and Confirmation. Through the Eucharist, Christians are united more closely to one another and to the Lord, and thus more fully become the Church. Clearly then,

“...the Eucharist is also a Sacrament of Reconciliation, completing the fulfilling the Sacraments of Initiation. In each Eucharist, we affirm our conversion from sin, a conversion already real but not yet complete. The Eucharist proclaims and effects our reconciliation with the Father.” (*National Catechetical Directory*. #120)

General Norms

❖ Canonical Discipline

1. Baptized Catholics admitted to Eucharist must sufficiently understand the Eucharistic mystery and have the right intention.
2. One who is to receive Eucharist is to abstain from food or drink, with the exception of water and medicine, for at least the period of one hour before reception. Those who are advanced in age or who suffer from any infirmity and those who take care of them can receive Eucharist without a period of fasting.
3. One who is conscious of grave sin is not to receive Eucharist without celebration of the Sacrament of Reconciliation except for serious reason. In this case, the person should make an active perfect contrition, including the intention of confessing as soon as possible.

❖ Frequency of Reception

1. Communion is integral to every Eucharistic celebration
2. A person who has received the Eucharist may receive again on the same day if he/she attends and participates in distinct Masses provided:
 - a. The two celebrations are not in immediate succession
 - b. The two celebrations are distinct from one another because of different rites (e.g. funeral Mass), differences of congregations or time (e.g. morning and evening Mass)
3. All persons initiated into the Eucharist are bound by the obligation of receiving communion at least once a year, ordinarily during the Easter season.

❖ Manner of Reception

1. Holy Communion may be distributed under the form of bread and from the cup on Sundays and holydays of obligation as well as on weekdays when this can occur in an orderly and reverent manner. (*Letter to the National Conference of Catholic Bishops of the United States from the Congregation for Divine Worship, October 13, 1984*).
2. One shares in the whole person of Christ when receiving Eucharist only in the form of bread or only in the form of wine. However, to show more fully the sign of the sacrament, the faithful are encouraged to receive communion under both forms.
3. The communicant has the option of receiving the Eucharist in the hand or on the tongue. The ritual action (receiving on the tongue or in the hand) should express and foster reverence from the Real Presence and an interior spirit of worship.

❖ Admissions of other Christians to the Eucharist

Persons baptized in a Christian church other than the Catholic Church may be admitted to the Eucharist on special occasions. This situation is to be considered extraordinary and the following conditions must prevail:

1. The person must manifest a belief in the Eucharist in conformity with Catholic Eucharistic doctrine
2. The person must experience a need to be incorporated into Christ and united with his members through the Eucharist
3. The person is unable to have recourse to a minister of his/her own community
4. The person must request reception of the Eucharist

❖ Elements used for the Eucharist

1. Unleavened bread, made only of wheat flower and water, is to be used in the celebration of the Eucharist
2. Natural wine made from grapes is to be used in the celebration of the Eucharist

❖ Viaticum

The celebration of the Eucharist as viaticum, food for the passage through death to eternal life, is received when death is close. It is the completion and crown of the Christian life which signifies that the Christian follows the Lord to eternal glory in the banquet of the heavenly kingdom. Rites for the celebration of viaticum within Mass and outside Mass are found in *The Pastoral Care of the Sick*.

First Eucharist

❖ Essential Roles

1. Candidates for First Eucharist are reminders to the community of the Church's call to be nourished by and formed into the Body of Christ.

Candidates must:

- a. be baptized Catholics or baptized Christians who have made a profession of faith in the Catholic Church
 - b. express a desire for the Eucharist to the pastor or his delegate
 - c. participate in the total preparation program for First Eucharist provided by the parish
2. Parents, as models of faith and Christian witness for their children, have a serious responsibility to grow in their devotion to the Eucharist.
Parents:
 - a. should participate in the parish Eucharistic celebration on Sunday on a regular basis
 - b. must give explicit permission for their child to continue the process of initiation into the Church through the Eucharist
 - c. are expected to participate in all parent sessions and to share in the total preparation of their child for First Eucharist
 3. A Catechist is a person of faith commissioned to share in the ministry of the word (cf Confirmation, II,A.3).
 4. The Christian assembly encourages and gives example to the candidates through active participation in the Eucharistic celebration.

❖ Process of preparation

1. Parents of candidates for First Eucharist will be advised of the following initial requirements:
 - a. A candidate must be at least in the second grade
 - b. A candidate must provide a certificate of Baptism or evidence of profession of faith in the Catholic Church
 - c. A candidate must have been enrolled in a Catholic school or a PRE program for at least one year before beginning the process
 - d. A candidate must be attending the Sunday liturgy on a regular basis
2. It is recommended that those desiring to begin preparation for First Eucharist be recognized in the parish in some way
3. Both parents and candidates are involved in the process of formation.
 - a. Content especially the same as the presented to the candidates
 - b. Special emphasis on the psychological and spiritual development of children
 - c. Explanation of the diocesan norms for Eucharist
 - d. Explanation of essential roles of all involved in the process of preparation
4. Catechesis for candidates enables them to

- a. Develop a relationship with God who is Father of all, with Jesus who loves and saves us and with the Holy Spirit who has been sent for the forgiveness of sin.
 - b. Recognize Baptism and Confirmation as signs of belonging to the Church, the family of God.
 - c. Develop an initial understanding of sin and the place of repentance and forgiveness in one's life.
 - d. Develop an initial understanding of the Sacrament of Reconciliation.
 - e. Understand Eucharist as celebrating God's word, sharing in the Eucharistic meal and sacrifice, and going forth to share the gift of Jesus' life with others.
5. After completion of catechetical formation, each candidate should be interviewed by the pastor or his delegate to determine readiness using the following criteria:
- a. Desire to belong to the Church, the family of God
 - b. Developing relationship with Jesus, expressed through prayer and a desire for receiving the Eucharist
 - c. An ability to understand the sacramental sign of bread and wine as the body and blood of the Lord
 - d. A willingness to share faith with others

❖ **Celebration of the Sacrament**

- 1. Ideally, First Eucharist should be celebrated during the Easter season.
- 2. First Eucharist should be celebrated in a candidates' own parish. If for any reason it is celebrated outside that parish, permission from the pastor should be obtained
- 3. First Eucharist is a family event; the candidate should be celebrated with hi/her family at a Sunday liturgy chosen by the parents.
- 4. Children are to be encouraged to receive the Eucharist in the hand and from the cup after appropriate catechesis
- 5. Since First Eucharist is a faith-filled and joyous experience, any further parish celebration should be kept simple as so not to diminish the significance of First Eucharist.

❖ **Period following celebration of First Eucharist**

Children should be encouraged to celebrate Eucharist weekly, preferably with their parents. Both within their families and through the religion classes in which they are enrolled they should be guided in:

- a. Developing a personal relationship with Jesus
- b. Developing their understanding of the mystery of the Eucharist
- c. Understanding the importance of each of the sacraments to Christian living
- d. Exploring the rich tradition of the Catholic Church
- e. Participating in the mission of the Church

Sacrament of Confirmation

In the first centuries of the Church, the rights of Christian Initiation were well integrated. After the baptismal washing, there was an anointing of the body with chrism. The completion of the ceremony was the anointing of the forehead by the bishop followed by the kiss of peace as the official welcome to the community. The neophytes were then taken by the Bishop to the Christian assembly for their first participation in the Eucharistic Celebration. The sequence is still practiced in the Eastern Church today, even in the case of infants. The sequence was disrupted in the Western Church because conferring of Confirmation was reserved to the bishop. It was thus that Confirmation became pastorally separated from Baptism and Eucharist in the Western Church. The second Vatican council (of Constitution and Sacred Liturgy #71; Rite of Christian and Initiation of Adults #34), re-emphasized the unity of sacraments of initiation affirming that:

1. The sacraments of Baptism, Confirmation and Eucharist constitute the Rite of Christian Initiation
2. There is an organic unity among these sacraments
3. For adults and children in the RCIA process, the normal order of the Sacraments of Initiation is Baptism, Confirmation and Eucharist

The primary goal of the revised rite of Confirmation is to clarify the relation of Confirmation to initiation into a Eucharistic community. Confirmation furthers the process of initiation begun with the initial anointing of the Holy Spirit at Baptism. It is a sacrament of maturity not in the chorological sense but in the sense of spiritual fullness, since through Confirmation one is fully initiated into the Christian community.

The primary effect of Confirmation are the completion of Baptism and the sealing of the covenant of God with the gift of his Spirit to witness Christ to the ends of the earth. The Rite of Confirmation emphasizes and dramatizes that we are marked by God as his daughters and sons and now have a continuing claim to his Spirit who continues in us the process of conversion.

Having celebrated Baptism and Confirmation, the candidates enter fully into the mystery of the Body of Christ at the Eucharist. All three sacraments insert the neophytes into the Paschal Mystery of dying and rising with Christ and nourish them by means of an ever-increasing relationship of love with the Father, through an ever-increasing responsiveness to the Spirit.

The theology of Confirmation is summarized in the Rite of Confirmation #1 and #2.

1. Those who have been baptized continue on the path of Christian Initiation through the Sacrament of Confirmation. In this sacrament, they receive the Holy Spirit, who was sent upon the apostles by the Lord on Pentecost.
2. This giving of the Holy Spirit conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. They are so marked with the character or seal of the Lord that the Sacrament of Confirmation cannot be repeated.

Ideally then, the sacraments of Christian initiation should be celebrated in this sequence: Baptism, Confirmation, Eucharist. For those baptized in infancy, the Roman Catholic Church continues the custom of postponing Confirmation for several years after First Eucharist.

Confirmation of Adults

Adults should be initiated into the Church through the process of the Order of Christian Initiation of Adults.

Baptized Catholics, not yet confirmed, should be suitably prepared for the celebration of the sacrament.

Confirmation of Children

❖ Essential Roles

1. Candidates for Confirmation are living signs of the mission of the Church and witness to its continuing new life.
 - a. Candidates must express explicit desire for the Sacrament of Confirmation to the pastor or his delegate
 - b. Candidates must participate in the total preparation for Confirmation provided by the parish
2. Parents have a serious responsibility to be models of faith and Christian witness for their children.
 - a. Parents must give explicit permission for their child to pursue full initiation into the Church through Confirmation
 - b. Parents are expected to participate in all parent sessions and to share in the total preparation of those to be confirmed
 - c. Family prayer and the reading of Scripture should be encouraged during this period of preparation.
3. A catechist is a person of faith commissioned to share in the ministry of the Word.
 - a. The catechists should be an active member of the parish community who has been fully initiated into the Church
 - b. The catechists should have the ability to share faith and to help the candidate further develop a prayer life
 - c. The catechists and the pastoral staff should develop a catechetical content which is consistent with the Church's vision of initiation and respectful of the psychological and spiritual growth of the candidate.
4. The sponsor understands and accepts the responsibility to support and encourage the developing faith of the candidate
 - a. Since the sponsor shares in the primary ministry of the parents and the candidate, familiarity with the candidate's family, including its relationship with the Church, is essential

- b. The sponsor participates in parent sessions, all preparatory rites and the liturgy of Confirmation
- c. The sponsor should be an active member of a parish community who has been fully initiated into the Church and is at least 16 years of age (*Code of Canon Law, Canon 874-1.2*)
- d. It is desirable that the sponsor chosen be the one who undertook this role at Baptism (*Code of Canon Law, Canon 893-1.2*)
- e. The sponsor, if unable to be present at the Confirmation liturgy, may be represented by a proxy
- f. Neither parent can be the sponsor (*Code of Canon Law, Canon 874-1.5*)
- 5. The bishop is the ordinary minister of Confirmation (*cf Code of Canon Law, Canons 882-883*)
 - a. The priest who baptizes an adult or a child of catechetical age or admits a baptized Christian into full communion with the Catholic Church may administer Confirmation
 - b. Any priest may administer Confirmation to be baptized Christians in danger of death.
- 6. The Christian assembly inspires and encourages the faith and conversion of the candidates through prayer and example and participation in the liturgical rites.

❖ **Process of Preparation**

The process of preparation for Confirmation is modeled on the OCIA. Through the three major periods of invitation and decision making, formation and intensive spiritual growth, the process reflects the biblical concept of conversion as journey while respecting psychological insights into human development. Ideally, the Sacrament of Confirmation should be celebrated during the Easter Season. It is for this reason that the period of intensive spiritual preparation should begin within the season of Lent. The period of invitation and decision making and the period of formation should occur prior to the Lenten season. If Confirmation is celebrated in Ordinary Time, the time frame can be adjusted accordingly. Efforts should be made to integrate the process for candidates enrolled in Catholic schools and those in PRE programs.

- 2. The first period in the preparation process is the first time of invitation and decision making
 - a. Potential candidates and their parents are expected to attend a meeting which will include explanations of the following:
 - i. Requirements for entrances into the process
 - 1. A candidate must be in the 11th grade and express a desire for Confirmation
 - 2. A candidate must provide a certificate of Baptism or evidence of profession of faith in the Catholic Church
 - 3. A candidate must have been enrolled in a Catholic school or a PRE program for at least one year before beginning this process

4. A candidate must be attending the Sunday liturgy on a regular basis
 - ii. Essential roles in the process
 - iii. Periods in the process of preparation
 - b. Within a stated period of time (to be determined by the parish), the potential candidates, with their parents, decided if they are ready to begin the immediate preparation for Confirmation.
3. The second period in the preparation process is the time of formation
 - a. Parents and sponsors are expected to attend catechetical sessions if required
 - b. Those desiring to begin the immediate preparation for Confirmation make a public declaration of this intention at a liturgy attended by candidates, their parents and sponsors
 - c. The formation of those involved in the process includes the following:
 - i. Catechesis for parents and sponsors
 1. Catechetical content essentially the same as for the candidates
 2. Special emphasis on the psychological and spiritual development of adolescents
 - ii. Catechesis for candidates which enables them to:
 1. Develop a personal relationship with the Father, Son and Holy Spirit
 2. Recognize the work of the Holy Spirit in the Church and in the individual lives of Christians
 3. Understand the nature of the Church and the participation of all the baptized in its mission
 4. Grow in the use and understanding of all Scriptures, especially the Gospels
 5. Understand the sacramental life of the Church
 6. Understand the Sacrament of Confirmation within the total process of Christian initiation
 - iii. Experiences in personal and liturgical prayer for the candidates with special emphasis on the Lord's Prayer.
 - iv. Service projects undertaken by the candidates
 - v. Interviews of the candidates by the pastor or his delegate to determine readiness based on:
 1. Desire to belong to the Church community and to share its mission
 2. Developing relationship with Jesus expressed through a desire for the Eucharist
 3. Willingness to live a Christian life based on Gospel values
 4. Understanding of Confirmation and a growing awareness of the work of the Spirit in one's life
4. The third period in the preparation process, the time of intensive spiritual growth, should begin with the season of Lent. If confirmation is celebrated in Ordinary Time, the time frame for their period can be adjusted accordingly.
 - a. Those who have demonstrated a readiness for Confirmation are publicly accepted as candidates at a Sunday liturgy.

- b. Catechesis having been completed; the candidates are invited to enter more deeply into the Paschal Mystery through:
 - i. Daily personal prayer
 - ii. A retreat experience provided by the Parish
 - iii. Celebration of the Sacrament of Reconciliation
- c. Candidates should continue to be faithful to service projects
- d. Candidates are encouraged to keep their baptismal name but may choose another

❖ **Letter of Request for Reception of the Sacrament of Confirmation**

New for 2025-2026, Each candidate is required to write a letter to the Bishop, stating their desire to be confirmed. The letter is of their own description of their personal faith journey so far. So please encourage them to write what is in their heart and take this endeavor seriously. All letters will be compiled by the Pastor and mailed/dropped off to the Bishop's office by January 15. More details of its content will be disseminated around September.

❖ **Celebration of the Sacrament**

The chief guide for planning and celebrating the liturgy of Confirmation will be the Rite of Confirmation itself.

1. The Sacrament of Confirmation should be celebrated with the Eucharistic Liturgy in the parish church
2. Planning of the liturgy should be done jointly by the parish liturgical committee and those involved in preparation of the candidates in accord with liturgical guidelines provided by the diocese.
3. The customs of candidates wearing stoles or using candles are not significant to the rite and so are not appropriate.
4. The Confirmation is recorded in the parish register and notification is sent to the Church of Baptism (*Code of Canon Law, Canon 895*).

❖ **Post-Confirmation Period**

Celebration of Confirmation is an initiation into life in the community, rather than the end of a process. The period immediately following Confirmation is an important time for those confirmed to become involved in the life of the parish. Opportunities are to be provided for development of each person's capacity to witness Christ in every endeavor of life, such as:

1. Participation in parish youth activities
2. Participation in parish religious education
3. Taking part in ministry in the parish and the diocese

Confirmation Preparation Information

The following information is provided to assist you in making final preparations for the celebration of the Sacrament of Confirmation and seeing guidelines for the immediate preparations at your parish.

❖ Arrival Time

Candidates for Confirmation and their sponsors should arrive at minimum 30 minutes, preferably 1 hour, before the liturgy begins so that all final preparations can be completed in time for the liturgy. They should gather at a place other than the church itself (a parish hall or classroom or other designated space) and there be checked in by the DRE or other persons involved in confirmation preparation and then be given final directions about the liturgy. Bishop will meet with the youth prior to the mass, please let the MC or Bishop know of where they are gathered.

❖ Attire

Please encourage the Confirmand and Sponsors to dress appropriately, to keep in mind the solemnity of the celebration; shirt and tie (a jacket if possible) for young men, and simple, modest dress for young women.

❖ Reserved Seating

Seats are to be reserved for those being confirmed and their sponsors. You may also wish to reserve some seats for families of the confirmand, but they should be in a separate space, not with the confirmand as the confirmand and sponsors need to be able to move freely in and out of the pews they are in.

❖ Presentation Name Cards

Enclosed you will find cards which will be used by the sponsors to present candidates to the Bishop for Confirmation. The cards should be prepared neatly and legibly with the full name of the one to be confirmed, including Confirmation name, if one has been chosen.

During the actual liturgy, as the confirmand and sponsor step forward, the sponsor will give the card to the deacon or master of ceremonies and then present the candidate to the Bishop saying “Bishop, I present “Confirmation Name.” This procedure should be reviewed with the confirmand and sponsors once they are gathered in the parish hall or other space during period of time before the liturgy begins.

Before the liturgy, the Presentation Cards should be kept by the DRE who will give them to the sponsors on the day of the celebration immediately before the liturgy begins. This provides an easy attendance check for each parish.

❖ **Calling of Candidates for Confirmation**

Following the gospel, but before the homily, the pastor or his delegate will come forward and present those to be confirmed, calling each by name. please use full baptismal name. complete this list for your records.

❖ **Confirmation Liturgy**

In collaboration with the diocesan Master of Ceremonies, the parish is ultimately responsible for preparing the liturgy including layout and printing of programs if used.

Those Confirmations that take place at a Sunday Mass during Lent or the Easter Season must use the readings for that Sunday. It will be up to the local parish to determine whether and to what extent multi-cultural elements are included in the liturgy, e.g. language of the readings, music, and other culturally specific elements. **The Master of Ceremonies of the diocese should be contacted before any final plans are made.**

Music should be chosen appropriately with due attention to the liturgical, musical and pastoral dimensions of the liturgy. Enclosed you will find a list of suggested/appropriate songs/hymns for use in the celebrations.

The parish should select appropriate liturgical ministers:

- Altar Servers
- 1 to 2 Lectors
- Gift Bearers
- Ushers/Ministers of Hospitality
- Sufficient Extraordinary Ministers of Holy Communion
- Sacristan(s)

❖ **Reception**

The Parish may provide a light reception following the Confirmation Liturgy during which the Bishop would be able to meet the people.

❖ **Pictures**

Taking pictures during liturgy is a distraction and diminishes the solemnity of the celebration. Additionally, in order for family and friends of the confirmand to be able to enter deeply into the celebration of the Sacrament, they should be free from the task of taking pictures.

Picture-taking by designated photographers during the celebration of the Sacrament of Confirmation is discourage, but permitted with two stipulations:

- Pictures must be taken by an adult
- Those taking pictures must be discreet, remaining at a respectful distance from the ministers and confirmand, and honoring the solemnity of the sacrament

Please inform confirmand prior to the celebration, that Bishop Marshall will want to take a group picture of all those confirmed, so please keep them in the church after the closing of the liturgy.

Again, we encourage parishes to use a professional photographer. Pictures may also be taken at any time during the reception following the liturgy. Within the limits stated above, it is ultimately up to the parish to determine how photography will be handled during or after the ceremony.

❖ **Certificates**

Certificates will not be prepared by the Diocesan Office of Divine Worship. If you wish to present the Confirmand with certificates, please be aware that the certificate should indicate that the Confirmation was done by Most Reverend Bishop Robert W. Marshall, Jr. but the signature on the certificate will be that of the pastor.

❖ **Record of Confirmation**

Confirmation cards should be retrieved after the liturgy by a designated person (DRE or other person) who should see to it that the information is recorded in the parish records and sent to the Confirmand's church of Baptism if baptized in another parish.

Suggested Music for the Celebration of Confirmation

- *Come, Holy Ghost- Lambillotte (GIA)
- *O Breathe on Me, O Breath of God- St. Columba, CM (GIA)
- *O Holy Dove of God Descending- Louis, 9996 (GIA)
- *Holy Spirit, Come to Us (GIA)
- *Soplo del Dios Viviente- Varvindar Friska, 71079 (GIA)
- Veni Creator Spiritus- Veni Creator Spiritus, LM Mode VIII
- Come, O Holy Spirit-Hymn to Joy
- *Like the Murmur of the Dove's Song-Bridegroom, 87876 (GIA)
- *Ven, Creador-Ven Creador 11 11 11 11 (GIA)
- Living Spirit, Holy Fire-Lori Ture (GIA)
- O Holy Spirit by Whose Breath-Lasst Uns Erfreuen (GIA)
- O Spirit All Embracing- Thazted
- *Veni Sancte Spirtus-Taize' (GIA)

***This music can be used in a bilingual fashion with one or more languages other than English.**

❖ Confirmation Sample Liturgy Program

Processional Hymn: O Holy Spirit by Whose Breath

Glory to God: (if applicable) from the current mass setting familiar to the parish

Responsorial Psalm: of the day

Gospel Acclamation: From the parish mass setting

Music during the Anointing: Veni Sancta Spritus

Preparation of the Altar and Gifts: O Breath on Me, O Breath of God

Eucharistic Acclamations: from the parish mass setting

Communion Hymn: a communion procession song well known in your parish

Recessional: O Spirit All Embracing

❖ Please note:

There should be music while the Bishop anoints the confirmand, beginning when he begins anointing the confirmand and ending once he washes his hands. The music can be a compilation of several songs or a mixture of singing and instrumental. Again, the ideal is to have music during the anointing that will engage the congregation to sing and participate as opposed to just watch and take pictures.

Should your confirmation be scheduled during a regular weekend mass for your parish, the readings (including the responsorial psalm) of the day will be used. Outside of a weekend liturgy, please contact the Office of Divine Worship to find out what readings will be used, as you'll need that information when planning the music.

Should your confirmation be scheduled during the season of Lent, the more penitential nature of that season should be considered in selecting music for the liturgy.

<p style="text-align: center;">Celebration of the Sacrament of Confirmation</p> <p>Candidate _____</p> <p style="text-align: center;">First Middle Last</p> <p>Confirmation Name _____</p> <p>Sponsor _____</p> <p>Parish _____</p> <p>Parish of Baptism _____</p> <p>Date of Confirmation _____</p>	<p style="text-align: center;">Celebration of the Sacrament of Confirmation</p> <p>Candidate _____</p> <p style="text-align: center;">First Middle Last</p> <p>Confirmation Name _____</p> <p>Sponsor _____</p> <p>Parish _____</p> <p>Parish of Baptism _____</p> <p>Date of Confirmation _____</p>
<p style="text-align: center;">Celebration of the Sacrament of Confirmation</p> <p>Candidate _____</p> <p style="text-align: center;">First Middle Last</p> <p>Confirmation Name _____</p> <p>Sponsor _____</p> <p>Parish _____</p> <p>Parish of Baptism _____</p> <p>Date of Confirmation _____</p>	<p style="text-align: center;">Celebration of the Sacrament of Confirmation</p> <p>Candidate _____</p> <p style="text-align: center;">First Middle Last</p> <p>Confirmation Name _____</p> <p>Sponsor _____</p> <p>Parish _____</p> <p>Parish of Baptism _____</p> <p>Date of Confirmation _____</p>

Confirmation – Liturgy Planning Sheet – 20__

Please return to the Office of the Bishop no later than **two weeks** prior to the ceremony. Completed forms can be either emailed to ddeorosan@diocesealex.org or faxed to (318) 767-1230. Also, if there are certificates for the bishop to sign, they should be received in the Office of the Bishop **two weeks** prior to the ceremony. For questions regarding this form or the Rite of Confirmation, please contact Deacon Richard Mitchell at the email above or (318) 445-2401 ext. 206.

Typically a Diocesan Master of Ceremonies will accompany the Bishop and assist at Confirmations.

In planning for your Parish Confirmation, please note GIRM 372 which states “Ritual Masses” are prohibited on the following days within the confirmation seasons: *Sundays of Easter, on Solemnities, on the days within the Octave of Easter, and on the Commemoration of All the Faithful Departed (All Souls’ Day)*. Confirmations held on these days will use the readings proper for the day. All other celebrations will use the Ritual Mass for Confirmation with readings selected from its options.

Also, when planning the music for the celebration, it is appropriate to select music familiar to the congregation to ensure they have the opportunity to participate in singing and are able to appropriately respond to the sung Mass parts.

GENERAL INFORMATION

Parish: _____ Date: _____ Time: _____
Pastor’s Cell Phone: _____ Email: _____
☐ Mass for the Conferral of Confirmation **OR** ☐ Mass of the Day *(See note above)*
Vestment Color: _____ *(Must correspond with Mass selected above)*
Number of High School Juniors/Seniors to be confirmed: _____ + Adults: _____ = Total _____
Altar servers: ☐ Yes ☐ No Deacon: ☐ Yes ☐ No

INTRODUCTORY RITES

Penitential Rite – Please choose ONE of the below options:

☐ Rite of Blessing and Sprinkling of Water **OR** ☐ Penitential Act: Option ☐ A ☐ B or ☐ C
Glory to God *(required for Sundays, Solemnities, Days within the Octave of Easter and Ritual Masses)*: ☐ Sung ☐ Recited.

LITURGY OF THE WORD

The Office or Worship will specify the readings to be used.
(Gospel Acclamation should be sung)

Will the Book of the Gospels be used? ☐ Yes ☐ No

Gospel proclaimed by: _____

RITE OF CONFIRMATION

After Gospel, Candidates will be presented by ☐ DRE/Catechist ☐ Pastor ☐ Other

Suggested script for presenting the candidates:

Most Reverend Father, these young women and men of [Parish Name] parish, whom I now present to you, have been prepared to receive the sacrament of confirmation. They have found support through our community’s prayers and have been found ready to celebrate this sacrament today.

Will there be music played during the anointing? ☐ Yes ☐ No

Universal Prayer (Prayers of the Faithful) will be recited by: ☐ Deacon ☐ Newly Confirmed

LITURGY OF THE EUCHARIST

The Lord’s Prayer will be ☐ Sung ☐ Recited.

The Concluding Rites

Group and/or individual photos will be taken with the bishop: ☐ Before Mass or ☐ After Mass

Please Note: the bishop will be available for a short time after the celebration for individual photos and to visit with the community.

Revised- January 2023



CELEBRATION OF CONFIRMATION

Diocese of Alexandria

The celebration of the sacrament of confirmation is a significant moment in the life of the parish. It is important that the liturgy be carefully and appropriately prepared. The pastor or his delegate is to complete the attached [planning sheet](#) and return it to the Office of the Bishop no later than two weeks before the liturgy. Also, if there are confirmation certificates for the bishop to sign, they should also be received two weeks prior to the liturgy. For questions regarding the ceremony, please call or email Deacon Richard Mitchell (dcnrmithell@diocesealex.org) or 318-445-2401 ext. 206.

The liturgy is to be celebrated according to the Rite of Confirmation. Ceremonies not included in the liturgical Rite of Confirmation, such as the distribution of individual certificates after the anointing with chrism, or other non-liturgical devotional rites, are not permitted. They distract and detract from the rich ritual of the sacrament itself and unduly prolong the liturgy.

Scripture Reading and Liturgical prayers: For Mass readings and settings, please note GIRM 372

Ritual Masses are connected to the celebration of certain Sacraments or Sacramentals. They are prohibited on Sundays of Advent, Lent, and Easter, on Solemnities, on the days within the Octave of Easter, on the Commemoration of All the Faithful Departed (All Souls' Day), on Ash Wednesday, and during Holy Week, and furthermore due regard is to be had for the norms set out in the ritual books or in the Masses themselves."

If confirmation is held during the Saturday Vigil, Sunday Mass, or a day listed above, the readings proper for that day must be used. On other days, the Mass of Confirmation will be used and the readings will be selected for the year by the bishop. Using the same readings at most Confirmation Masses will assist him in homily preparation. The bishop will select the Preface (from among those of the Holy Spirit) and the Eucharistic Prayer.

Liturgical Items: The bishop will ordinarily be accompanied by one of the Diocesan Masters of Ceremonies and will bring his necessary liturgical items to include: Chrism in its stock, Ritual of Confirmation, Miter and Crozier, Alb and Chasuble.

It would be helpful to have two additional servers who would be assigned to holding the miter and crozier.

Photography: Photos (videotape or still) may be taken *in moderation* during the liturgy. Photos taken during the liturgy should be *without* flash. A group photo and/or individual photos of the newly confirmed with the Bishop may be taken following the liturgy.

Attire of the Confirmandi and Sponsors: Both male and female candidates should be modestly dressed, as befits the celebration of a sacrament. At a minimum, male candidates should wear long dress trousers with a collared long-sleeve shirt and dress shoes. A necktie and suit or sport coat may be worn. Female candidates should wear a dress (or skirt and blouse) of appropriate length. The dress (or blouse) should have sleeves (long or short). A candidate may not wear strapless dresses or dresses/blouses with only straps. The candidate may wear an appropriate jacket or sweater. No candidate should wear clothing with a slogan or representing a sports team. A parish may establish a dress code for their candidates for Confirmation which goes beyond these minimal standards. Sponsors should be encouraged to dress in a comparable manner.

Proclamation of the Gospel: A deacon, if the parish enjoys the ministry of one, will proclaim the Gospel. If no deacon is present, the pastor or another priest will proclaim the Gospel.

Prior to the Ceremony: Before the Mass begins it would be helpful to have the candidates in a room, not in church, where the bishop may meet with them privately for about ten minutes before going to the church. This allows the

bishop to be able to introduce himself to them before the celebration.

Introductory Rites: The opening song accompanies the procession of the ministers to the sanctuary and should continue at least until the bishop has reached his chair. The song may continue even after the bishop has reached the chair, if this seems fitting. The candidates may enter the church in the procession before the ministers – single file and socially distanced – or they can be in their place when the Mass begins.

Penitential Rite: If the Penitential Act option will be used, there are three options to select from: Option A – The Confiteor; Option B – “Have mercy on us, O Lord”; Option C – Dialogue with “Lord, have mercy”.
Or

The rite of blessing and sprinkling with holy water may be used in place of the Rite of Penance, especially during the Easter Season. For this rite, the bishop and pastor will sprinkle the congregation.

Note: the sprinkling and Rite of Penance are never used in the same liturgy.

The Liturgy of the Word: To demonstrate respect for the Word of God, the readings are to be proclaimed from the Lectionary (and the Book of the Gospels, if available). At the end of the Gospel reading, the Book of the Gospels is brought to the bishop to be venerated.

THE RITE OF CONFIRMATION:

Presentation of the Candidates: After the Gospel the pastor, another member of the clergy, or a catechist presents the candidates for confirmation. The text for the presentation will be provided. The candidates are to stand at their places when their name is called. They are to be introduced individually and remain standing until the bishop instructs them to be seated. The homily follows.

Renewal of Baptismal Promises: The renewal of baptismal promises is for the *candidates only*. They stand for the renewal (which takes the place of the Creed if Confirmation is celebrated on a date when the Creed is required).

Imposition of Hands: After the baptismal promises have been renewed, the concelebrants stand near the bishop and he will invite all present to pray for the candidates. After praying silently for a short time, the bishop and the pastor (who will assist with the confirmation) will extend hands over the candidates. However, the bishop alone says the prayer.

Anointing with Chrism: The bishop, carrying the Crozier, and an assisting minister carrying the Sacred Chrism will stand in front of the altar (or another suitable place). Individual candidates and their sponsor will approach the bishop. Music, with or without singing, may accompany the anointing. However, if there is music, it should be not begin until after the first confirmand is confirmed – allowing the people to hear the words that are part of the sacramental anointing.

The candidate or sponsor announces the name of the candidate to the bishop. *No other dialogue is used.* Ordinarily, *only* the confirmation name is given. This may be the candidate’s own name or that of a saint chosen for confirmation.

As the bishop approaches the candidate, the sponsor places his/her right hand on the candidate’s right shoulder. The bishop will anoint the forehead of the candidate with the words “Be sealed with the gift of the Holy Spirit.” The newly confirmed responds: “Amen”. Next the bishop says: “Peace be with you” and the response is: “And with your spirit.” The bishop will exchange a few words with the candidate.

After all have been confirmed, the bishop will wash his hands at the credence table and return to the chair.

General Intercessions: A deacon, or another person may offer the intercessions. If there is no deacon, it is recommended that one of the newly confirmed read the intercessions.

LITURGY OF THE EUCHARIST:

At the presentation of the gifts, only bread and wine (and the parish collection, if one is taken) are to be presented. If there are other items which are significant to those being confirmed, these items may be brought in during the entrance procession. They may *not* be included in the presentation of gifts, and they are never placed on the altar.

Sufficient bread for all communicating at that liturgy should be prepared. If at all possible, the reserved sacrament from the tabernacle should *not* be used for the distribution of Holy Communion at the Mass. While the distribution of the Eucharist under both species is ordinarily encouraged, that practice is suspended until further notice.

Ordinary ministers of the Eucharist (bishop, priests and deacons) are to serve as ministers of Holy Communion. Only if there are not enough ordinary ministers may Extraordinary Ministers of Holy Communion assist in the distribution of Communion.

The bishop asks that purification of the sacred vessels take place at the Credence Table. (GIRM 279)

CONCLUDING RITES:

Announcements: Announcements are made *after* the Prayer after Communion. This allows the Communion Rite to be completed before the Concluding Rite begins. It is appropriate for the pastor to recognize the priests and deacons who are present, and to thank those who have been involved in the confirmation preparation and celebration.

If a group photo is to be taken after Mass, the newly confirmed should remain in their places. The bishop will process out and immediately return to the sanctuary (or designated place) for the group photo. If no photos are to be taken, the newly confirmed may precede the bishop in the recessional, or they may remain in their pews. The bishop will normally be available for a period after the celebration for additional photos and to greet the people of the parish.

Sacrament of Healing

Sacrament of Reconciliation

The experience of sin and the world's yearning for grace

“Although made by God in a state of holiness, from the very dawn of history, [we] abused [our] liberty at the urging of personified evil. [We] set [ourselves] against God and sought to find fulfillments apart from God. At the same time, [we] became out of harmony with [ourselves], others, and all created things” (*cf Pastoral and Constitution on Church in the Modern World, #13*)

From the beginning of the history of salvation, humanity has chosen to turn away from its God-given destiny of grace. Sin entered the world and was characterized by alienation, bondage, and disharmony with self, others and God. The alienating effort of sin has misshaped the self and deformed the image of God within the individual. Human freedom has been replaced by a degrading and a destructive bondage. The original relationship of grace has been broken and replaced by infidelity and separation.

In the present age, the experience of sin continues to permeate human life. In harmony with the tradition of the Scriptures, the world continues to acknowledge the fundamental illness of evil and its desperate need for salvation. Unable to free itself from the bondage of sin, humankind cries out for reconciliation to the Creator and to one another.

The initiative of God's love to reconcile the world in Christ

“The Father has shown forth his mercy by reconciling the world to himself in Christ and by making peace for all things on earth and in heaven by the blood of Christ on the cross. The Son of God made man live among [us] in order to free [us] from the slavery of sin and to call [us] out of darkness into his wonderful light” (*Rite of Penance, Introduction #1*).

Out of love for his good creation, God chose not to abandon the world to its freely chosen sinfulness. Rather, he sent his own Son to be the light in the midst of darkness. Though this birth, Jesus of Nazareth joined the life of the Father to the flesh of humanity, reconciling the human face of God to the divine life of creation. Through his death, Christ effected a total and lasting reconciliation between God and humanity.

In the Paschal Mystery, sin and death are transformed into grace and life. From what was once fragmentation, a new integration has been born.

The experience of the Church as a Sacrament of Reconciliation

The primary and fundamental task of the Church in the prophetic announcement of reconciliation is to make resound in all times and in all places to all, believers and non-believers...almost a living and permanent echo of the voice of Christ: “Repent and believe in the Gospel” (*Lineamenta, #24-Statement from the 1983 International Synod of Bishops*)

Sacramental reconciliation takes place initially through faith and baptism. A radical conversion occurs in baptism as the neophyte becomes a “new creation,” reborn in Christ. In the Eucharist, the Church encounters the Real Presence of Christ and shares his body and his blood which has been broken and poured out for the forgiveness of sin. This sacrifice has made our peace and advances the unity and salvation of all the world. As such, it is the summit of reconciliation.

In the Sacrament of Reconciliation, the Church calls sinners to encounter Christ and to celebrate his unconditional love and forgiveness. The penitent is invited by the priest to confess his/her sinfulness, to express sorrow for sin and to accept some act of penance as a sign of openness to conversion. The priest then extends absolution in the name of Christ and his Church.

The Church, as healer and reconciler, exists to carry on the saving mission of Jesus in time and space. Living in the midst of an unreconciled world, the Christian is challenged to be a living sign of reconciliation, working with all people toward true justice and everlasting peace.

❖ General Norms

1. Canonical Discipline
 - a. Celebration of the Sacrament of Baptism must precede celebration of the Sacrament of Reconciliation.
 - b. Any baptized Catholic who has reached the age of discretion may celebrated the Sacrament of Reconciliation
2. Frequency of Celebration
 - a. Since sin affects our relationship with God, the sacrament should be celebrated regularly because of its value in fostering the Christian life
 - b. The sacrament is most appropriately celebrated during the liturgical seasons of Lent and Advent, at times of significant events in the life of a particular Christian, and on occasions of realized need for reconciliation
 - c. One who is conscious of moral sin must celebrate the Sacrament of Reconciliation prior to celebrating the Sacrament of Eucharist unless a greave reason is present. In this case, the person should make and act of perfect contrition including the intention of confessing as soon as possible.
 - d. After having attained the age of discretion, each of the faithful is obliged to confess mortal sins at least once a year. (*Code of Canon Law, Canon 989*)
3. Manner of Celebration
 - a. Three forms are approved for celebration
 - i. Rite for Reconciliation of individual penitents
 - ii. Rite for Reconciliation of several penitents with individual confession and absolution
 - iii. Rite for Reconciliation of several penitents with general confession and absolution according to the Discipline of General Absolution (*Rite of Penance #31-35*)
 - b. The Rite includes
 - i. Welcome or greeting
 - ii. Prayer
 - iii. Celebration of the Word of God
 - iv. Examination of conscience (individually or communally)
 - v. Lord's prayer
 1. Confession of sin
 2. Imposition and acceptance of act of penance or satisfaction
 3. Penitent's prayer of contrition
 4. Prayer of absolution
 - vi. Prayer of praise and thanksgiving
 - vii. Dismissal
 1. Always included in shortened form
 - c. Celebrations of the Sacrament of Reconciliation may be adapted to the needs of the community in accordance with the guidelines contained in the Rite of Penance.

- d. The proper place for celebrating the Sacrament of Reconciliation is the church or oratory where confessionals are provided according to the other norms issued by the episcopal conference (Code of Canon Law, Canon 964). The bishops of the United States, following the recommendation contained in the new Rite of Penance, have approved the use of small chapels or rooms of reconciliation in which penitents may choose to celebrate the Rite of Penance through a face-to-face exchange with the priest.

❖ **First Celebration of Reconciliation for Adults**

1. Catechumens do not celebrate reconciliation until after celebrating the Sacrament of Initiation. It is recommended that the neophyte be prepared for and celebrate the Sacrament of Reconciliation during the Easter season (period of Mystagogy).
2. Candidates (baptized non-Catholics seeking full communion with the Church) should be prepared for and celebrate the Sacrament of Reconciliation before reception into the Catholic Church

❖ **First Celebration of Reconciliation for Children**

1. Essential Roles

- a. Candidates for First Reconciliation are reminders to the community of the reconciling mission of the Church and are expected to participate in the total preparation for First Reconciliation provided by the parish.
- b. Parents, as models of faith and Christian witness for their children, have a serious responsibility to grow in their understanding and appreciation of the Sacrament of Reconciliation.
 - i. Catholic parents should take advantage of the opportunity to celebrate the Sacrament of Reconciliation as part of their own Christian life.
 - ii. Parents are expected to participate in all parent sessions and to share in the total preparation of their child for First Reconciliation
- c. A Catechist is a person of faith commissioned to share in the ministry of the Word.
 - i. The Catechist should be an active member of the parish community who has been fully initiated into the Church
 - ii. The Catechist must be sensitive to the psychological and spiritual development of children and be able to share with them the meaning of this sacrament.
 - iii. The Christian assembly encourages and gives example to the candidates through active participation in reconciliation services.

2. Process of Preparation

- a. Parents of candidates for First Reconciliation will be advised of the following initial requirements:
 - i. A candidate must be at least in the second grade
 - ii. A candidate must provide a certificate of Baptism or evidence of profession of faith in the Catholic Church
 - iii. A candidate must have been enrolled in a Catholic school or Parish Religious Education program for at least one year before beginning this process
 - iv. A candidate should be attending the Sunday liturgy on a regular basis
- b. Both parents and candidates take part in the preparation for celebration of the sacrament
 - i. Parents are expected to attend catechetical session which include
 1. Content essentially the same as that presented to the candidates
 2. Special emphasis on the psychological and spiritual development of children
 3. Explanation of the diocesan norms for Reconciliation
 4. Explanation of essential roles of all involved in the process of preparation.

- ii. Catechesis for candidates enables them to
 - 1. Develop a relationship with God who is Father of all, with Jesus who loves and saves us and with the Holy Spirit who has been sent for the forgiveness of sins
 - 2. Recognize Baptism and Confirmation as signs of belonging to the Church, the Family of God
 - 3. Recognize Eucharist as a sharing of the Body and Blood of Christ which has been broken and poured out for the forgiveness of sin
 - 4. Understand sin and the need for repentance and forgiveness of sin
 - 5. Understand the Sacrament of Reconciliation as celebrating God's healing presence
 - 6. Participate in the celebration of the sacrament

3. Celebration of the Sacrament

- a. First celebration of the Sacrament of Reconciliation should be distinct from the first celebration of the Sacrament of Eucharist in the life of a child.
- b. Ordinarily, celebration of Reconciliation precedes celebration of First Eucharist. However, the child is not be coerced in any manner into celebrating the sacrament. Only a child who is able, ready and willing should celebrate the sacrament at the end of the period of catechesis.
- c. The candidate is encouraged to celebrate reconciliation with his or her family at a communal celebration
- d. Children should be acquainted with the reconciliation room and be encouraged to make use of it

4. Period following First Celebration of Reconciliation

- a. Children should be encouraged to celebrate Reconciliation regularly, preferably with their families, especially during the liturgical seasons of Advent and Lent. Both within their families and through the religion classes in which they are enrolled they should be guided in
 - i. Developing a personal relationship with Jesus
 - ii. Developing their understanding of the Sacrament of Reconciliation
 - iii. Understanding the importance of Eucharist and all the sacraments of Christian living
 - iv. Exploring the rich tradition of the Catholic Church
 - v. Participating in the mission of the Church

Catechetical Resources

- ❖ USCCB Conformity List (Updated June 20,2025)
- ❖ Hispanic Resources (Limited)

Catechetical Accompaniment Process

This process evaluates catechetical materials for conformity to the *Catechism* using the same Protocols as prior Conformity Reviews, but with a new methodology that permits the evaluation and use of digital materials. Materials in this section are evaluated (accompanied) throughout their creation to ensure conformity to the *Catechism* and to promote effectiveness in how they present the truths of faith. This interim process was implemented in 2021 while the current Conformity Review Process remains active and valid.

Key to the Interim Accompaniment Process Listings:

S = School Student Text	P = Parish Student Text	TM = Teacher Manual
S/P or TM/CM = single edition applicable to both school and parish	CM = Catechist Manual	
S&P or TM&CM = two separate editions, both found in conformity	PM = Parent Manual	
	V = Videos	

Elementary Series: School and Parish

Titles with an asterisk (*) are continuations of series found under the Conformity Review Process

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Alive in Christ: Discovering and Sharing the Kerygma</i>	Our Sunday Visitor	2023	S&P, TM&CM
<i>Blest Are We (1-6)</i>	RCL Benzinger	2026	P, S, CM, TM
<i>Christ in Us (7-8)*</i>	William H. Sadlier	2023	S/P, TM/CM
<i>Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church, Revised and Expanded Edition (3-5)</i>	Our Sunday Visitor	2023	S/P, TM/CM
<i>Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church, Revised, and Expanded Edition (6-8)</i>	Our Sunday Visitor	2023	S/P, TM/CM
<i>Fusión en la fe: Conocer, amar, y servir a Cristo en la Iglesia Católica, Revisado y ampliado (3-5)</i>	Our Sunday Visitor	2024	S/P, TM/CM
<i>Fusión en la fe: Conocer, amar, y servir a Cristo en la Iglesia Católica, Revisado y ampliado (6-8)</i>	Our Sunday Visitor	2024	S/P, TM/CM
<i>Studio 3:16</i>	Cross Boss Media	2022	S&P, TM&CM, V
<i>Word of Life (K-8)</i>	Ignatius Press, Augustine Institute	2019, 2020, 2022, 2023, 2024	S/P, TM/CM

Sacramental Preparation Materials

These materials are only a part of catechetical preparation and do not reflect a complete presentation of all of the elements contained in the *Catechism of the Catholic Church* that should be present in catechetical formation.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Crece en la Fe Católica Primera Eucaristía: Sesiones familiares para hacer en la parroquia y en la casa (Edades 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>Crece en la Fe Católica Primera Reconciliación: Sesiones familiares para hacer en la parroquia y en la casa (Edades 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>Encounter with Christ – Adolescent Confirmation</i>	Our Sunday Visitor	2025	S, CM, PM
<i>Growing Up Catholic First Eucharist: Whole Family Sessions for Parish and Home (Ages 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>Growing Up Catholic First Reconciliation: Whole Family Sessions for Parish and Home (Ages 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>R.E.A.L. Formation: Confirmation</i>	Our Sunday Visitor	2025	S/P, TM/CM, V
<i>Rejoice: Preparing for the Sacraments of Eucharist and Reconciliation</i>	Loyola Press	2026	S/P, TM/CM, PM
<i>Word of Life (K-2)</i>	Ignatius Press, Augustine Institute	2019, 2020, 2022	S/P, TM/CM

High School Doctrinal Framework Texts

The Secondary Level Protocol was approved as a review instrument by the Subcommittee on the Catechism in April 2011.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Catholic Morality: Finding Truth in God's Law</i>	Ave Maria Press	2025	Core Course VI
<i>God Loves: Jesus Christ Enters the World</i>	Ave Maria Press	2025	Core Course II
<i>God Reveals: An Introduction to the Bible</i>	Ave Maria Press	2025	Core Course I
<i>God Saves: We Are Redeemed through the Paschal Mystery</i>	Ave Maria Press	2025	Core Course III
<i>The Holy Catholic Church: History and Mission of God's People</i>	Ave Maria Press	2025	Core Course IV
<i>The Seven Sacraments: Signs of God's Grace</i>	Ave Maria Press	2025	Core Course V

Supplemental Materials

In order to be eligible for conformity review, as of January 2016, all supplemental materials must cross reference a specific basal text/series already granted a declaration of conformity with the *Catechism of the Catholic Church*.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Family Formation Foundations-Home Lessons and Classroom Lessons (K-6)</i>	Family Formation	2022	P, CM, V

Special Materials

Special materials refer to materials that do not correspond to any specific protocols, but which still have a catechetical nature. These materials often cover a specific topic and are not directed towards sacramental preparation. They have been reviewed and judged in conformity with the *Catechism of the Catholic Church*.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Crecer en la Fe Católica Proyecto de Avivamiento de la Reconciliación: Sesiones familiares para hacer en la parroquia y en la casa (Edades 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>Crecer en la Fe Católica Proyecto de Avivamiento Eucarístico: Sesiones familiares para hacer en la parroquia y en la casa (Edades 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>Growing Up Catholic Eucharistic Revival Project: Whole Family Sessions for Parish and Home (Ages 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>Growing Up Catholic Reconciliation Revival Project: Whole Family Sessions for Parish and Home (Ages 7-9, 10-14)</i>	The Pastoral Center	2024	P, CM, PM, V
<i>Who Am I? What it Means to be Made in the Image of God (pre-teens and teens)</i>	Pflaum Publishing Group	2025	S/P

Conformity Review Process

The texts listed under the Conformity Review Process typically do not include videos, parent and sponsor materials, websites (other than the USCCB's, the Vatican's, and the publisher's own websites), digital libraries, or any other materials listed on the letter on eligibility and applicability. Only the interim accompaniment process has provisions for the review of most digital materials:

<http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/upload/NEW-Letter-on-Criteria-and-Applicability.pdf>

Further information about the Conformity Review Process can be found on the Subcommittee's website:

<https://www.usccb.org/committees/catechism/conformity-review-process>

Key to the Conformity Review Process Listings:

S = School Student Text P = Parish Student Text TM = Teacher Manual
 S/P or TM/CM = single edition applicable to both school and parish CM = Catechist Manual
 S&P or TM&CM = two separate editions, both found in conformity PM = Parent Manual

Preschool Series

Titles with an asterisk (*) are continuations of series found under the Conformity Review Process

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Allelu! Growing and Celebrating with Jesus (3, 4, 5, and K)</i>	Our Sunday Visitor	2010-12	S/P, TM/CM
<i>Allelu! Growing and Celebrating with Jesus (3, 4, 5, and K)</i>	Our Sunday Visitor	2019	S/P, CM
<i>Allelu! Growing and Celebrating with Jesus, Ages 3-4 (PreK-3)</i>	Our Sunday Visitor	2019	TM&CM
<i>Allelu! Growing and Celebrating with Jesus, Ages 4-5 (PreK-4)</i>	Our Sunday Visitor	2019	TM&CM
<i>Allelu! Growing and Celebrating with Jesus, Kindergarten</i>	Our Sunday Visitor	2019	TM&CM
<i>Christ Our Life: God Loves Us (Ages 5-6/Kindergarten)</i>	Loyola Press	2019	S/P, TM/CM
<i>Discovering God</i>	William H. Sadlier, Inc.	2000	S/P, TM/CM
<i>Finding God: Our Response to God's Gifts (Ages 4 to 6)</i>	Loyola Press	2018	S, TM/CM
<i>God Made Everything (3, 4, and K)</i>	Loyola Press	2008, 2010	S/P, TM/CM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>God Made Everything (ages 3 and 4)</i>	Loyola Press	2008, 2010, 2019	S/P, TM/CM
<i>I am Special (3, 4, and K)</i>	Our Sunday Visitor	2007-2009	S/P, TM/CM
<i>Pflaum Gospel Weeklies: What the Church Believes and Teaches (Student Handbook) (3,4)</i>	Pflaum Publishing Group	2010, 2018	S/P, TM
<i>Questions for God</i>	VirTru Powers	2007	S/P
<i>Stories of God's Love (3,4, 5, and K)</i>	RCL Benziger	2009, 2011, 2024	S/P, TM/CM

Elementary Series: School and Parish

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Adventure Catechism Series (K-8)</i>	Adventure Catechism Media	2021, 2023	S/P
<i>Alive In Christ</i>	Our Sunday Visitor	2014	S&P, TM&CM
<i>Alive In Christ (7-8)</i>	Our Sunday Visitor	2014	S&P, TM&CM
<i>Alive In Christ Young Adolescents (7-8)</i>	Our Sunday Visitor	2019	P, CM
<i>The Apostolate's Family Catechism</i>	Apostolate for Family Consecration	2003, 2005, 2008, 2011	S/P
<i>Be My Disciples (1-6)</i>	RCL Benziger	2013, 2023 2014	P, CM S, TM
<i>Be My Disciples (7-8)</i>	RCL Benziger		S&P, TM&CM
<i>God's Promise in the Old Testament</i>		2019, 2023	
<i>Christ in the New Testament</i>		2014, 2023	
<i>Christ Reveals God's Mystery</i>		2014, 2023	
<i>Christ in the Liturgy</i>		2014, 2023	
<i>Life in Christ Jesus</i>		2014, 2023	
<i>Blest Are We (1-6)</i>	RCL Benziger	2002 2004	P, CM S, TM
<i>Blest Are We (7-8)</i>	RCL Benziger	2003 2005 2010	P&CM S&TM S/P, TM&CM
<i>Blest Are We Faith and Word Edition (1-6)</i>	RCL Benziger	2008 2010	P, CM S, TM
<i>Blest Are We Faith and Word Junior High (7-8)</i>	RCL Benziger	2010	S
<i>Blest Are We Faith in Action Kindergarten</i>	RCL Benziger	2019	S/P, TM/CM
<i>Blest Are We Faith in Action School Edition (1-8)</i>	RCL Benziger	2018	S, TM
<i>Blest Are We Faith in Action Parish Edition (1-8)</i>	RCL Benziger	2019	P, CM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Call to Faith (K-6)</i>	Harcourt (OSV Curriculum)	2005 2009	S, TM P, CM
<i>Call to Faith (7-8)</i>	Harcourt (OSV Curriculum)	2007	S&P, TM&CM
<i>Call to Faith Junior High Faith Booklet Series</i>	Harcourt (OSV Curriculum)	2008	S/P, TM/CM
<i>The Catholic Connections for Middle Schoolers</i>	Saint Mary's Press	2009, 2014 2009, 2010	S/P TM
<i>Christ In Us, K-6</i>	William H. Sadlier, Inc.	2021	S&P, TM&CM
<i>Christ Jesus, the Way (K-6)</i>	RCL Benziger	2003	S&P, TM&CM
<i>Christ Jesus, the Way (7-8)</i>	RCL Benziger	2004	S&P, TM&CM
<i>Christ Our Life (K-8)</i>	Loyola Press	1997, 2002, 2009 1999, 2009	S/P, TM CM
<i>Christ Our Life (1-8)</i>	Loyola Press	2024	S/P, TM&CM
<i>Christ Our Life: The New Evangelization Edition (1-8)</i>	Loyola Press	2016	S/P, TM&CM
<i>Come Follow Me (K-8)</i>	RCL Benziger	1998	S/P, TM&CM
<i>Coming to Faith (K-6)</i>	William H. Sadlier, Inc.	1998 1999	S, TM P, CM
<i>Coming to Faith/Keystone Edition (K-6)</i>	William H. Sadlier, Inc.	1998 1999	S, TM P, CM
<i>Connect! Bringing Faith to Life (6-8)</i>	Saint Mary's Press	2022	S/P
<i>Consecration in Truth</i>	Apostolate for Family Consecration	2001, 2006, 2011	S/P, TM/CM
<i>Discover! Finding Faith in Life (Grades 1-5)</i>	Saint Mary's Press	2020 2019	S P
<i>Faith and Life (1-8)</i>	Ignatius Press	2002-2005 2011	S/P, TM S/P, TM
<i>Faith and Life (1-8)</i>	Ignatius Press	1984-87	S/P, TM
<i>Faith and Witness Program (7-8)</i>	William H. Sadlier, Inc.	1998-1999	S&P, TM&CM
<i>Faith First (K-6)</i>	RCL Benziger	2000 2001	P, CM S, TM
<i>Faith First (7-8)</i>	RCL Benziger	2001	S&P, TM&CM
<i>Faith First Legacy Edition Church History (7-8)</i>	RCL Benziger	2007	S, TM
<i>Faith First Legacy Edition/Parish (K-8)</i>	RCL Benziger	2006 2007	P, CM S
<i>Faith First Legacy Edition/School (1-8)</i>	RCL Benziger	2007	S, TM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church (3-5)</i>	Our Sunday Visitor	2016	S/P, TM/CM
<i>Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church (6-8)</i>	Our Sunday Visitor	2010	S/P, TM/CM
<i>Faith of the Mountain (1-8)</i>	St. Maron's Publications	2000	S, TM
<i>Faith of the Mountain (K-8)</i>	St. Maron's Publications	2010	S
<i>Family Formation Home Lessons and Classroom Lessons (K-6)</i>	Family Formation	2019	S, CM
<i>Finding God (7-8)</i>	Loyola Press	2007, 2014	S/P, TM/CM
<i>Finding God: Our Response to God's Gifts (1-6)</i>	Loyola Press	2005, 2013, 2021	S&P, TM&CM
<i>Friends of Jesus (7-9)</i>	Legionaries of Christ	2003	S
<i>Image of God (K-8)</i>	Ignatius Press	1986-1993	S, TM
<i>Image of God (Pre-K-4)</i>	Ignatius Press	2014	S, TM
<i>Image of God Series, Grades 5-8 and Confirmation</i>	Ignatius Press	2019	S/P, TM/CM
<i>Knowing Our Catholic Faith: Beliefs and Traditions (1-8)</i>	Loyola Press	2000	S
<i>One Faith, One Lord (7-8)</i>	William H. Sadlier, Inc.	2003, 2009	S/P, TM/CM
<i>Our Catholic Faith (4-6)</i>	William H. Sadlier, Inc.	2009	S/P, TM/CM
<i>Our Catholic Identity (1-8)</i>	RCL Benziger	1998	S
<i>Pflaum Gospel Weeklies: What the Church Believes and Teaches (Student Handbook) (K-8)</i>	Pflaum Publishing Group	2010, 2018	S/P, TM
<i>Share the Joy (K-6)</i>	RCL Benziger	1997	S, TM
<i>Spirit of Truth (K-2) Parish Edition</i>	Sophia Institute for Teachers	2023	P
<i>Spirit of Truth (K-8) Parish Edition</i>	Sophia Institute for Teachers	2018	P
<i>Spirit of Truth (K-2) School Edition</i>	Sophia Institute for Teachers	2023	S
<i>Spirit of Truth (K-8) School Edition</i>	Sophia Institute for Teachers	2017	S
<i>St. Joseph Catechism for Young Catholics</i>	Catholic Book Publishing	2022	S/P
<i>This is Our Faith (K-8)</i>	RCL Benziger	1998	S, TM
<i>The Treasure of My Catholic Faith (1-6)</i>	Circle Press	2003	S

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Walking by Faith (K-6)</i>	Harcourt (OSV Curriculum)	1999	S/P, TM&CM
<i>Walking with Jesus</i>	Sophia Institute for Teachers	2023	P, CM
<i>We Believe (K-6)</i>	William H. Sadlier, Inc.	2004, 2011	S&P, TM&CM
<i>We Believe, Catholic Identity Edition</i>	William H. Sadlier, Inc.	2015	S/P
<i>We Believe Series, We Live Our Faith (7-8)</i>	William H. Sadlier, Inc.	2007, 2016	S/P, TM/CM

High School Doctrinal Framework Texts

The Secondary Level Protocol was approved as a review instrument by the Subcommittee on the Catechism in April 2011.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Becoming Disciples: What It Means to Follow Jesus Today</i>	Dynamic Catholic	2018	Core Course III
<i>Catholic Social Teaching: Christian Life in Society</i>	Saint Mary's Press	2012	Elective C
<i>Christian Morality: Our Response to God's Love</i>	Saint Mary's Press	2012	Core Course VI
<i>Church History: Apostolic Times to Today</i>	Saint Mary's Press	2013	Elective B
<i>Ecumenical and Interreligious Dialogue</i>	Veritas Communications	2019	Elective E
<i>Ecumenism and Interreligious Dialogue, Semester Edition</i>	Midwest Theological Forum	2020	Elective E
<i>Encountering Christ in the Sacraments</i>	Veritas Communications	2015	Core Course V
<i>Encountering Jesus: Discovering His Invitation to Live Life to the Fullest</i>	Dynamic Catholic	2018	Core Course II
<i>Exploring Sacred Scripture</i>	Veritas Communications	2018	Elective A
<i>Exploring the Bible: An Introduction to the Living Word of God</i>	Dynamic Catholic	2018	Core Course I
<i>Faith and Revelation: Knowing God Through Sacred Scripture</i>	Midwest Theological Forum	2009, 2012	Core Course I
<i>Foundations of Catholic Social Teaching</i>	Ave Maria Press	2015	Elective C
<i>God's Word Revealed in Sacred Scripture</i>	Veritas Communications	2013	Core Course I
<i>Jesus and the Church: One, Holy, Catholic, and Apostolic</i>	Ave Maria Press	2014	Core Course IV

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Jesus Christ and the New Testament</i>	Saint Mary's Press	2019	Core Course II
<i>Jesus Christ: God's Love Made Visible</i>	Saint Mary's Press	2011	Core Course II
<i>Jesus Christ: God's Love Made Visible, Second Edition</i>	Saint Mary's Press	2015	Core Course II
<i>Jesus Christ: God's Revelation to the World</i>	Ave Maria Press	2010	Core Course I
<i>Jesus Christ: God's Revelation to the World, Second Edition</i>	Ave Maria Press	2016	Core Course I
<i>Jesus Christ: His Mission and Ministry</i>	Ave Maria Press	2011	Core Course II
<i>Jesus Christ: His Mission and Ministry, Second Edition</i>	Ave Maria Press	2017	Core Course II
<i>Jesus Christ: Source of Our Salvation</i>	Ave Maria Press	2011	Core Course III
<i>Jesus Christ: Source of Our Salvation, Second Edition</i>	Ave Maria Press	2017	Core Course III
<i>Living and Loving as Disciples of Christ</i>	Veritas Communications	2015	Core Course VI
<i>Living as a Disciple of Jesus in Society</i>	Veritas Communications	2018	Elective C
<i>Marriage and Holy Orders: Your Call to Love and Service</i>	Ave Maria Press	2007	Elective D
<i>Meeting Jesus in the Sacraments</i>	Ave Maria Press	2010	Core Course V
<i>Meeting Jesus in the Sacraments, Second Edition</i>	Ave Maria Press	2018	Core Course V
<i>Morality and God's Love</i>	Saint Mary's Press	2021	Core Course VI
<i>Our Moral Life in Christ</i>	Midwest Theological Forum	2009, 2013	Core Course VI
<i>People of Celebration: Understanding the Genius of the Sacraments</i>	Dynamic Catholic	2018	Core Course V
<i>Responding to the Call of Jesus Christ</i>	Veritas Communications	2018	Elective D
<i>Revelation and the Old Testament</i>	Saint Mary's Press	2019	Core Course I
<i>Sacraments and God's Grace</i>	Saint Mary's Press	2021	Core Course V
<i>Sacred Scripture: A Catholic Study of God's Word</i>	Ave Maria Press	2013	Elective A
<i>Son of God and Son of Mary</i>	Veritas Communications	2013	Core Course II
<i>Spirit of Truth: A Moral Life in Christ</i>	Sophia Press	2020	Core Course VI
<i>Spirit of Truth: Catholic Social Teaching</i>	Sophia Press	2020	Elective C
<i>Spirit of Truth: Christ's Church and World Religions</i>	Sophia Press	2021	Elective E
<i>Spirit of Truth: Encountering Christ</i>	Sophia Press	2019	Core Course II
<i>Spirit of Truth: History of the Catholic Church</i>	Sophia Press	2021	Elective B

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Spirit of Truth: Revelation of Christ in Scripture</i>	Sophia Press	2019	Core Course I
<i>Spirit of Truth: Sacred Scripture</i>	Sophia Press	2020	Elective A
<i>Spirit of Truth: The Church is Christ's Living Body</i>	Sophia Press	2019	Core Course IV
<i>Spirit of Truth: The Paschal Mystery</i>	Sophia Press	2019	Core Course III
<i>Spirit of Truth: The Sacraments</i>	Sophia Press	2020	Core Course V
<i>Spirit of Truth: Your Vocation in Christ</i>	Sophia Press	2021	Elective D
<i>The Bible: The Living Word of God</i>	Saint Mary's Press	2011	Core Course I
<i>The Blessed Trinity and Our Christian Vocation</i>	Midwest Theological Forum	2009, 2012	Core Course II
<i>The Body of Christ: The Church</i>	Veritas Communications	2014	Core Course IV
<i>The Catholic Church: Offering the Love, Healing, and Joy of God to the People of Every Age</i>	Dynamic Catholic	2018	Core Course IV
<i>The Church Our Story</i>	Ave Maria Press	2013	Core Course IV
<i>The Church: Christ in the World Today</i>	Saint Mary's Press	2011	Core Course IV
<i>The Church: Christ in the World Today, Second Edition</i>	Saint Mary's Press	2016	Core Course IV
<i>The Church: Foundations and Mission</i>	Saint Mary's Press	2020	Core Course IV
<i>The Church: Sacrament of Salvation</i>	Midwest Theological Forum	2010, 2012	Core Course IV
<i>The History of the Catholic Church</i>	Ave Maria Press	2020	Elective B
<i>The History of the Catholic Church</i>	Veritas Communications	2019	Elective B
<i>The History of the Church</i>	Midwest Theological Forum	2010, 2013	Elective B
<i>The Living Word: The Revelation of God's Love</i>	Saint Mary's Press	2015	Core Course I
<i>The Mission of Jesus Christ (The Paschal Mystery)</i>	Verbum	2017	Core Course III
<i>The Mystery of Redemption and Christian Discipleship</i>	Midwest Theological Forum	2014	Core Course III
<i>The Paschal Mystery and the Gospels</i>	Saint Mary's Press	2020	Core Course III
<i>The Paschal Mystery: Christ's Mission of Salvation</i>	Saint Mary's Press	2011	Core Course III
<i>The Paschal Mystery: Christ's Mission of Salvation, Second Edition</i>	Saint Mary's Press	2016	Core Course III
<i>The Promised One: Servant and Savior</i>	Veritas Communications	2014	Core Course III
<i>The Revelation of Jesus Christ in Scripture</i>	Verbum	2016	Core Course I

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>The Sacraments: Encounters with Christ</i>	Saint Mary's Press	2012	Core Course V
<i>The Sacraments: Source of Our Life in Christ</i>	Midwest Theological Forum	2009, 2012	Core Course V
<i>The Social Doctrine of the Catholic Church</i>	Midwest Theological Forum	2013	Elective C
<i>This is Our Church: A History of Catholicism</i>	Ave Maria Press	2013	Elective B
<i>Understanding the Scriptures</i>	Midwest Theological Forum	2010, 2013	Elective A
<i>Vocations and the Universal Call to Holiness</i>	Midwest Theological Forum	2018	Elective D
<i>Vocations: Answering God's Call</i>	Saint Mary's Press	2013	Elective D
<i>Walking With God: Encountering Jesus in Everyday Life</i>	Dynamic Catholic	2018	Core Course VI
<i>Your Christian Vocation</i>	Ave Maria Press	2019	Elective D
<i>Your Life in Christ: Foundations of Catholic Morality</i>	Ave Maria Press	2008	Core Course VI
<i>Your Life in Christ: Foundations of Catholic Morality, Third Edition</i>	Ave Maria Press	2019	Core Course VI

High School Texts

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>The Apostolate's Family Catechism</i>	Apostolate for Family Consecration	2003, 2005, 2008, 2011	S/P
<i>The Bible: The Living Word of God</i>	Saint Mary's Press	2011	S
<i>The Blessed Trinity and our Christian Vocation</i>	Midwest Theological Forum	2009	S
<i>Catholic Essentials: An Overview of the Faith</i>	Ave Maria Press	2009	S/P
<i>The Catholic Faith Handbook for Youth</i>	Saint Mary's Press	2004, 2008	S/P
<i>The Catholic Faith Handbook for Youth, Third Edition</i>	Saint Mary's Press	2013	S/P
<i>Catholic Social Teaching: Learning and Living Justice</i>	Ave Maria Press	2001, 2007	S
<i>The Church: Our Story</i>	Ave Maria Press	1999, 2006	S
<i>The Church Through History</i>	Harcourt (OSV Curriculum)	2007	S
<i>The Church: Christ in the World Today</i>	Saint Mary's Press	2011	S
<i>The Church: Sacrament of Salvation</i>	Midwest Theological Forum	2010	S

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>God's Word Revealed in Sacred Scripture</i>	Veritas Communications	2011	S, TM
<i>Encountering Jesus in the New Testament</i>	Ave Maria Press	2003, 2009	S
<i>Faith and Revelation: Knowing God through Sacred Scripture</i>	Midwest Theological Forum	2009	S
<i>The History of the Church</i>	Midwest Theological Forum	2005 2007	S TM
<i>Introduction to Catholicism</i>	Midwest Theological Forum	2003 2011	TM S
<i>Jesus Christ: God's Love Made Visible</i>	Saint Mary's Press	2011	S
<i>Jesus Christ: God's Revelation to the World</i>	Ave Maria Press	2010	S
<i>Jesus Christ: His Mission and Ministry</i>	Ave Maria Press	2011	S
<i>Jesus Christ: Source of Our Salvation</i>	Ave Maria Press	2011	S
<i>Journey Through the New Testament</i>	Harcourt (OSV Curriculum)	2006	S
<i>Journey Through the Old Testament</i>	Harcourt (OSV Curriculum)	2002, 2006	S
<i>Justice and Peace: Our Faith in Action</i>	Harcourt (OSV Curriculum)	2007	S
<i>The Light of Faith</i>	Harcourt (OSV Curriculum)	2005	S
<i>Living Justice and Peace</i>	Saint Mary's Press	2002, 2008	S
<i>Marriage and Holy Orders: Your Call to Love and Service</i>	Ave Maria Press	2007	S
<i>Meeting Jesus in the Sacraments</i>	Ave Maria Press	2010	S
<i>Morality: Our Response to God's Love</i>	Harcourt (OSV Curriculum)	2005	S
<i>The New Testament: The Good News of Jesus Christ</i>	Saint Mary's Press	2012	S
<i>The Old Testament: Our Call to Faith and Justice</i>	Ave Maria Press	2005, 2013	S
<i>Our Catholic Faith: Living What We Believe</i>	Ave Maria Press	2006	S
<i>Our Moral Life in Christ</i>	Midwest Theological Forum	2003	S, TM
<i>Our Moral Life in Christ (Complete Course Edition)</i>	Midwest Theological Forum	2009	S
<i>Our Moral Life in Christ (Semester Edition)</i>	Midwest Theological Forum	2009	S
<i>Our Sacramental Life: Living and Worshiping in Christ</i>	Ave Maria Press	2003	S
<i>The Paschal Mystery: Christ's Mission of Salvation</i>	Saint Mary's Press	2011	S

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Sacraments: Celebrating, Living, Believing</i>	Harcourt (OSV Curriculum)	2008	S
<i>The Sacraments: Source of Our Life in Christ (Semester Ed.)</i>	Midwest Theological Forum	2009	S
<i>Sacred Scripture</i>	Ave Maria Press	2012	S
<i>This is Our Church: A History of Catholicism</i>	Ave Maria Press	2007	S
<i>Understanding the Scriptures</i>	Midwest Theological Forum	2005 2007	S, TM
<i>Understanding the Catechism: Creed</i>	RCL Benziger	1998	S/P, TM
<i>Understanding the Catechism: Liturgy and Sacraments</i>	RCL Benziger	1998	S/P, TM
<i>Understanding the Catechism: Morality</i>	RCL Benziger	1998	S/P, TM
<i>Understanding the Catechism: Prayer</i>	RCL Benziger	1998	S/P, TM
<i>Vocation: Our Response to God's Call</i>	Harcourt (OSV Curriculum)	2008	S
<i>Where Did I Come From? Where Am I Going? How Do I Get There?</i>	St. Augustine's Press	2009	S
<i>Written on Our Hearts (Old Testament)</i>	Saint Mary's Press	2002, 2009	S
<i>Your Life in Christ: Foundations of Catholic Morality</i>	Ave Maria Press	2001, 2008	S

High School Series

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Catholicism Series</i>	C.R. Publications		S/P, TM/CM
<i>Reason</i>		2009	
<i>Life</i>		2007	
<i>Ethics</i>		1997	
<i>Society</i>		1997	
<i>Scripture</i>		2006	
<i>Dominican Series</i>	Priory Press	2000	S, TM
<i>Friends of Jesus/Witnesses of Christ</i>	Legionaries of Christ	2003	S

Sacramental Preparation Materials

These materials are only a part of catechetical preparation and do not reflect a complete presentation of all of the elements contained in the *Catechism of the Catholic Church* that should be present in catechetical formation.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Adventure Catechism Series: Confirmation</i>	Adventure Catechism Media	2021	S/P
<i>Adventure Catechism Series: First Penance/First Communion</i>	Adventure Catechism Media	2021	S/P
<i>Anointed in the Spirit – A High School Confirmation Program</i>	Saint Mary's Press	2011	S/P, TM/CM
<i>Anointed in the Spirit – A Middle School Confirmation Program</i>	Saint Mary's Press	2010	S/P, TM/CM
<i>Be Sealed</i>	Pauline Books and Media	1998	S/P, TM
<i>Believe Celebrate Live Confirmation</i>	William H. Sadlier, Inc.	2018	S/P, TM/CM
<i>Believe Celebrate Live Eucharist (Primary)</i>	William H. Sadlier, Inc.	2017	S/P, TM/CM
<i>Believe Celebrate Live Reconciliation (Primary)</i>	William H. Sadlier, Inc.	2017	S/P, TM/CM
<i>Believe Celebrate Live Reconciliation & Eucharist (Intermediate)</i>	William H. Sadlier, Inc.	2017	S/P, TM/CM
<i>Call to Celebrate: Confirmation (Older Adolescents)</i>	Harcourt (OSV Curriculum)	2008	S/P, TM/CM
<i>Call to Celebrate: Confirmation (Younger Adolescents)</i>	Harcourt (OSV Curriculum)	2008	S/P, TM/CM
<i>Call to Celebrate: Eucharist</i>	Harcourt (OSV Curriculum)	2007	S/P, TM/CM
<i>Call to Celebrate: Reconciliation</i>	Harcourt (OSV Curriculum)	2007	S/P, TM/CM
<i>Call to Celebrate: Reconciliation and Eucharist (Intermediate)</i>	Harcourt (OSV Curriculum)	2007	S/P, TM/CM
<i>Called to Mercy</i>	Saint Mary's Press	2018	S/P
<i>Celebrate and Remember: Eucharist</i>	Saint Mary's Press	2011	S/P, TM/CM
<i>Celebrate and Remember: Reconciliation</i>	Saint Mary's Press	2011	S/P, TM/CM
<i>Celebrating Our Faith: Confirmation</i>	Harcourt (OSV Curriculum)	2000	S/P, TM
<i>Celebrating Our Faith: Reconciliation and Eucharist</i>	Harcourt (OSV Curriculum)	2000	S/P, TM
<i>Celebrating Our Faith: Reconciliation and Eucharist (II)</i>	Harcourt (OSV Curriculum)	2002	S/P, TM
<i>Chosen: Your Journey Toward Confirmation</i>	Ascension Press	2016, 2022	S/P, TM/CM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Christ Our Life: Confirmed in the Spirit</i>	Loyola Press	1997	S/P, TM
<i>Confirmation</i>	RCL Benziger	2007	S/P, TM/CM
<i>Confirmation, Inspired by the Spirit</i>	William H. Sadlier, Inc.	2012	S/P, TM/CM
<i>Confirmation: Gifted with the Spirit (6-8)</i>	Pflaum Publishing Group	2010	S/P, TM/CM
<i>Confirmation: Receiving the Gift of the Spirit (9-12)</i>	Pflaum Publishing Group	2010	S/P, TM/CM
<i>Confirmed in a Faithful Community: Candidate's Handbook</i>	Saint Mary's Press	2006	S/P
<i>Confirmed in a Faithful Community: Candidates Handbook (Immediate Preparation)</i>	Saint Mary's Press	2006	S/P
<i>Confirmed in the Spirit (7-9)</i>	Loyola Press	2007, 2013	S/P, TM
<i>Encounter with Christ, Eucharist and Reconciliation</i>	Our Sunday Visitor	2016	S/P, TM/CM
<i>Eucharist</i>	RCL Benziger	2003	S/P, TM
<i>Eucharist: We Give Thanks and Praise (Intermediate)</i>	RCL Benziger	2006, 2015	S/P, TM
<i>Eucharist: We Give Thanks and Praise (Primary)</i>	RCL Benziger	2006, 2015	S/P, TM
<i>Family Formation: First Communion Preparation</i>	Family Formation	2019	S/P, TM/CM
<i>Family Formation: First Reconciliation Preparation</i>	Family Formation	2019	S/P, TM/CM
<i>First Eucharist</i>	William H. Sadlier, Inc.	2000	S/P, TM
<i>First Reconciliation</i>	William H. Sadlier, Inc.	2000	S/P, TM
<i>Gifted with the Spirit-Confirmation: Junior High Edition</i>	Pflaum Publishing Group	2018	S/P, TM/CM
<i>Gifted with the Spirit-Confirmation: Senior High Edition</i>	Pflaum Publishing Group	2018	S/P, TM/CM
<i>Go Seek Find: Eucharist</i>	Saint Mary's Press	2017	S/P
<i>Go Seek Find: Reconciliation</i>	Saint Mary's Press	2017	S/P
<i>God's Gift Eucharist (Primary)</i>	Loyola Press	2009, 2016	S/P, TM/CM
<i>God's Gift Reconciliation (Primary)</i>	Loyola Press	2009, 2016	S/P, TM/CM
<i>God's Gift Reconciliation and Eucharist (Intermediate)</i>	Loyola Press	2016	S/P, TM/CM
<i>Image of God (Mass Books and Confirmation)</i>	Ignatius Press	1986-1993	S/P, TM
<i>Invited by Christ Reconciliation and Eucharist (Intermediate)</i>	Pflaum Publishing Group	2024	S/P, TM/CM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Jesus Brings Us Life</i>	Pauline Books and Media	1996	S/P, TM
<i>Little Catechism on the Eucharist</i>	New Hope Publications	2009	S/P
<i>Meet the Gentle Jesus: First Communion (for children, catechist guide, family guide)</i>	Liguori Publications	2020	P, CM
<i>Reconciliation</i>	RCL Benziger	2003	S/P, TM
<i>Reconciliation: Pardon and Peace (intermediate)</i>	RCL Benziger	2006, 2015	S/P, TM
<i>Reconciliation: Pardon and Peace (primary)</i>	RCL Benziger	2006, 2015	S/P, TM
<i>Renewed: Your Journey to First Reconciliation; Received: Your Journey to First Communion</i>	Ascension Press	2023	S/P, TM
<i>Renewed: Your Journey to First Reconciliation, Second Edition; Received: Your Journey to First Communion, Second Edition</i>	Ascension Press	2024	S/P, TM
<i>Send Out Your Spirit: A Confirmation: Candidate's Handbook for Faith</i>	Ave Maria Press	2003, 2010	S/P, TM
<i>Signs of Grace: You are Forgiven-Preparing for First Reconciliation</i>	Augustine Institute	2018	S/P
<i>Signs of Grace: You are Loved-Preparing for First Holy Communion</i>	Augustine Institute	2018	S/P
<i>Signs of Grace: You Are Sent (Primary)</i>	Augustine Institute	2021	S/P
<i>The Gift of Eucharist</i>	RCL Benziger	2000	S/P, TM
<i>The Gift of Reconciliation</i>	RCL Benziger	2000	S/P, TM
<i>The Holy Mystery of First Communion</i>	St. Maron's Publications	2005	S/P
<i>The Sacrament of Confirmation</i>	New Hope Publications	2011, 2013	S/P
<i>The Sacrament of Confirmation: A Complete Preparation Course and Activities with Parents & Sponsors</i>	Midwest Theological Forum	2018	S, TM
<i>The Sacrament of First Holy Communion</i>	Midwest Theological Forum	2019	S/P
<i>The Spirit Sets Us Free: Confirmation Prep for Youth</i>	William H. Sadlier, Inc.	2000	S/P, TM
<i>This Is Our Faith: Confirmation</i>	Our Lady Queen of Peace R.C. Church	2024	S/P
<i>Together in Jesus – First Eucharist</i>	Pflaum Publishing Group	2004, 2011, 2018	S, TM
<i>Together in Jesus – First Reconciliation</i>	Pflaum Publishing Group	2004, 2011, 2018	S, TM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>We Believe and Celebrate First Communion</i>	William H. Sadlier, Inc.	2006	S/P, TM/CM
<i>We Believe and Celebrate First Penance</i>	William H. Sadlier, Inc.	2006	S/P, TM/CM

Materials in Other Languages

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>¡Alelú! Crecer y celebrar con Jesús (3-4)</i>	Our Sunday Visitor	2012	S/P, TM/CM
<i>¡Alelú! Crecer y celebrar con Jesús (4,5)</i>	Our Sunday Visitor	2010	S/P, TM/CM
<i>¡Alelú! Crecer y celebrar con Jesús (K)</i>	Our Sunday Visitor	2011	S/P, TM/CM
<i>A Catholic Catechism in English and Polish</i>	Rev. Edmund Siedlecki	2009	
<i>Acercandote a La Fe (K-6)</i>	William H. Sadlier, Inc.	1999	S, TM
<i>Bendecidos / Blest Are We (1-6)</i>	RCL Benziger	2008	P, CM
<i>Celebrar nuestro fe: Reconciliación y Eucaristía</i>	Harcourt (OSV Curriculum)	2000	S/P
<i>Celebrar nuestro fe: Reconciliación y Eucaristía (Nivel II)</i>	Harcourt (OSV Curriculum)	2002	S/P
<i>Confirmación</i>	RCL Benziger	2014	S, TM
<i>Confirmación: Inspirados por el Espíritu</i>	William H. Sadlier, Inc.	2013	S/P, TM/CM
<i>Confirmados en el Espíritu (7-9)</i>	Loyola Press	2007, 2013	S/P, TM/CM
<i>Conociendo nuestra fe católica (1-3)</i>	Loyola Press	2011	S
<i>Creed: A Course on Catholic Faith</i>	Vietnamese Catechetical Community U.S.A.	2000	S/P
<i>Creemos y celebramos Primera Comunión</i>	William H. Sadlier, Inc.	2007	S/P, TM/CM
<i>Creemos y celebramos Primera Reconciliación</i>	William H. Sadlier, Inc.	2007	S/P, TM/CM
<i>Creemos/We Believe (K-6)</i>	William H. Sadlier, Inc.	2005, 2011, 2017	S/P, CM
<i>Creer • Celebrar • Vivir La Eucaristía, Primaria</i>	William H. Sadlier, Inc.	2017	S/P, TM/CM
<i>Creer • Celebrar • Vivir Reconciliación – Primaria</i>	William H. Sadlier, Inc.	2017	S/P, TM/CM
<i>Cristo en nosotros (K-6)</i>	William H. Sadlier, Inc.	2022	S/P, TM/CM
<i>Cristo Jesús, el Camino (K-6)</i>	RCL Benziger	2003	S, TM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Don de Dios, la Eucaristía (Primaria)</i>	Loyola Press	2009, 2016	S/P, TM/CM
<i>Don de Dios, la Reconciliación (Primaria)</i>	Loyola Press	2009, 2016	S/P, TM/CM
<i>Don de Dios, la Reconciliación y Eucaristía (Intermedio)</i>	Loyola Press	2016	S/P, TM/CM
<i>El Catecismo para la Familia del Apostolado</i>	Apostolate for Family Consecration	2007, 2008	S/P
<i>El Espíritu Santo nos Libera: Preparando a los jóvenes para la Confirmación</i>	William H. Sadlier, Inc.	2000	S/P, TM/CM
<i>Elegido: tu camino hacia la Confirmación</i>	Ascension Press	2023	S/P, TM/CM
<i>Elegido: tu camino hacia la Confirmación [2da. Edición]</i>	Ascension Press	2024	S/P, TM/CM
<i>Encontrando a Dios (Bilingual Edition of Finding God, 1-8)</i>	Loyola Press	2015	S/P, TM/CM
<i>Encontrando a Dios (Bilingual Edition of Finding God, Ages 4-6)</i>	Loyola Press	2018	S/P, TM/CM
<i>Encuentro con Cristo Eucaristía y Reconciliación</i>	Our Sunday Visitor	2017	S/P, TM/CM
<i>Eucaristía</i>	RCL Benziger	2003	S/P, TM
<i>Eucaristía: Damos gracias y alabanza</i>	RCL Benziger	2006, 2015, 2018	S/P, TM/CM
<i>Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church (Bilingual Edition, 3-5)</i>	Our Sunday Visitor	2016	S/P, TM/CM
<i>Family Formation: First Communion Preparation (Spanish/Bilingual)</i>	Family Formation	2019	P, CM
<i>Family Formation: First Reconciliation Preparation (Spanish/Bilingual)</i>	Family Formation	2019	P, CM
<i>Fusión en la fe: Conocer, amar y servir a Cristo en la Iglesia Católica</i>	Our Sunday Visitor	2023	P, CM
<i>Fusión en la fe: Conocer, amar y servir a Cristo en la Iglesia Católica (6-8)</i>	Our Sunday Visitor	2011	S/P, TM/CM
<i>Invitados por Cristo</i>	Pflaum Publishing Group	2024	S/P, TM/CM
<i>Mi fe católica: What the Church Believes & Teaches (Pre-K - 8)</i>	Pflaum Publishing Group	2015, 2018	S/P
<i>Nuestra fe católica (4-6)</i>	William H. Sadlier, Inc.	2009	S/P
<i>Nuestra fe católica Guía</i>	William H. Sadlier, Inc.	2009	TM/CM
<i>Nuestra Identidad Católica (1-8)</i>	RCL Benziger	1998	S
<i>Primera Comunión</i>	William H. Sadlier, Inc.	2000	S/P, TM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Primera Reconciliación</i>	William H. Sadlier, Inc.	2000	S/P, TM
<i>Reconciliación</i>	RCL Benziger	2003	S/P, TM
<i>Reconciliación Perdón y Paz Bilingüe Intermedia</i>	RCL Benziger	2017	S/P, TM/CM
<i>Reconciliación: Perdon y Paz</i>	RCL Benziger	2006, 2015	S/P, TM/CM
<i>Relatos del amor de Dios Kindergarten</i>	RCL Benziger	2012	S/P, TM
<i>Renovado: Tu camino a la primera Confesión; Recibido: Tu camino a la primera Comunión</i>	Ascension Press	2023	S/P, TM
<i>Renovado: Tu camino a la primera Confesión [2da. Edición]; Recibido: Tu camino a la primera Comunión [2da. Edición]</i>	Ascension Press	2024	S/P, TM
<i>Sean Mis Discipulos, 1-6 (Be My Disciples Bilingual Edition)</i>	RCL Benziger	2014	P, CM
<i>Sean Mis Discipulos: Cristo en el Nuevo Testamento, Jr. High (Bilingual Edition)</i>	RCL Benziger	2015	P, CM
<i>Sean Mis Discipulos: Cristo en la Liturgia, Jr. High (Bilingual)</i>	RCL Benziger	2014	P, CM
<i>Sean Mis Discipulos: Cristo Revela el Misterio de Dios, Jr. High (Bilingual Edition)</i>	RCL Benziger	2015	P, CM
<i>Sean Mis Discipulos: Vida en Cristo Jesus, Jr. High (Bilingual)</i>	RCL Benziger	2014	P, CM
<i>The Spirit Sets Us Free: Confirmation Prep for Youth</i>	Vietnamese Catechetical Community U.S.A.	2001	S/P
<i>Un llamado a celebrar: la Confirmación</i>	Harcourt (OSV Curriculum)	2008	S/P, TM/CM
<i>Un llamado a celebrar: la Eucaristía</i>	Harcourt (OSV Curriculum)	2007	S/P, TM/CM
<i>Un llamado a celebrar: la Reconciliación</i>	Harcourt (OSV Curriculum)	2007	S/P, TM/CM
<i>Un llamado a celebrar: la Reconciliación y la Eucaristía (intermediario): Un llamado a la Fe (Level A-F)</i>	Harcourt (OSV Curriculum)	2007	S/P, TM/CM

Supplemental Materials

In order to be eligible for conformity review, as of January 2016, all supplemental materials must cross reference a specific basal text/series already granted a declaration of conformity with the *Catechism of the Catholic Church*.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Be My Disciples: Our Catholic Heritage</i>	RCL Benziger	2013	P, CM

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Benziger Family Life (K-8)</i>	RCL Benziger	2001	S (4 th ed.)
<i>Catholic Vision of Love (5-8)</i>	Our Sunday Visitor	1996	S, TM (rev. ed.)
<i>Family Life Series</i>	RCL Benziger	2011	S, TM
<i>Great People of the Bible (5-7)</i>	Saint Mary's Press	2010	S
<i>Growing in Love (K-8)</i>	Harcourt (OSV Curriculum)	2001	S
<i>Heritage Bowl My Beliefs Workbook (6-8)</i>	You Turns	2004	S/P, TM/CM
<i>My Personal Power Trip A & B (7-12)</i>	You Turns	2004	S/P, TM/CM
<i>New Corinthians Curriculum (K-8)</i>	Foundation for the Family	1996	TM, Parent Guide
<i>Project Genesis (K-8)</i>	Leaflet Missal Company	1996	S, TM

Special Materials

Special materials refer to materials that do not correspond to any specific protocols, but which still have a catechetical nature. These materials often cover a specific topic and are not directed towards sacramental preparation. They have been reviewed and judged in conformity with the *Catechism of the Catholic Church*.

TITLE	PUBLISHER	© YEAR	SPECIFICS
<i>Revealed (K-8)</i>	Ruah Woods Institute	2024	S/P, TM/CM

Hispanic Catechetical Resources

❖ Communication Center

<https://www.comcenter.com/>

Phone: 800-348-2227

4315 Ralph Jones Ct

South Bend, IN 46628

Sample selections on the following pages.



Creemos Identidad Católica, K-6
Bilingual
Sadlier Religion
Available in English



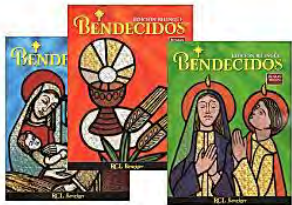
Encontrando a Dios 2021, K-6
Bilingual
Loyola Press
Available in English



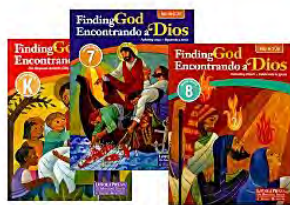
Vivos En Cristo, 1-6
Bilingual
Our Sunday Visitor
Available in English



Fusión en la Fe
Bilingual
Our Sunday Visitor
Available in English



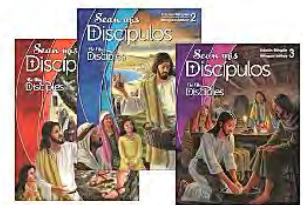
Benedicidos, 1-6
Bilingual
RCL Benziger
Available in English



Encontrando a Dios, K-8
Bilingual
Loyola Press
Available in English



Creemos Haciendo Discipulos,
K-6
Bilingual
Sadlier Religion
Available in English



Sean mis Discipulos, 1-6
Bilingual
RCL Benziger
Available in English



Fe y Vida, 1-8
Spanish
Ignatius Press
Available in English



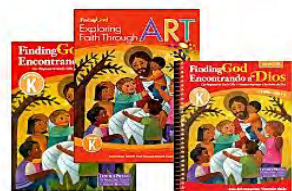
Una Familia de Fe, Parish
Edition
Bilingual
Sophia Institute for Teachers
Available in English



Vivimos nuestra fe, 7-8
Bilingual
Sadlier Religion
© 2010
Available in English



Cristo en nosotros, 1-6
Bilingual
Sadlier Religion
Available in English



Finding God, Kindergarten,
Bilingual
Bilingual
Loyola Press
Available in English



El Tesoro de Mi Fe católica, 1-6
Spanish
Society of St. Paul
Out of print, but still available.



La Didagé
Spanish
Midwest Theological Forum
Available in English



Allelu! Preschool-K, Spanish
Spanish
Our Sunday Visitor
Available in English



Sean mis Discipulos, Escuela Intermedia, 7-8

Bilingual

RCL Benziger

© 2014

Available in English



Stories of God's Love, Spanish Spanish

RCL Benziger

Available in English



Encontrando a Dios, 7-8

Bilingual

Loyola Press

© 2016



Un Llamado a la Fe, 1-6

Bilingual

Our Sunday Visitor

Available in English

Out of print, but still available.



Creciendo con Dios K-8, Parish & School Edition

Bilingual

Loyola Press

Available in English



Gospel Weeklies Faith Formation Program, Pre-K-8, bilingual, Parish & School Edition

Bilingual

Pflaum Publishing

Available in English



Kit de preparación adaptativa para la Primera Eucaristía, Spanish: Para personas con autismo y otras necesidades especiales

Spanish

Loyola Press

© 2013

\$66.00

Available in English



Kit de preparación adaptativa para la Confirmación, Spanish: Para personas con autismo y otras necesidades especiales

Spanish

Loyola Press

© 2013

\$66.00

Available in English



Adaptive Sacrament Kits in Spanish, Set of 3, Spanish Spanish

Loyola Press

\$164.99 ~~\$197.99~~

Available in English



Kit adaptativo para la Reconciliación, Spanish: Para personas con autismo y otras necesidades especiales

Spanish

Loyola Press

© 2013

\$66.00

Available in English



Adaptive Finding God, Grades 1-8: Toss and Tell Ball Conversation Starter, Spanish

Spanish

Loyola Press

\$7.75



Adaptive Finding God, Grades 1-8: Mi misal en imágenes, Spanish, Spanish

Spanish

Loyola Press

\$7.75

Estimated: None

Available in English



Adaptive Finding God, Grades 1-8: Reconciliation Flip Book, Spanish, Spanish: with I'm Sorry Picture Cards

Spanish

Loyola Press

\$7.75

Available in English



Adaptive Finding God, Grades 1-8: Soy un discipulo, Spanish Flip Book, Spanish

Spanish

Loyola Press

\$7.75

Available in English

Safe Environment

- ❖ Overview of Safe Environment Program
- ❖ Keeping Boundaries
- ❖ VIRTUS details
- ❖ Building Safety
- ❖ Volunteer Policy

OVERVIEW of Safe Environment Program

Protecting Our Children: Promise to Protect – Pledge to Heal

Sacred Scripture teaches that every human being is created in the image and likeness of God[i], from which flows the dignity of the human person.[ii] The Church safeguards and protects this God-given dignity and condemns all forms of abuse or neglect of people of all ages. The Diocesan Policy for the Protection of Minors deals specifically with the sexual abuse of minors by a member of the clergy, religious, lay person, employee or commissioned volunteer, as well as the Diocese's obligation to protect children, young people, and vulnerable adults by providing a safe environment in order to prevent sexual abuse. It is available to members of the community upon request and by downloading from the Diocese of Alexandria website (www.diocesealex.org – in the list of Safe Environment downloadable documents).

[i] (Gn 1:26) "Then God said: 'Let us make man in our image, after our likeness...'"

[ii] Cf. Catechism of the Catholic Church, 225, 356, 1700 ff, 1934.

In response to the crisis of the sexual abuse of children by clergy or a representative of the Catholic Church, the United States Conference of Catholic Bishops (USCCB) drafted a landmark document in Dallas, Texas, at its 2002 summer assembly. In this statement, the *Charter for the Protection of Children and Young People (Charter)*, revised in 2005 and again in 2011, the bishops recommit themselves to victims/survivors and their families and to each other in order to ensure, to the best of their abilities, that sexual abuse of minors within the Church will never happen again. A comprehensive set of procedures to address allegations of sexual abuse of minors by Catholic clergy or a representative of the Catholic Church, the *Charter* includes guidelines for reconciliation, healing, accountability, and prevention of future acts of abuse:

- Creation of a safe environment for children, young people and vulnerable adults
- Healing and reconciliation for victims and survivors
- Prompt and effective response to allegations of abuse
- Cooperation with civil authorities
- Disciplining of offenders
- Provision for future accountability by establishment of national Secretariat for Child and Youth Protection (SCYP)

How to make a report of sexual abuse of a minor by a cleric or church worker/volunteer of the Diocese of Alexandria:

1. Contact your local law enforcement agency
– and/or –
the Louisiana Child Abuse Hotline: 1-855-452-5437
2. Then, contact the diocesan Victims Assistance Coordinator (VAC), Dr. Lee Kneipp, Clinical Psychologist at 318-542-9805, who is available to help victims/survivors to make a formal complaint of abuse to the diocese to arrange a personal meeting with the bishop or his delegate, and to obtain support for the needs of the individual and families. To reach the VAC for the *Spanish-speaking*, call Mr. José Colls, at 318-542-2299.

"We can't give the victims of abuse back their innocence, but we can assure them that we will do all in our power to see to it that no child is so harmed again." –Archbishop Wilton D. Gregory, Archdiocese of Atlanta

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"We can't give the victims of abuse back their innocence, but we can assure them that we will do all in our power to see to it that no child is so harmed again." –Archbishop Wilton D. Gregory, Archdiocese of Atlanta

If an employee or volunteer has no computer and/or internet access, he/she must be provided with "hard copies" by the church/school at which they work/volunteer. The church/school office must keep the diocesan safe environment office informed of the bulletins these participants complete.

Five (5) years after one attends a "live" session, there will be a VIRTUS Re-Certification video module, entitled *Keeping the Promise Alive 3.0*, to complete. (It also serves as a refresher.) This went into effect April 4, 2018; and, is required as part of the ongoing-training requirement.

The video module does not replace the reading of the [monthly] VIRTUS bulletins. A new bulletin will continue to be added to all accounts by the 8th of every month.

Completion of the module takes about 30 minutes and it is interactive. It begins with a question; then, a video. Afterward, there will be several more questions with videos. The user must choose an answer in order to proceed.

For more information on ongoing-training, please contact the Office of Safe environment at 318-445-6424 x 213 or Kecia Coco @ kcoco@diocesealex.org

TRAINING - Children

It is required that children and young people be trained in areas such as inappropriate touching, relationships and personal safety. All school-age children in our diocesan Catholic school religion classes or in church parish religious education classes shall be trained.

Parents must be given an opportunity to "opt out" of their child's participation when the lessons are taught by completing an Opt Out Form and returning it to the Pastor or DRE. Catholic Schools do not participate in the "opt out" opportunity.

Each year, the safe environment coordinator assigns two (2) lesson plans and a short video, which contain age-appropriate materials pertaining to personal safety to help teachers with the instruction of children. Topics change from year to year. Our Diocese uses VIRTUS's Teaching Touching Safety lesson plans, which can be downloaded from the teacher's or the pastor's VIRTUS account. Our children will not be expected to be completely knowledgeable about child sexual abuse or laws, but they do need to know what is appropriate and when they should seek assistance from a safe adult. This program is not a sex education class. For more information on the children's program, please contact our Safe Environment Coordinator, Kecia Coco at 318-445-6424 x 213 or email at kcoco@diocesealex.org

**SUMMARY OF LOUISIANA CHILD ABUSE OR NEGLECT REPORTING LAW
(L.S.A.-R.S. 14:403; LA. CHILDREN'S CODE ARTS. 601-616)**

Louisiana law provides that any person in the Children's Code who is a "mandatory reporter," i.e., who is required to report abuse or neglect of a minor, including sexual abuse of a child under age 18, is to report information to authorities when that person has cause to believe a child's physical or mental health or welfare is endangered. Willful and knowing failure to report can result in being charged with a misdemeanor or, in some situations, a felony.

Louisiana Children's Code Art. 603 defines those persons who must report child abuse as mandatory reporters. "Mandatory reporters" include: any person who provides health care services, e.g., doctors, nurses, technicians; mental health or social services professionals who provide counseling services to a child or his/her family; members of the clergy; teaching or child care providers, which effectively includes anyone who works or volunteers at a school, daycare center, or summer camp or any other youth recreation program (including coaches); law enforcement officers; commercial film processors; and certain other persons not pertinent here. Additionally, all such persons are mandatory reporters not only in their professional capacities but at all times, e.g., not just while at the school, daycare center, summer camp, etc.

Art. 603(13) (c) of the Children's Code provides an exception to the mandatory reporting requirement for a priest or bishop within the sacred ministry of the Sacrament of Reconciliation. In that instance, the priest or bishop shall encourage that person to report the allegations to the appropriate authorities.

Art. 610 of the Children's Code provides the reporting **procedure** that requires mandatory reporters immediately to report through the Department of Children and Family Services (DCFS) "855" number, i.e., 1-855-452-5437, where the abuser is believed to be a parent, caretaker, a person who maintains an interpersonal dating or engagement relationship with the parent or caretaker, or a person living in the same residence with the parent or caretaker as spouse whether married or not. If such a person or caretaker is not believed to have been the abuser and is not believed to have any responsibility for the abuse or neglect, the report should immediately be made to the appropriate local or state law enforcement agency. Dual reporting is permitted, but **the mandatory reporter should not just call the DCFS or the police, but both if the mandatory reporter is unsure who to contact.**

The initial report may be verbal, and should contain the following information, if known:

1. Name, address, age, sex and race of the child;
2. Nature, extent and cause of child's injuries or endangered condition, including any previous known or suspected abuse to the child or child's siblings;
3. Name and address of parent(s) or caretaker;
4. Names and ages of all other members of child's household;
5. Name and address of the reporter;
6. Account of how child came to reporter's attention;
7. Explanation of the cause of child's injury or condition offered by child, the caretaker or any other person
8. Any other information which the reporter believes might be important or relevant.

If the initial report is verbal, it shall be followed by a written report within five (5) days to the appropriate agency, i.e., DCFS or law enforcement agency. When a verbal report is being given, before finishing, the reporting person should request a facsimile number to which to send the written report.

Article 611 of the Children's Code grants immunity from civil or criminal liability to any reporter, for the making of any report in good faith, and without knowledge of the falsity of such information, or reckless disregard for the truth of the report.

Avoiding the Appearance of Impropriety Recommendations for Keeping Boundaries

1. Do not stay alone in a room with a student unless there is a window permitting others to see in or the door is open.
2. Do not allow students to become overly friendly or familiar with you. Students should never call teachers by their first names or nick names
3. Do not engage in private correspondence with students. If you receive personal communication from a student and the communication is not related to school activities, keep a copy of the communication and do not respond unless you have received permission from a supervisor.
4. Do not visit students in their homes unless their parents are present
5. Do not invite students to your home
6. Do not transport students in your vehicle
7. Do not take the oral surrogate parent with a student
8. Do not criticize a student's parent to the student
9. Do not have students your cell phone number without the permission and knowledge of your principal/DRE
10. Do not communicate with students from your home e-mail address

Ask yourself: How would I feel if what I am doing were to appear on the front page of the paper tomorrow?



DIOCESE OF ALEXANDRIA

OFFICE OF THE BISHOP

4400 COLISEUM BLVD.

P.O. BOX 7417

ALEXANDRIA, LOUISIANA 71306-0417

318.445.2401 PHONE

318.767.1230 FAX

WWW.DIOCESEALEX.ORG

August 25, 2021

To the people of the Diocese of Alexandria:

With the promulgation of the *Charter for the Protection of Children and Young People* in 2002, the Bishops of the Church and all who assist us in pastoral ministry have committed ourselves to create and maintain a culture of safety for our children and young people. I want to thank you for your continued support of the Diocese of Alexandria's safe environment program and for continuing to provide a safe environment for our children and vulnerable adults. Mrs. Pam Delrie coordinates these efforts for our diocese (pdelrie@diocesealex.org).

We, as Roman Catholic disciples of the Lord Jesus, are called to model relationships demonstrating respect in all we do. "Human virtues acquired by education, by deliberate acts and by perseverance ever-renewed in repeated efforts are purified and elevated by divine grace." (Catechism of the Catholic Church, 1810).

As Bishop of Alexandria, I hereby approve of and promulgate the following safe environment programs for use in this diocese:

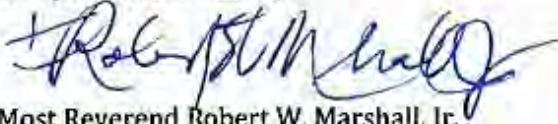
- VIRTUS *Protecting God's Children for Adults* program for our clergy, religious, employees and volunteers who work with children.
- VIRTUS *Protecting God's Children – Empowering God's Children* program for use in our parish religious education programs and in our Catholic school religion classes.

The Diocese of Alexandria has a zero tolerance for abuse. Let us renew our commitment to protect minors entrusted to our care from all forms of abuse and neglect; and, if you are aware of an issue that troubles you regarding a child or young adult at any of our parish, mission or school functions, please contact your local law enforcement and/or the **Louisiana Child Abuse Hotline** at 1-855-452-5437 immediately. This is the first step if you have a concern for the safety of a child or young person. Additionally, please know that the Diocese of Alexandria has a Victims Assistance Coordinator that should be contacted (Dr. Lee Kneipp, Clinical Psychologist, 318-542-9805).

People of the Diocese of Alexandria
August 25, 2021
Page Two

I want to thank you for supporting these efforts. In all we do, let us seek the Kingdom and all righteousness, loving one another and respecting the dignity of each human life, from the moment of conception through the last breath of natural life.

Live Jesus in our hearts,

A handwritten signature in blue ink, appearing to read "Robert W. Marshall, Jr.", with a stylized flourish at the end.

Most Reverend Robert W. Marshall, Jr.
Bishop of Alexandria

VIRTUS

Guidelines for Catechists

VIRTUS is a program created by the National Catholic Risk Retention Group in the United States with a “Protecting God’s Children” component that combats sexual abuse of children in the Church. It is currently in use in over 80 Dioceses in the United States. The job of ensuring children’s safety is a challenging undertaking. The prevention of child sexual abuse requires more than adult awareness, education and training about the nature and scope of the problem. We must also give our children the tools they need to overcome the advances of someone who intends to do them harm. The *Teaching Boundaries* and *Safety Guide* is a tool designed to assist parents and teachers in this important task.

For documents and more information on Safe Environment in the Diocese of Alexandria, please visit:

<https://www.diocesealex.org/our-faith/safe-environment/>

VIRTUS Requirements:

1. Go to www.VIRTUS.org, click to register for a class, and choose a class convenient for you in our diocese, or
2. Call Kecia Coco, Safe Environment Coordinator for the Diocese of Alexandria, at (318) 445-6424, ext. 213 for a schedule of VIRTUS classes.
3. After completing VIRTUS training at the location of your choice, register online at <https://virtusonline.org/virtus/>



➡ Directions for First Time Registration and Accessing Virtus Monthly Bulletins ⬅

- Go to www.virtus.org directly from the browser you like to use.
(Google Chrome, Explorer, etc.)
- **Login** to your **VIRTUS** account
(You will need your User ID and Password to log in)
If you can't recall those, please let me know.
OR, click **FIRST-TIME REGISTRANT** to set up your new account.
- After logging in, you will see 6 blocks... They will either be **RED**, **GREEN**, or **YELLOW**.
 - Training Bulletins
 - Current Training
 - Training History
 - Contacts
 - My Info
 - Reporting Abuse & Resources (Remains Yellow)
- Click on the box needed. (click the center icon in the box)
- The box needed monthly is "Training Bulletins."
- Click on the bulletin title(s) that have no date of completion under "Read."
(Only one bulletin can be opened at a time)
- After reading each bulletin, answer the multiple-choice question.
Don't use your computer's "back" button. This may "un-do" what you just did.

If you have any problems, let me know. I'll be happy to assist you.

Kecia M. Coco, Director of Safe Environment, Diocese of Alexandria

kcoco@diocesealex.org

(318) 445-6424 ext. 213

Downloading the VIRTUS “Empowering God’s Children” Lesson Plans

Log in to your VIRTUS account. Choose “Educators.”

Click on the Lesson Plans you will need for this year. (Lessons 5 and 6)
Choose the grade level(s) you need. They are easy, printable, .pdf files.

- **There is an Opt-out Form that can be downloaded from this VIRTUS website, however, please use the Opt-out form from this Safe Environment Office, provided by your parish/mission/school.**

Posting “Empowering God’s Children” Data in your VIRTUS Account

Choose the “Educator Tab.

On the left-side of your screen, click Record Training; then choose “Add a new training record.”

Choose your church parish/mission/school from the drop-down menu; complete all of the requested blocks.

Click “Continue,” double-check your entries; then choose “Record Training.”

- **To record your next set of data, repeat the above instructions.**

After recording the numbers online, email or fax your Reporting Form to Kecia Coco, Director of Safe Environment. It is needed for the VIRTUS, Diocese of Alexandria, yearly audit.

Audit requirements: The Diocese of Alexandria must have a signed Reporting Form from every parish/mission/school in our Safe Environment File.

(If you do not have a children’s program/CCD, simply put the Name and Location of your parish/mission/school at the top of the form, and have it signed by your Pastor or Principal for the audit. Document NO CCD THIS YEAR on the form, and the location children attended CCD).

Kecia M. Coco
Director of Safe Environment
Diocese of Alexandria
kcoco@diocesealex.org
318-445-6424 (ext. 213)
318-445-2493 (fax)

Promise to Protect... Pledge to Heal

Descargando los Planes de Lecciones de VIRTUS "Empoderando a los Hijos de Dios"

Inicie sesión en su cuenta de VIRTUS. Elige "Educadores".

Haga clic en los planes de lecciones que necesitará para este año. (Lecciones 5 y 6)
Elija el (los) nivel(es) de grado que necesita. Son archivos fáciles, imprimibles .pdf.

- Hay un formulario de exclusión voluntaria que se puede descargar de este sitio web de VIRTUS, sin embargo, utilice el formulario de exclusión de esta Oficina de Ambiente Seguro, proporcionado por su parroquia / misión / escuela.

Publicar datos de "Empoderando a los Hijos de Dios" en su cuenta VIRTUS

En el lado izquierdo de la pantalla, haz clic en Grabar entrenamiento; y, a continuación, selecciona "Añadir un nuevo registro de entrenamiento".

Elija su iglesia, parroquia/misión/escuela en el menú desplegable; Complete todos los bloques solicitados.

Haga clic en "Continuar", vuelva a verificar sus entradas; luego elige "Grabar entrenamiento".

- Para registrar el siguiente conjunto de datos, repita las instrucciones anteriores.

Después de registrar los números en línea, envíe por correo electrónico o fax su Formulario de Reporte a Kecia Coco, Coordinadora de Ambiente Seguro. Es necesario para la auditoría anual de VIRTUS, Diócesis de Alejandría. (El correo electrónico y el fax se enumeran al final de la página)

Requisitos de auditoría: La Diócesis de Alexandria debe tener un Formulario de Reporte firmado por cada parroquia/misión/escuela en nuestro Archivo de Ambiente Seguro.
(Si no tiene un programa para niños/CCD, simplemente ponga el nombre y la ubicación de su parroquia/misión/escuela en la parte superior del formulario, y haga que su párroco o director lo firme para la auditoría).

Kecia M. Coco
Director de Ambiente Seguro
Diócesis de Alejandría
kcoco@diocesealex.org
318-445-6424 (ext. 213)
318-445-2493 (fax)

Promesa de proteger... Juramento de sanar

DIOCESAN POLICY FOR THE PROTECTION OF MINORS

Document may be viewed or downloaded
from the Diocese of Alexandria website:
www.diocesealex.org.

Click on Safe Environment.
Choose the Policy from the list of downloadable
documents on the right of your screen.

You may also request a copy from
the Office of Safe Environment.

Kecia Coco, Director of Safe Environment
kcoco@diocesealex.org
(318) 445-6424 ext. 213

POLÍTICA DIOCESANA PARA LA PROTECCIÓN DE MENORES

El documento puede consultarse o descargarse
del sitio web de la Diócesis de Alexandria:

www.diocesealex.org

Haga clic en "Entorno Seguro."
Seleccione la Política de la lista de políticas descargables.
Documentos a la derecha de la pantalla.

También puede solicitar una copia a la Oficina de
Entorno Seguro.

Kecia Coco, [Directora](#) de Entorno Seguro
kcoco@diocesealex.org
(318) 445-6424 ext. 213

DIOCESE OF ALEXANDRIA CHECKLIST

2025-2026

SAFE ENVIRONMENT AUDIT YEAR

- Every adult who works with minors has a current background check. (We re-check everyone who is active every 5 years.)
- Every adult who works with minors has attended the initial 3-hr. VIRTUS live session.
- Dates of upcoming VIRTUS sessions are provided for new employees and volunteers.
- The **Promise to Protect – Pledge to Heal** poster is in an area that can be easily seen by employees and volunteers or anyone entering the church/mission/school.
- The flyer, **"How to Report Sexual Abuse of a Minor by a Cleric or Church Worker/Volunteer of the Diocese of Alexandria,"** (includes contact information for reporting sexual abuse), must be in an area that can be seen with copies being easily accessible to everyone entering the church/mission/school.
- An announcement has/will be made, at least twice during the current audit year, that the flyer is available for those who wish to take one.
- Since July 2025, an announcement has been/will be made (at least twice during the audit year) that the **"Diocesan Policy for the Protection of Minors"** can be accessed under Safe Environment on the diocesan website: www.diocesealex.org; and, that a hard copy may be requested from the Safe Environment Office.
- Since July 2025, an announcement has been/will be made (at least twice during the audit year) that the **"Diocesan Code of Pastoral Conduct for Priests, Deacons, Pastoral Ministers, Administrators, Staff, and Volunteers"** can be accessed under the Safe Environment section of the diocesan website: www.diocesealex.org; and, that a hard copy may be requested from the Safe Environment Office.
- An announcement has been made (at least four times per year) reminding employees and volunteers to check their online VIRTUS account to ensure that they are current with required ongoing-training items, bulletins and/or re-certification video module. Every adult who works with minors **must** be up to date to volunteer at any capacity.

Assistance is available anytime! Call or email Kecia Coco, Director of Safe Environment, (318) 445-6424 ext. 213 or kcoco@diocesealex.org



Page 1

Church ~ Mission ~ School
2025-2026
Safe Environment Audit Checklist

Children's training requirements for 2025-2026, mandated by the Charter for the Protection of Children & Young People

- Our children and youth will be participating in the VIRTUS, Empowering God's Children, 2025-2026, training program. This program is part of our yearly audit. Lessons 1 and 2 must be taught before **April 15, 2026**.
- An Opt-Out Form will be provided for parents/guardians, so they are given the opportunity to choose if their child/children will be present for the lessons when they are taught.
- Any Opt-Out Form that is returned will be kept in a permanent 2025-2026 Safe Environment file for audit purposes.
- If a child is not present for the lessons (for whatever reason, i.e., opted out, ill, etc.), a copy of the lessons will be offered to the parents/guardians so they can teach the lessons at home. A record of this offer will be kept in our 2025-2026 Safe Environment file.
- A list of our CCD teachers (including substitute and temporary teachers) is kept on file. This list indicates they are Safe Environment (VIRTUS) compliant. A copy will be kept in our 2025-2026 Safe Environment file.
- A roster of our children and youth is on file. This roster indicates whether a child was opted out, trained, or absent for Lessons 1 and 2. A copy will be kept in our 2025-2026 Safe Environment file.
- The Empowering God's Children Reporting Form for 2025-2026, which indicates data of those trained, opted out, or absent, will be forwarded to the Safe Environment Office after recording the information online in Virtus. A copy will be kept in our 2025-2026 Safe Environment file.

This is an inventory for use in your church, mission, or school. These are some of the questions that are asked on the safe environment audit instrument and during on-site audits.

Diocesan parish and school visits will be scheduled. Please ensure all the above-listed documents, information, and documentation are in your files.

If you have questions or need flyers or posters at any time, please contact Kacia Coco at 318-445-6424 ext. 213 or kcoco@diocesealex.org.



LISTA DE VERIFICACIÓN DE LA DIÓCESIS DE ALEJANDRÍA

PARA LA

2025-2026

AÑO DE AUDITORÍA DE AMBIENTE SEGURO

___ Todos los adultos que trabajan con menores tienen una verificación de antecedentes actualizada. (Volvemos a revisar a todos que está activo cada 5 años).

___ Todos los adultos que trabajan con menores han asistido a la sesión inicial de 3 horas de VIRTUS en vivo.

___ Las fechas de las próximas sesiones de VIRTUS se proporcionan a los nuevos empleados y voluntarios.

___ El póster de la **Promesa de Proteger – Juramento de Sanar** se encuentra en un área que puede ser fácilmente vista por empleados y voluntarios o cualquier persona que ingrese a la iglesia/misión/escuela.

___ El folleto, "Cómo denunciar el abuso sexual de un menor por parte de un clérigo o un trabajador de la iglesia/voluntario de la **Diócesis de Alejandría**" (incluye información de contacto para denunciar abusos sexuales), debe estar ubicada en un área que se puede ver con copias que son fácilmente accesibles para todos los que ingresan a la iglesia / misión / escuela. Se ha hecho o se anunciará, al menos dos veces durante el año de auditoría en curso, que el folleto está disponible para aquellos que deseen tomarlo.

___ Desde julio de 2025, se ha anunciado (al menos dos veces durante el año de auditoría) que se puede acceder a la "Política Diocesana para la Protección de los Menores" en el apartado Ambiente Seguro en el sitio web diocesano: www.diocesealex.org; y que se puede solicitar una copia impresa de la Oficina de Ambiente Seguro.

___ Desde julio de 2025, se ha hecho o se hará un anuncio (al menos dos veces durante el año de auditoría) que se puede acceder al "Código Diocesano de Conducta Pastoral para Sacerdotes, Diáconos, **Ministros Pastorales, Administradores, Personal y Voluntarios**" en la sección de Ambiente Seguro del sitio web diocesano: www.diocesealex.org; y que se puede solicitar una copia impresa de la Oficina de Ambiente Seguro.

___ Se ha hecho un anuncio (al menos cuatro veces al año) recordando a los empleados y voluntarios que revisen su cuenta en línea de VIRTUS para asegurarse de que estén al día con los elementos de capacitación continua requeridos, boletines y / o módulo de video de recertificación. Todos los adultos que trabajen con menores **deben** estar al día para ser voluntarios en cualquier capacidad.

¡La asistencia está disponible en cualquier momento! Llame o envíe un correo electrónico a Kecia Coco, directora de Ambiente Seguro.

kcoco@diocesealex.org
(318) 445-6424 ext. 213



Página 1

FORMACIÓN DE LOS NIÑOS Requisitos para 2025-2026

ordenados por la Carta para la Protección de la Infancia y la Juventud

___ Our niños/jóvenes han participado/participarán este año de auditoría 2025-2026 en el VIRTUS Programa de capacitación Empoderando a los Hijos de Dios. Las lecciones 5 y 6 se han enseñado o se enseñarán antes **15 de abril de 2026**.

___ An Formulario de Exclusión Voluntaria ha sido/será proporcionado a los padres/tutores para que se les dé la oportunidad de "excluir" la asistencia de su hijo/a cuando se imparten las lecciones.

___ Cualquier formulario de exclusión voluntaria que se nos devuelva se colocará en nuestro archivo permanente de Entorno Seguro 2025-2026.

___ Si un niño no está o no estuvo presente en las lecciones (por cualquier razón, es decir, optó por no participar, enfermo, etcetera), se ha ofrecido / se ofrecerá una copia impresa de los planes de lecciones a los padres / tutores para que puedan enseñar a su hijo/ren la información en casa. Se ha colocado un registro de esta oferta, y si la oferta fue aceptada o rechazada, en nuestro archivo de Entorno Seguro 2025-2026.

___ Una lista/lista de nuestros maestros de CCD (incluidos los maestros sustitutos y temporales) está en el archivo; Esta lista/lista indica si cumplen con las normas de Entorno Seguro. Se han colocado o se colocarán copias de esta información en nuestro archivo de Entorno Seguro 2025-2026.

___ Una lista/lista de nuestros niños/jóvenes está en el archivo; esta lista/lista indica si cada niño fue "excluido/entrenado/ausente" para las Lecciones 5 y 6. Copias de esta información han sido/ se colocarán en nuestro archivo de Entorno Seguro 2025-2026.

___ The Formulario de Reporte de Empoderando a los Hijos de Dios para 2025-2026, que indica los datos de aquellos "Capacitados/ Optar por no participar/Ausente", ha sido remitido a la Oficina de Ambiente Seguro; Una copia ha sido/será colocados en nuestro archivo de Ambiente Seguro 2025-2026.



Este es un inventario, para uso en su iglesia/misión/escuela. Estos son algunos de los Preguntas que se hacen en el Instrumento de Auditoría de Entorno Seguro y durante las auditorías in situ.

Las visitas parroquiales y escolares diocesanas serán programadas, así que asegúrese de que todas las Documentos/información/documentación mencionados anteriormente en sus archivos.

Si en algún momento tiene preguntas o necesita un suministro de folletos y/o carteles, envíe un correo electrónico a [Kecia Coco](mailto:KeciaCoco@diocesealex.org) a KeciaCoco@diocesealex.org.



Step 5: Communicate Your Concerns

Communicating concerns means confronting or telling someone when you are uncomfortable with a situation, or discussing suspected abuse with a state official and supervisor. It means paying attention to your own feelings and not waiting until it is too late.

Only by communicating concerns can we use our knowledge to protect children. Even if abuse is not occurring, it is still important to let others know when you have concerns. This is one of the most difficult, but important, steps in the process of eliminating abuse.

- If aware of a potential warning sign:
 - Speak directly to person involved, and/or
 - Speak to the supervisor
- If you suspect or know a child is being or has been abused:
 - Call the child abuse hotline for your area
- If you suspect or know a child is being or has been abused by a diocesan employee or volunteer:
 - First call the child abuse hotline, then
 - Notify the diocese
- If aware that a child is in immediate danger:
 - Call the police

VIRTUS Online™
www.virtus.org

To Report Child Abuse in Louisiana:

If you suspect a child is in imminent danger from abuse, please call **911** immediately.

To report known or suspected child abuse, contact the:

Louisiana Child Abuse Hotline:
1-855-452-5437

To report abuse by clergy, employee or volunteer of a Diocese of Alexandria church or school, call your local law enforcement agency; then, call the diocesan Victims Assistance Coordinator, **Dr. Lee Kneipp, Clinical Psychologist, at 318-542-9805**

For more information, contact the
Diocese of Alexandria Safe Environment Office
318-445-6424 x 213
(www.diocesealex.org)



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National Catholic Services, LLC.

Protecting God's Children® For Adults

Quick Reference Guide



A Plan To Protect God's Children™



Step 1: Know the Warning Signs

Knowing the warning signs of adults means we can recognize the early signs of an inappropriate relationship between adults and children and can identify potential abuse before it happens.

- Discourages other adults from participating or monitoring
- Always wants to be alone with children
- More excited to be with children than adults
- Gives gifts to children, often without permission
- Goes overboard touching
- Always wants to wrestle or tickle
- Thinks the rules do not apply to them
- Allows children to engage in activities their parents would not allow
- Uses bad language or tells dirty jokes to children
- Shows young people pornography
- Takes photos without approval

Step 2: Control Access through Screening

Controlling access means that we are careful about who we allow to work with our children, and include the items that must be completed prior to ministry.

- Create procedures to determine who has access to children

- Use standard applications
- Obtain previous experience with youth serving organizations
- Require criminal background checks
- Complete face-to-face interviews
- Check personal and employment references
- Regularly review guidelines and policies for adults working with minors
- Ensure compliance with the rules
- Develop and employ an acceptable use of technology policy
- Communicate the Church's commitment to keeping children safe

Step 3: Monitor all Ministries and Programs

Once adults have been screened, all ministries and programs should be supervised to ensure that proper policies and procedures are being followed to keep children safe. If an abuser knows that someone is watching, they have more trouble finding opportunities to abuse without getting caught.

- Identify secluded areas, lock empty rooms
- Develop policies regarding use of secluded areas
- Do not permit children to enter staff-only areas
- Only meet with children where other adults can have open access
- Supervisors should have open access to all programs
- Make sure enough adults are involved
- Allow parents to have proper access
- Don't start new programs without approval
- Encourage parental involvement
- Encourage the monitoring of all youth Internet activities
- Install and use appropriate blocking and filtering software for electronic devices



Step 4: Be Aware of Child and Youth Behavior

Being aware means that parents and caring adults should know what is going on in the lives of the children within their care and pay attention to the subtle signs of a problem. Communication is key. When we observe and communicate with our children, we are more likely to detect the signs if they are in danger. We can notice a sudden change in behavior (if they get moody or aggressive), lose interest in school, or stop taking care of their personal hygiene—all potential symptoms of child sexual abuse.

- Talk to your children
- Listen to your children
- Observe them, including Internet and phone use
- Let your children know they can tell you anything
- Teach them where their private parts are and that not all adults or children should see or touch them
- Talk to your children often about protecting themselves, including when using the Internet or technology
- Teach them what to do if someone tries to touch them
- Teach your children what to do if someone makes them uncomfortable
- Teach them what to do if they have an uncomfortable communication or experience online

Information for Lesson Leaders: Educators, Parents and Safe Adults

As caring adults, we have the great responsibility of ensuring the safety of children and youth. The prevention of child sexual abuse requires more than adult awareness, education, and training about the nature and scope of the problem. We must also give children and youth the tools they need to help us keep them safe by educating them regarding boundaries, safe and unsafe behaviors and healthy relationships. Research shows that child sexual abuse prevention is most effective when there is a partnership between parents and Lesson Leaders, when material is reiterated in a school setting, and when the training is interactive and activity-based. Research based and evidence informed, the *Empowering God's Children®* is an age-appropriate comprehensive program through which Lesson Leaders (teachers, catechists, youth ministers, etc.) and parents partner to give children and youth the tools they need to protect themselves and know what to do if someone tries to violate their boundaries. All materials are available in English and Spanish.

Each year, the program provides a theme that introduces and builds on the basic concepts of the *Teaching Boundaries and Safety Guide*. The material is developmentally appropriate for each age group and includes content and activities that reinforce the message. Within each lesson plan is the ability to tailor the activities and messaging to meet the diverse needs of the children and youth at all levels.

WHAT'S INCLUDED:

- *The Teaching Boundaries and Safety Guide*
 - An extensive resource booklet specifically for parents to guide meaningful and effective conversations regarding child sexual abuse. The booklet also helps adults learn how to educate the children and youth in their care, and how to evaluate the safety of adults who interact with children and youth. Lesson Leaders should also be aware of this content that is discussed with parents to better inform lesson planning.
- *Children's Programs Lesson Leader Orientation and Certification Training module*
 - A training module specifically for Lesson Leaders (educators) and parents to provide foundational knowledge of how to teach children and youth about their boundaries and safety. This training module also includes information to prepare adults for handling disclosures of abuse or other harm appropriately. Please inquire with your local or diocesan coordinator for access to this important module.
- Age-appropriate lesson plans for four specific age groups (with optional Pre-K and Teen Peer Leader Lessons):

Grades K-2

Grades 3-5

Grades 6-8

Grades 9-12

The materials provided feature everything needed to prepare for and present each lesson—including additional information to help Lesson Leaders better understand the context of the materials they are about to present. For example, Lesson Leaders have access to a glossary of terms and guiding notes throughout each lesson. They also have handouts and other reference materials—such as an introductory video, information on how to respond to disclosures, how to report suspected abuse, and other supplemental materials.

The lessons can be presented in either a three-year, or six-year, cycle. Throughout the lessons, each child or youth receives the full range of information from the *Teaching Boundaries and Safety Guide* in small, "digestible" bites.

Even though the topic of each lesson plan is different, every lesson includes core safety messaging to provide children and youth the basic safety information they need to frequently hear.



Breakdown of Lesson Plan Topics:

Each year, children and youth will receive one or two of the following lesson plans (depending on whether a diocese utilizes a 3-year or 6-year cycle):

- Lesson 1** **Physical Boundaries: Safe and Unsafe Touching Rules.** Students learn simple rules about what to do and how to react when someone's touch is confusing, scary, or makes the child or young person feel uncomfortable. Young people start to deal with the real risks they face when they are out in the world and on their own, and they begin to learn where to draw boundary lines in relationships.
- Lesson 2** **Safe Adults, Safe Touches and Special Safe Adults.** Children, young people, and their parents establish basic guidelines for working together to make certain *which* friends and other adults in their environment can be trusted to act safely and in the best interest of each child or young person.
- Lesson 3** **Boundaries: You Have Rights!** Children must understand they have a right to be safe, and they are allowed to create boundaries to protect themselves in situations where they feel uncomfortable, or where they could be harmed.
- Lesson 4** **Secrets, Surprises and Promises.** Children must learn how to respect their own health and safety, and that of others, by understanding the safety rules about secrets. They have a right to be safe, and they are allowed to create boundaries to protect themselves in situations that cause discomfort or violate the safety rules.
- Lesson 5** **Being a Safe Friend.** Children must know that being a friend means that we "do the right thing" when it comes to healthy friendships with their peers: meaning we recognize unsafe situations, intervene (when possible) and get the information to a safe adult.
- Lesson 6** **Boundaries: Feelings and Facts.** Through this lesson, the adult Lesson Leader teaches students specifically about boundaries, what unsafe situations could potentially feel like, and what to do in response if they feel uncomfortable or are in an unsafe situation.



Each lesson for each age group includes the following:

- Instructions to help the Lesson Leader—the teacher, catechist, or youth minister prepare to deliver the lesson.
- Helpful teaching support from the Catechism to give the teacher or catechist a framework for keeping the lesson within the context of Church tradition and theology.
- A learning goal, including expected learning outcomes for students.
- An overview for creating a successful learning experience for the specific age group.
- Key vocabulary words and definitions that apply to the lesson. These words empower children and young people with the distinctions they need to help recognize inappropriate behavior by those with whom they interact.
- A short introductory video for three specific age groups, K–5, 6–8 and 9–12, designed to provide a simple overview of safe and unsafe behaviors and people.
- Multiple activity options with instructions (and appropriate handouts for students as needed to take home and further discuss with parents).
- A closing group prayer that reflects the key message of the lesson.

The lessons focus on an age-appropriate discussion of safety, relative to the specific roles that different people play in a child's life. All lessons stress the importance of the child's right to be safe, keeping private body parts "private," and of telling a trusted adult about anyone's behavior that causes a child to feel uncomfortable or threatened.

Diocese of Alexandria
VIRTUS, Protecting God's Children®
Empowering God's Children Lessons

MEMO TO: Parents/Guardians

SUBJECT: "Opt-Out" Information and Form for 2025-2026

We will be presenting the **VIRTUS Sexual Abuse Prevention** and awareness program (**NOT a sex education program**), **Empowering God's Children** (EGC), to our students this school year. The creators of the VIRTUS Protecting God's Children program developed the EGC lesson plans. This program is provided to us by the Diocese of Alexandria and is a part of our ongoing efforts to help create and maintain a safe environment for children and to protect all children from sexual abuse.

Name of Church/Mission/School: _____

Date VIRTUS class will be taught: _____

- ❖ **THIS PROGRAM IS NOT DESIGNED AS A "SEX EDUCATION" CURRICULUM.**
- ❖ **ITS PRIMARY PURPOSE IS TO EMPOWER STUDENTS/CHILDREN TO RESPOND EFFECTIVELY WHEN FACED WITH UNSAFE SITUATIONS.**

As a parent/guardian, you have the right to choose whether your child participates. We invite you to read the overview of these lessons, available at your Church/School office, or at the Diocese of Alexandria Safe Environment Office, so you can be more aware of the **Empowering God's Children** program.

If you have questions or need more information, please contact Kecia Coco, Director of Safe Environment, at 318-445-6424 x 213 or email, kcoco@diocesealex.org.

- ❖ **If you choose to "OPT-OUT" your child/children, or, they are "ABSENT" for the Empowering God's Children class, please complete the form below and return it to your church/school office as soon as possible. You will be offered the lessons electronically, to teach at home. We want to ensure that all children, K-12, are educated on this very important topic.**
- ❖ **If the form is not returned, it will be accepted that your child has your consent to be present for the teaching of the lessons.**



CUT HERE AND RETURN THE FORM BELOW

Dear Parent/Guardian:

PLEASE RETURN THIS FORM to your Church DRE, or the School Secretary, **ONLY IF** you wish to **"OPT-OUT"** your child, or, they are unable to attend.

My child, _____, (CIRCLE ONE) is **"OPTED OUT"** or is **"UNABLE TO ATTEND"** the 2025-2026 **Empowering God's Children** lessons.

Parent/Guardian Name (Printed)

Parent/Guardian Signature

Parent/Guardian Email Address

Date

CHOOSE AN OPTION BELOW:

- _____ **PLEASE PROVIDE ME WITH A COPY, VIA EMAIL, OF THE EGC LESSONS TO TEACH AT HOME.**
- _____ **I DO NOT HAVE ACCESS TO EMAIL OR THE INTERNET. I WILL PICK UP A COPY FROM MY CHURCH/SCHOOL TO TEACH AT HOME.**
- _____ **I DO NOT WISH TO RECEIVE A COPY OF THE EGC LESSONS TO TEACH AT HOME.**

School/Church ~ Signature of Principal, Secretary or DRE

Pastor/Priest Signature

Diocese of Alexandria - Safe Environment Office

VIRTUS: Empowering God's Children Training

Reporting Form - 2025-2026

EGC Lessons 1 and 2 and EGC Video

Grades K-2:

Trained ☐
Opt-Outs ☐
Absent ☐

Grades 3-5:

Trained ☐
Opt-Outs ☐
Absent ☐

Grades 6-8:

Trained ☐
Opt-Outs ☐
Absent ☐

Grades 9-12:

Trained ☐
Opt-Outs ☐
Absent ☐

Date Taught: *(Please teach both lessons on the same day)* _____

Teacher(s): _____

Church Parish/School Name **City/Town**

Pastor's/Principal's Signature **Date**

DRE/Local Safe Environment Coordinator Signature **Date**

- *If your Church has a Mission, please complete a separate form for each location.*
- *If CCD classes are not taught at your Church, School, or Mission, please complete the form stating you do not offer CCD and name the location children are completing the EGC lessons.*

Please record the numbers for each grade in VIRTUS under the educator tab.

Sign and return this form to the Safe Environment Office before 4/15/26.

Email to: kcoco@diocesealex.org

Diócesis de Alejandría - Oficina de Ambiente Seguro

VIRTUS: Capacitación para empoderar a los hijos de Dios

Formulario de presentación de informes - 2025-2026

Lecciones 1 y 2 con video

Grados K-2:

Entrenado ☐
Exclusión voluntaria ☐
Ausente ☐

Grados 3-5:

Entrenado ☐
Exclusión voluntaria ☐
Ausente ☐

Grados 6-8:

Entrenado ☐
Exclusión voluntaria ☐
Ausente ☐

Grados 9-12:

Entrenado ☐
Exclusión voluntaria ☐
Ausente ☐

Fecha(s): _____

Profesor(es): _____

Iglesia Parroquia/Escuela

Ciudad/Pueblo

Fecha de firma del pastor/director

Fecha

DRE/Coordinador Local de Ambiente Seguro

Fecha

*** Si su Iglesia tiene una Misión, por favor complete un formulario separado para cada una. Gracias. ***

Por favor, devuelva este formulario antes del 4/15/26



How to Report Sexual Abuse of a Minor by a Cleric or Church Worker/Volunteer

First Step: Call your local law enforcement agency
of the Diocese of Alexandria...
and/or the Louisiana Child Abuse Hotline,
1-855-452-5437

Second Step: Call the diocesan Victim Assistance
Coordinator, Dr. Lee Kneipp, Clinical Psychologist,
(318) 542-9805

**Sexual abuse of a minor violates human dignity, ministerial
commitment, and mission of the church.**

Policies and procedures designed to provide for the safety of children, the well-being of the community, and the integrity of the church,
in the Diocese of Alexandria include:

- Engaging the services of a **Victims Assistance Coordinator, Dr. Lee Kneipp, Clinical Psychologist, (318) 542-9805.**
- A safe environment program that requires all clergy, employees, and volunteers who work with children, to participate in the “VIRTUS Protecting God’s Children” awareness training program.
- Expanded role of the diocesan Review Board.
- Easy availability and accessibility of the Code of Pastoral Conduct and the “Diocesan Policy for the Protection of Minors” to all employees and volunteers who work with children – whether in hard copy and/or via the diocesan website.
www.diocesealex.org
- The requirement of criminal background checks as part of the application and screening process for employees and volunteers who work with children.

What is “sexual abuse awareness” training?

This awareness training, which is required of all clergy, employees and volunteers who work with children, is a comprehensive program to prevent child sexual abuse in our Catholic churches, schools, and activities. The Diocese of Alexandria uses the “VIRTUS Protecting God’s Children” program, which is a component of National Catholic Services, Inc. Through an initial 3-hour session, followed by the reading of monthly ongoing-training bulletins, through which clergy, employees, volunteers and concerned adults learn about the nature, extent, and impact of child sexual abuse. Below are the five (5) steps necessary to prevent it:

- Know the warning Signs.
- Control access through screening.
- Monitor all ministries and programs.
- Be aware of child and youth behavior.
- Communicate your concerns.

How do I know if the people in my parish or school have had the training?

You may ask your pastor, school principal, or the diocesan Director of Safe Environment, Kecia M. Coco, (318) 445-6424 x 213; kcoco@diocesealex.org

What if child sexual abuse occurs at a church parish or at a Catholic school?

Immediately upon reception of a report of abuse, persons appointed by the bishop will offer counsel and assistance to those affected. The Victim Assistance Coordinator (VAC) will ensure that the proper civil authorities have been notified. At no time will the church interfere in a civil investigation. The Permanent Review Board, a group of committed lay professionals, will ensure that all diocesan policies regarding care of victims and investigations are followed.

Where can I get a copy of the Diocesan Policy for the Protection of Minors and/or the Code of Pastoral Conduct?

You may request a hard copy from the diocesan safe environment office – or you may view/download them at www.diocesealex.org.

How are people approved to work or volunteer in church parishes and Catholic schools?

All persons seeking employment in a church parish or Catholic school should complete an employment application form. They must be interviewed, provide references, and agree to a criminal background check. Persons who wish to volunteer must agree to a criminal background check also. Only after references have been checked (for employment), and background check results have been received, may a person be considered for employment or volunteer service.

What about priests, brothers, or sisters who come to our diocese from another diocese or another country?

Before a priest, deacon, or religious can be assigned for pastoral ministry in this diocese, the bishop must have received, from that person’s legitimate superior or bishop, a curriculum vitae, a statement verifying the cleric is in good standing, that he has never been found guilty of sexual abuse of a minor, and is of good moral character.

What about the laws of our state regarding child sexual abuse?

All persons associated with the diocese are expected to comply with all applicable civil laws with respect to the prompt reporting of allegations of sexual abuse of minors to civil authorities and cooperate in their investigation. In every instance, the diocese will advise and support a person’s right to make a report to public authorities. The diocese will take all appropriate steps to protect the good name and reputation of all persons involved in the process.

Resources:

- Prevent Child Abuse, Louisiana: www.pcal.org
- National Center for Missing and Exploited Children: www.missingkids.com
- U.S. Conference of Catholic Bishops – Secretariat of Child and Youth Protection: www.usccb.org/scvp
- VIRTUS: www.virtus.org
- Diocese of Alexandria: www.diocesealex.org

Director of Safe Environment, Kecia M. Coco (318) 445-6424 Ext. 213
kcoco@diocesealex.org



Cómo denunciar el abuso sexual de un menor por parte de un clérigo o un trabajador de la Iglesia/voluntario de la Diócesis de Alejandría...

Primer paso: Llame a su agencia local de aplicación de la ley y/o la línea directa de abuso infantil de Louisiana, 1-855-452-5437

Segundo paso: Llame al Coordinador diocesano de Asistencia a las Víctimas, Dr. Lee Kneipp, Psicólogo Clínico, (318) 542-9805

El abuso sexual de un menor viola la dignidad humana, el compromiso ministerial y la misión de la iglesia.

Las políticas y procedimientos diseñados para proporcionar la seguridad de los niños, el bienestar de la comunidad y la integridad de la Iglesia en la Diócesis de Alexandria incluyen:

- Contratando los servicios de un Coordinador de Asistencia a las Víctimas, Dr. Lee Kneipp, Psicólogo Clínico, (318) 542-9805.
- Un programa de ambiente seguro que requiere que todos los clérigos, empleados y voluntarios que trabajan con niños, participen en el programa de capacitación de concientización "VIRTUS Protegiendo a los Hijos de Dios".
- Ampliación del papel de la Junta de Revisión diocesana.
- Fácil disponibilidad y accesibilidad del Código de Conducta Pastoral y de la 'Política Diocesana para la Protección de los Menores' a todos los empleados y voluntarios que trabajan con niños, ya sea en copia impresa y/o a través del sitio web diocesano. www.diocesealex.org
- El requisito de verificación de antecedentes penales como parte del proceso de solicitud y selección para los empleados y voluntarios que trabajan con niños.

¿Qué es la capacitación en "concientización sobre el abuso sexual"?

Esta capacitación de concientización, que se requiere de todos los clérigos, empleados y voluntarios que trabajan con niños, es un programa integral para prevenir el abuso sexual infantil en nuestras iglesias, escuelas y actividades católicas. La Diócesis de Alexandria utiliza el programa "VIRTUS Protegiendo a los Hijos de Dios", que es un componente de National Catholic Services, Inc. A través de una sesión inicial de 3 horas, seguida de la lectura de boletines mensuales de capacitación continua, a través de los cuales el clero, los empleados, los voluntarios y los adultos preocupados aprenden sobre la naturaleza, el alcance y el impacto del abuso sexual infantil. A continuación se detallan los cinco (5) pasos necesarios para prevenirlo:

- Conozca las señales de advertencia.
- Controle el acceso a través de la detección.
- Supervisar todos los ministerios y programas.
- Esté atento al comportamiento de los niños y jóvenes.
- Comunique sus inquietudes.

¿Cómo puedo saber si las personas de mi parroquia o escuela han recibido la capacitación?

Puede preguntarle a su párroco, al director de la escuela o a la Directora Diocesana de Ambiente Seguro, Kecia M. Coco, (318) 445-6424 x 213, kcoco@diocesealex.org

¿Qué pasa si el abuso sexual infantil ocurre en una iglesia, parroquia o en una escuela católica?

Inmediatamente después de recibir una denuncia de abuso, las personas designadas por el obispo ofrecerán consejo y asistencia a los afectados. El Coordinador de Asistencia a las Víctimas (VAC) se asegurará de que se haya notificado a las autoridades civiles correspondientes. En ningún momento la iglesia interferirá en una investigación civil. La Junta de Revisión Permanente, un grupo de profesionales laicos comprometidos, se asegurará de que se sigan todas las políticas diocesanas con respecto al cuidado de las víctimas y las investigaciones.

¿Dónde puedo obtener una copia de la Política Diocesana para la Protección de Menores y/o del Código de Conducta Pastoral?

Puede solicitar una copia impresa de la oficina diocesana de ambiente seguro, o puede verla/descargarla en www.diocesealex.org.

¿Cómo se aprueba a las personas para trabajar o ser voluntarias en parroquias eclesiales y escuelas católicas?

Todas las personas que buscan empleo en una iglesia, parroquia o escuela católica deben completar un formulario de solicitud de empleo. Deben ser entrevistados, proporcionar referencias y estar de acuerdo con una verificación de antecedentes penales. Las personas que deseen ser voluntarias también deben aceptar una verificación de antecedentes penales. Solo después de que se hayan verificado las referencias (para el empleo) y se hayan recibido los resultados de la verificación de antecedentes, se puede considerar a una persona para el empleo o el servicio voluntario.

¿Qué pasa con los sacerdotes, hermanos o hermanas que vienen a nuestra diócesis desde otra diócesis o desde otro país?

Antes de que un sacerdote, diácono o religioso pueda ser asignado para el ministerio pastoral en esta diócesis, el obispo debe haber recibido, del superior legítimo u obispo de esa persona, un currículum vitae, una declaración que verifique que el clérigo está en regla, que nunca ha sido declarado culpable de abuso sexual de un menor y que tiene buen carácter moral.

¿Qué pasa con las leyes de nuestro estado con respecto al abuso sexual infantil?

Se espera que todas las personas asociadas con la diócesis cumplan con todas las leyes civiles aplicables con respecto a la pronta denuncia de denuncias de abuso sexual de menores a las autoridades civiles y cooperen en su investigación. En todos los casos, la diócesis aconsejará y apoyará el derecho de una persona a hacer un informe a las autoridades públicas. La diócesis tomará todas las medidas apropiadas para proteger el buen nombre y la reputación de todas las personas involucradas en el proceso.

Recursos:

–Prevenir el Abuso Infantil, Louisiana:

www.pcal.org–Centro Nacional para Niños Desaparecidos y Explotados: www.missingkids.com–Conferencia de Obispos Católicos de los Estados Unidos – Secretaría de Protección de Niños y Jóvenes:

www.usccb.org/scvp-VIRTUS:

www.virtus.org–Diócesis de Alexandria:

www.diocesealex.org

Directora de Ambiente Seguro, Kecia M. Coco (318) 445-6424 ext. 213

kcoco@diocesealex.org

We are CALLED

The Church is the Body of Christ. All members of the Church are linked to one another. We all have a responsibility to ensure the safety of children in our parishes, schools, families, and local communities. Here are five ways you can help keep children safe:

- 1 DEVELOP APPROPRIATE AND LOVING RELATIONSHIPS WITH YOUR CHILDREN.
- 2 TEACH YOUR CHILDREN SAFETY AND HEALTHY BOUNDARIES.
- 3 KNOW WHO HAS ACCESS TO YOUR CHILDREN.
- 4 LEARN THE WARNING SIGNS OF ABUSE.
- 5 REPORT ABUSE TO APPROPRIATE AUTHORITIES.



FOR MORE INFORMATION,
CONTACT YOUR
DIOCESAN REPRESENTATIVES:



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Product no. C7-555



PROMISE to Protect Pledge to HEAL

SECRETARIAT OF CHILD AND
YOUTH PROTECTION

3211 FOURTH STREET NE
WASHINGTON, DC 20017

202-541-5413

scyp@uscgb.org | www.uscgb.org

PROMISE to Protect

The Catholic Church is committed to ensuring the safety of children and young people and providing pastoral outreach to victims and survivors of sexual abuse by clergy.

The Church's mission to protect and heal stems from the Gospel: the life and teachings of Jesus Christ provide us with the perfect foundation for our efforts to create safe environments for children.

Jesus said, "Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these" (Mt 19:14).

"Families need to know that the Church is making every effort to protect their children. They should also know that they have every right to turn to the Church with full confidence, for it is a safe and secure home. Consequently, priority must not be given to any other kind of concern, whatever its nature, such as the desire to avoid scandal since there is absolutely no place in ministry for those who abuse minors."

—Pope Francis, Letter,
Feb. 2, 2015



Pledge to HEAL

The first obligation of the Church with regard to victims is for healing and reconciliation. Dioceses and eparchies continue to reach out to every person who has been a victim of sexual abuse as a minor by anyone in church service, whether that abuse is recent or occurred in the past.

If you suffered abuse, it was not your fault. If you are a victim of sexual abuse by a priest, deacon, or individual representing the Catholic Church, there are several things you can do:

- Contact the appropriate law enforcement agency, which can help determine options for making a criminal complaint.
- Contact a local child protection agency, a private attorney, a support group, an abuse hotline, or a mental health professional.
- Contact a diocesan or eparchial victim assistance coordinator who is available to help victims and survivors make a formal complaint of abuse to the diocese or eparchy, arrange a personal meeting with the bishop or his representative, and obtain support for the needs of the individual and families.



The CHARTER

Since 2002, the bishops of the United States have carried out their ministries to protect and heal in all dioceses and eparchies

through the implementation of the *Charter for the Protection of Children and Young People*.

The *Charter* directs action on the following matters:

- Outreach and healing to victims and survivors
- Prompt and effective responses to allegations of abuse
- Cooperation with public authorities
- Removal of offenders from ministry
- Safe environment training programs for clergy, employees, volunteers, and children that include information on prevention, identification, and response and reporting of abuse
- Background checks for all clergy, employees, and volunteers that have regular contact with children
- An annual audit of dioceses and eparchies to ensure compliance with *Charter* guidelines

"We remain ever vigilant in the protection of children and the outreach to those most harmed by sexual abuse. The Church cannot become complacent with what has been accomplished."
—USCCB President Archbishop Joseph E. Kurtz, 2015
Annual Report, on the Implementation of the Charter for the Protection of Children and Young People



REQUIREMENTS FOR ADULTS TO WORK WITH CHILDREN

1. Fingerprints and Background Checks

Educators and employees of our catholic schools will undergo Fingerprints with a Background Check mandated by the Adam Walsh Act. Other employees of the diocese, along with volunteers, will use Selection.com. Selection.com requires a new background check every five years.

- Must be conducted – and the results received – before working or volunteering with minors.
- A Selection.com background check is required every five years, as long as one remains active in their position.

2. Child Sexual Abuse Awareness Training (VIRTUS^{VM} Protecting God's Children for Adults)

- Attend a 3-hour “live” VIRTUS session.
- Read monthly VIRTUS bulletins via online VIRTUS account.
- Complete the assigned online re-certification modules every 5 years.

CHILD SEXUAL ABUSE AWARENESS TRAINING FOR ADULTS

ARTICLE 12 of the USCCB's Charter for the Protection of Children and Young People: “Dioceses/eparchies are to maintain “safe environment” programs which the diocesan/eparchial bishop deems to be in accord with Catholic moral principles. They are to be conducted cooperatively with parents, civil authorities, educators, and community organizations to provide education and training for children, youth, parents, ministers, educators, volunteers, and others, about ways to maintain a safe environment for children and young people. Dioceses/eparchies are to make clear to clergy and all members of the community the standards of conduct for clergy and other persons in positions of trust regarding children.”

In the Diocese of Alexandria, adults must attend an initial “live” sexual abuse awareness training session, called VIRTUS Protecting God’s Children. Sessions are held throughout the diocese by trained facilitators. This is a special 3-hour training that teaches adults in the diocesan community to create safer environments and become part of the solution to prevent child sexual abuse. This training is required for all clergy, religious, employees, and volunteers who regularly work with children.

The training provides adults with awareness of the issues surrounding child sexual abuse and some important steps that we can all take for the protection of children. Attendees learn the warning signs of potential sex offenders and unsafe situations that could place a child or a vulnerable adult at risk for abuse. At the session adults learn how to respond if they should suspect abuse and how to make a report in the State of Louisiana and in the Diocese of Alexandria. Participants are provided with a copy of the Diocese of Alexandria’s Code of Pastoral Conduct. They also are provided with the Diocesan website, whereby they may view/download our Diocesan Policy for the Protection of Minors.

How to register for a VIRTUS training session: Go to www.virtus.org; click on First-Time Registrant; Select the Diocese of Alexandria from the drop-down menu. Complete all requested information, choosing the desired session date from the current schedule of upcoming VIRTUS sessions.

ONGOING TRAINING (CONTINUING EDUCATION) REQUIREMENTS

Ongoing training on child sexual abuse prevention is critical for maintaining safe environments into the future. After attending the “live” VIRTUS session, clergy, religious, employees, and volunteers who work with minors are required to read a monthly “bulletin” if they are actively working with minors. The bulletins are accessed through the www.virtus.org registration account.

At the end of each bulletin, a multiple-choice question is asked, which helps ensure that the information provided is acknowledged and understood.

A notification email from VIRTUS is sent to everyone with a valid email address when a new bulletin has been assigned to their account. New bulletins are added by the 8th of each month.

Every five (5) years after attending the first VIRTUS session, mandatory re-certification modules will be assigned, by VIRTUS, for completion.

If a participant is six (6) or more months behind on bulletins, the account will be inactivated, and they can no longer work/volunteer with children. They must call the Office of Safe Environment with a compliance plan to be reinstated.

For more information, contact Kecia Coco, Director of Safe Environment, at (318) 445-6424 x 213 or kcoco@diocesealex.org.

REQUISITOS PARA QUE LOS ADULTOS TRABAJEN CON NIÑOS

1. Verificación de antecedentes

"Se llevarán a cabo métodos apropiados de evaluación en todo el clero, el personal de la iglesia y de la escuela, empleado y voluntario, que tenga contacto regular con menores".

- Debe llevarse a cabo, y los resultados recibidos, antes de trabajar o ser voluntario con menores.
- Se requiere una verificación de antecedentes cada cinco años, siempre y cuando uno permanezca activo en su puesto.

2. Capacitación de Concientización sobre el Abuso Sexual Infantil (VIRTUSVM Protegiendo a los Hijos de Dios para Adultos)

- Asistencia a una sesión "en vivo" de 3 horas.
- Lea los boletines mensuales de VIRTUS a través de la cuenta en línea de VIRTUS.
- Completar los módulos de recertificación, según se asigne, cada 5 años.

Capacitación de Concientización sobre el Abuso Sexual Infantil para Adultos

ARTÍCULO 12 de la Carta de la Conferencia de Obispos Católicos de los Estados Unidos para la Protección de Niños y Jóvenes: "Las diócesis/eparquías deben mantener programas de "ambiente seguro" que el obispo diocesano/eparquial considere que están de acuerdo con los principios morales católicos. Deben llevarse a cabo en cooperación con los padres, las autoridades civiles, los educadores y las organizaciones comunitarias para proporcionar educación y capacitación a niños, jóvenes, padres, ministros, educadores, voluntarios y otros sobre las formas de crear y mantener un entorno seguro para los niños y jóvenes. Las diócesis/eparquías deben dejar claras al clero y a todos los miembros de la comunidad las normas de conducta para el clero y otras personas en puestos de confianza con respecto a los niños".

En la Diócesis de Alexandria, los adultos deben asistir a una sesión inicial de capacitación "en vivo" para concientizar sobre el abuso sexual, llamada VIRTUS Protegiendo a los Hijos de Dios. Las sesiones se llevan a cabo en toda la diócesis por facilitadores capacitados. Esta es una capacitación especial de 3 horas que enseña a los adultos de la comunidad diocesana a crear entornos más seguros y convertirse en parte de la solución para prevenir el abuso sexual infantil. Esta capacitación es obligatoria para todos los clérigos, religiosos, empleados y voluntarios que trabajan regularmente con niños.

La capacitación brinda a los adultos conciencia de los problemas que rodean el abuso sexual infantil y algunos pasos importantes que todos podemos tomar para la protección de los niños. Los asistentes aprenden las señales de advertencia de posibles delincuentes sexuales y situaciones inseguras que podrían poner a un niño o a un adulto vulnerable en riesgo de abuso. En la sesión, los adultos aprenden cómo responder si sospechan de abuso y cómo hacer una denuncia en el estado de Louisiana y en la Diócesis de Alexandria. A los participantes se les proporciona una copia del Código de Conducta Pastoral de la Diócesis de Alejandría. También se les proporciona el sitio web diocesano, a través del cual pueden ver/descargar nuestra Política Diocesana para la Protección de Menores.

Cómo inscribirse en una sesión de formación de VIRTUS: Ir a www.virtus.org; haga clic en Persona que se registra por primera vez; Seleccione la Diócesis de Alejandría en el menú desplegable. Complete toda la información solicitada, eligiendo la fecha de sesión deseada del horario actual de las próximas sesiones.

Requisitos de Capacitación Continua (Educación Continua)

La capacitación continua sobre la prevención del abuso sexual infantil es fundamental para mantener entornos seguros en el futuro. Después de asistir a la sesión "en vivo" de VIRTUS, el clero, los religiosos, los empleados y los voluntarios que trabajan con menores deben leer un "boletín" (artículo) [mensual] si están trabajando activamente con menores. Se accede a los boletines a través de la cuenta de registro que el participante configuró para asistir a la sesión "en vivo". Al final de cada boletín, se hace una pregunta de opción múltiple, en la que el participante responde, lo que ayuda a garantizar que la información proporcionada en el boletín sea reconocida y comprendida. Cada boletín cubre un tema diferente. El "sistema" VIRTUS registra que el boletín ha sido completado. Se agrega un nuevo boletín a cada cuenta el día 8 de cada mes. Se envía un correo electrónico de notificación de VIRTUS a todos los que tengan una dirección de correo electrónico válida, indicando que se ha asignado un nuevo boletín a su cuenta en línea; Sin embargo, si no se recibe un correo electrónico de notificación, el boletín sigue en la cuenta del usuario.

Los participantes deben hacer todo lo posible para leer su boletín mensual lo antes posible después de recibir la notificación de VIRTUS de que se ha agregado a su cuenta.

Aproximadamente cinco (5) años después de que uno asista a una sesión "en vivo", habrá un módulo de recertificación de VIRTUS que debe completarse. La finalización del módulo es obligatoria como parte de los requisitos de formación continua ... para mantener el cumplimiento del trabajo con menores de edad.

El módulo de vídeo no sustituye la lectura de los boletines mensuales de VIRTUS. Se agregará un nuevo boletín a las cuentas de VIRTUS el día 8 de cada mes.

Para obtener más información, comuníquese con Kecia M. Coco, Directora de Ambiente Seguro, (318) 445-6424 x 213 o kcoco@diocesealex.org.

**SUMMARY OF LOUISIANA CHILD ABUSE OR NEGLECT REPORTING LAW
(L.S.A.-R.S. 14:403; LA. CHILDREN'S CODE ARTS. 601-616)**

Louisiana law provides that any person in the Children's Code who is a "mandatory reporter," i.e., who is required to report abuse or neglect of a minor, including sexual abuse of a child under age 18, is to report information to authorities when that person has cause to believe a child's physical or mental health or welfare is endangered. Willful and knowing failure to report can result in being charged with a misdemeanor or, in some situations, a felony.

Louisiana Children's Code Art. 603 defines those persons who must report child abuse as mandatory reporters. "Mandatory reporters" include: any person who provides health care services, e.g., doctors, nurses, technicians; mental health or social services professionals who provide counseling services to a child or his/her family; members of the clergy; teaching or child care providers, which effectively includes anyone who works or volunteers at a school, daycare center, or summer camp or any other youth recreation program (including coaches); law enforcement officers; commercial film processors; and certain other persons not pertinent here. Additionally, all such persons are mandatory reporters not only in their professional capacities but at all times, e.g., not just while at the school, daycare center, summer camp, etc.

Art. 603(13) (c) of the Children's Code provides an exception to the mandatory reporting requirement for a priest or bishop within the sacred ministry of the Sacrament of Reconciliation. In that instance, the priest or bishop shall encourage that person to report the allegations to the appropriate authorities.

Art. 610 of the Children's Code provides the reporting procedure that requires mandatory reporters immediately to report through the Department of Children and Family Services (DCFS) "855" number, i.e., 1-855-452-5437, where the abuser is believed to be a parent, caretaker, a person who maintains an interpersonal dating or engagement relationship with the parent or caretaker, or a person living in the same residence with the parent or caretaker as spouse whether married or not. If such a person or caretaker is not believed to have been the abuser and is not believed to have any responsibility for the abuse or neglect, the report should immediately be made to the appropriate local or state law enforcement agency. Dual reporting is permitted, but **the mandatory reporter should not just call the DCFS or the police, but both if the mandatory reporter is unsure who to contact.**

The initial report may be verbal, and should contain the following information, if known:

1. Name, address, age, sex and race of the child;
2. Nature, extent and cause of child's injuries or endangered condition, including any previous known or suspected abuse to the child or child's siblings;
3. Name and address of parent(s) or caretaker;
4. Names and ages of all other members of child's household;
5. Name and address of the reporter;
6. Account of how child came to reporter's attention;
7. Explanation of the cause of child's injury or condition offered by child, the caretaker or any other person
8. Any other information which the reporter believes might be important or relevant.

If the initial report is verbal, it shall be followed by a written report within five (5) days to the appropriate agency, i.e., DCFS or law enforcement agency. When a verbal report is being given, before finishing, the reporting person should request a facsimile number to which to send the written report.

Article 611 of the Children's Code grants immunity from civil or criminal liability to any reporter, for the making of any report in good faith, and without knowledge of the falsity of such information, or reckless disregard for the truth of the report.

DIOCESE OF ALEXANDRIA
POLICY CONCERNING
SUPERVISION OF MINORS ON TRIPS
& OTHER FUNCTIONS

As stated in the Preamble of the Diocesan Policy Concerning Sexual Abuse of Minors by Clerics, Employees, or Commissioned Volunteers, "Sacred Scripture teaches that every human being is created in the image and likeness of God, from which flows the dignity of the human person. The Church safeguards and protects this God-given dignity and condemns all forms of abuse or neglect of people of all ages. The policy presented here deals specifically with the sexual abuse of a minor by a priest, deacon, lay person, employee or volunteer as well as the Diocese's obligation to protect children and young people by providing a safe environment in order to prevent sexual abuse."

"The Church must be exemplary. Clergy, staff, and volunteers should and will be held accountable for their behavior. In order to maintain the highest level of accountability, there must be a clear and unambiguous blueprint of appropriate and inappropriate behavior. The Code of Pastoral Conduct provides a basic structure for identifying limits. It is intended as a 'continuous improvement document'."

The following guidelines have been approved by the Bishop of the Diocese of Alexandria and are intended for the diocese, parishes, schools, and other institutions.

These rules, regulations, requests, and requirements are to be followed by all who are ministering to minors, especially those traveling overnight both inside and outside the diocese.

Types of groups would include Diocesan, School, and Parish retreats, sports tournaments, conventions and conferences, and recreational trips. Independently sponsored organizations, such as St. Vincent de Paul, Knights of Columbus, and Scouting, are exempt from this policy.

Louisiana Law states that any person who is 18 years of age or older is considered to be the major age. As a result of this classification, those who are of the major age, 18, and have completed high school, can be considered as youth ministers and chaperones for the Diocese. The Diocese of Alexandria strongly encourages having youth ministers and chaperones who are 21 years of age or older.

Revised 8/05

I. Authorization

In the case of schools, field trips must be approved, both for planning and implementation, by the principal and must meet the diocesan guidelines for field trips. All other parish trips must have the approval of the pastor of the parish both for planning and implementation.

II. Elementary School Grade (PreK-8) Field Trips

Elementary school field trips are limited to one day in duration (no over night stay) and destinations within 100 miles radius of the school. Any exceptions to this must be submitted in writing within 15 days of the trip to the Bishop for approval.

III. Liability and Medical Release and Request to Participate Form

Signed parental permission slips are required for all field trips involving minors. Forms shall be obtained from the Diocesan offices of Catholic Schools or Religious Formation & Training.

IV. Transportation

Transportation regulations are as follows:

1. It is preferred that transportation be commercially provided by licensed and bonded carriers. If transportation is provided by parents, rather than the school or parish, the parent must submit to the principal and/or pastor a completed Driver Information Form.
2. When more than one vehicle is used to transport participants, all drivers must have written directions and should be familiar with the area where they will be traveling.
3. On long trips, a relief driver must be available at least every eight hours. All drivers should have adequate rest before and after travel.
4. Cars, vans and buses must not exceed the passenger load. All passengers must have a seat; seat belt laws are to be observed at all times.
5. No weapons are to be carried in any vehicle at any time.

V. Sleeping Accommodations

1. Adults and chaperones are not to be housed in the same room with minors except when the minor is the adult or chaperone's own child.
2. As an exception to #1 above, in a large dorm situation, adults or chaperones may be housed in the same room with minors provided that at least 2 adults or chaperones are assigned to the dorm.
3. Adults and chaperones are not to use a community shower, nor should an adult or chaperone be in any questionable state of undress.
4. The monitoring of clothes changing or showering of minors is not to be supervised by a lone adult or chaperone and never an adult of the opposite sex. More than one adult or chaperone must be present during these times.
All adults and chaperones must understand that extreme caution must be exercised at these times so that no actions, words, stares, or touches have the potential for misinterpretation. Any disciplinary actions are to be carried out after the minor has had the time to be properly dressed and must take place outside of the changing and bathroom areas. For example: At Maryhill Retreat Center, when minors are using the bathrooms, adults or chaperones should not be in the bathroom area. Should a need arise to enter the bathroom, it should only be for a brief period of time.
5. Conversations with minors must always be conducted only when the minors and adults are properly dressed.
6. There is to be no co-ed sleeping in tents or hotel rooms.

Revised 8/05

VI. Outdoor Camping

1. It is strongly recommended that tents which can accommodate large numbers be used whenever possible. This will allow for better supervision.
2. There is to be no co-ed sleeping in tents.
3. In the event that outdoor camping is held without tents, there must be enough chaperones available so that at least one chaperone remains awake throughout the night to ensure that no minor wanders away from the campsite.
4. Adults or chaperones are not to sleep in a tent alone with a minor, except when the minor is the adult or chaperone's own child.

VII. Hotel Rooms

1. Care is to be taken when booking hotels for groups. A request must be made upon making reservations that, if possible, all of the rooms be on the same floors or location in the hotel.
2. All rooms must be checked by the group leader before assigning them to groups to avoid males and females having adjoining doors. Adjoining rooms should only be shared by minors of the same gender.
3. No minor is to be allowed to leave the hotel property or go swimming in the hotel's pool or use the whirlpool or the hotel's exercise room without adult supervision.
4. Minors must always be informed and reminded of safety rules and security measures.
5. Chaperones must have room keys at all times for minors' rooms and it is recommended that the chaperone monitor rooms periodically. Minors must never be allowed unsupervised access to the hotel rooms.

VIII. Other Accommodations

1. Care is to be taken that sleeping areas are clearly segregated between males and females. In situations where males and females share a common large room (example: a parish hall), a sufficient number of chaperones should be provided on a rotating schedule to provide constant supervision.

IX. Expectations

1. An adult or chaperone is not allowed to have minors spend the night at his or her home, especially as a Church-sponsored activity, without another adult or chaperone present.
2. Caution must be taken when viewing any movies that may contain any violence or sexually-explicit content. All movies are to be screened and approved by an adult or chaperone before minors view them.
3. All prescription medications must be in the original containers and must remain in the care of and be administered by an adult or chaperone. **Parental permission slips must be checked before dispensing any medication.**
4. Priority must be given during any Church or school overnight trip to ensure that all participants fulfill their Sunday and Holy Day obligations.
5. Liability and Medical Release and Request to Participate Form must be filled out each year for the events that will happen within the parish, diocese, outside the diocese, and for school sponsored trips. Youth ministers and/or coordinators will keep the forms on file for a year. A copy of the forms must be given to the director, superintendent, and/or coordinator of the event.

Revised 8/05

X. Adults and Chaperones

1. All adults and chaperones are required to read and be familiar with the Diocese of Alexandria's Policy Concerning the Sexual Abuse of Minors. Each adult and chaperone must be in compliance with the policy.
2. It is required that there be a minimum of one chaperone per eight minors.
3. All adults and chaperones must abide by the same rules and requirements given to minors (example: no alcohol consumption).
4. No adult or chaperone who has been convicted of or is undergoing legal prosecution for any criminal act or misconduct is to be allowed to chaperone any minors.
5. The Pastor, Principal, or Supervisor must clear all adults and chaperones of each individual event.
6. Adults or chaperones shall not at any time purchase questionable or illegal items for a minor (examples: cigarettes, alcohol, drugs, weapons, condoms, and sexually-suggestive materials) and shall confiscate these items from minors.
7. Adults and chaperones are encouraged to carry beepers or cellular phones on trips, in case of emergencies.
8. When traveling out of town, emergency cards must be provided for each participant with the names of leaders, hotel name, and telephone numbers. The emergency cards will also be provided for the school principal/the parish, and each participant's family.
9. Adults and chaperones are strongly encouraged to refrain from smoking while in the presence of minors.

XI. Notification

1. A detailed list of all participants, adults, and chaperones with telephone numbers and emergency contact persons must be left with the school, parish, or agency sponsoring the trip.
2. The Pastor, Principal, Superintendent, agency Administrator, and Director of Religious Formation & Training are to be immediately notified of any major accident or disciplinary need during the trip. The Pastor or Principal shall immediately notify the Diocesan Risk Manager.
3. Any adult or chaperone coming into the Diocese of Alexandria for any event must have documented proof that the Diocese from which they are coming is in compliance with the Diocesan Policy for the Protection of Minors.

Revised 8/05



Diocese of Alexandria

Code of Pastoral Conduct for Youth Volunteers

Children are the most important gifts God has entrusted to us. As a youth volunteer, I promise to strictly follow the rules and guidelines in this Volunteer's Code of Conduct as a condition of my providing ministry to minors.

As a youth volunteer, I will:

- Abide by all rules and regulations determined by those who own the property and those who sponsor the event.
- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Avoid situations where I am alone with minors at Church activities.
- Use positive reinforcement rather than criticism or competition when working with minors.
- Report suspected misconduct to the appropriate supervisor or pastor/principal.

As a youth volunteer, I will not:

- Use, possess, or be under the influence of any illegal substances (tobacco products, alcohol, drugs, etc.).
- Pose any health risk to minors (i.e. no fevers or other contagious situations).
- Strike, spank, shake, or slap minors.
- Humiliate, ridicule, threaten, or degrade minors.
- Touch a minor in a sexual or other inappropriate manner.
- Use any discipline that frightens or humiliates minors.
- Use profanity in the presence of minors.

I understand that any action inconsistent with this Code of Conduct or failure to take action mandated by this Code of Conduct may result in my removal as a youth volunteer with minors. My signature below indicates that I have read and agree to adhere to all Diocesan Policies and the Volunteer Code of Conduct above.

As a youth volunteer, I agree to the guidelines as stated above.

Youth Volunteer (Please Print)

Youth Volunteer's Signature

Date

Parent (Please Print)

Parents Signature

Date

Form #1-B

Revised 8/05



Diocese of Alexandria
Code of Pastoral Conduct for Adults
*For Priests, Deacons, Pastoral Ministers,
Administrators, Staff, and Volunteers*

Our children are the most important gifts God has entrusted to us. As a volunteer, I promise to strictly follow the rules and guidelines in this Volunteer's Code of Conduct as a condition of my providing services to the children and youth of our [parish, school, facility, diocese, etc.].

As a volunteer, I will:

- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Avoid situations where I am alone with minors at Church activities.
- Use positive reinforcement rather than criticism, competition, or comparison when working with minors.
- Refuse to accept expensive gifts from minors or their parents without prior written approval from the pastor or administrator.
- Refrain from giving expensive gifts to minors without prior written approval from the parents or guardian and the pastor or administrator.
- Report suspected abuse to the pastor, administrator, or appropriate supervisor and [the local Child Protection Services agency]. I understand that failure to report suspected abuse to civil authorities is, according to the law, a misdemeanor.
- Cooperate fully in any investigation of abuse of minors.

As a volunteer, I will not:

- Smoke or use tobacco products in the presence of minors.
- Use, possess, or be under the influence of alcohol at any time while volunteering.
- Use, possess, or be under the influence of illegal drugs at any time.
- Pose any health risk to minors (i.e., no fevers or other contagious situations).
- Strike, spank, shake, or slap minors.
- Humiliate, ridicule, threaten, or degrade minors.
- Touch a minor in a sexual or other inappropriate manner.
- Use any discipline that frightens or humiliates minors.
- Use profanity in the presence of minors.

I understand that as a volunteer working with minors, I am subject to a thorough background check including criminal history. I understand that any action inconsistent with this Code of Conduct or failure to take action mandated by this Code of Conduct may result in my removal as a volunteer with minors.

Volunteer (Please print)

Volunteer's Signature

Date

Form #1-A

Revised 8/05

Grade Level Catechetical Curriculum

❖ Grades K-8

- Expectations and Sample Grade Level Lesson Plans

Kindergarten (Five-year Old) Expectations

| Creed |

- Learns God loves all people and recognizes all creation came from God's love
- Understands God's special gift to us in his son Jesus
- Learns that Jesus shows us how to love one another
- Is introduced to the Trinity as the Father, the Son, and the Holy Spirit
- Learns the church is a special place for God's family
- Identifies saints as people who have died and are now happy with God
- Identifies Angels as messengers of God; e.g.; Shepherds and Angels (Lk 2:8-20)

| Liturgy and Sacraments |

- Recognizes that Christian symbols are used in prayer (water, candles, cross)
- Knows that Advent is a time of waiting and preparing for Christmas
- Knows that Christmas celebrates the birth of Jesus
- Experiences Lent as a special time of prayer and sacrifice
- Knows that Easter celebrates the resurrection of Jesus
- Learns about some saints and their feast days
- Learns that through Baptism we become children of God
- Begins to say, "I'm Sorry" and "I forgive you" (as a foundation for later learning about Reconciliation)
- Is able to imitate gestures at Mass
- Recognized that the story of Christmas describes the birth of Jesus and comes from the Bible
- Learns about the story of the Last Supper
- Recognizes that the story of Easter describes the resurrection of Jesus and comes from the Bible

| Moral Life |

- Understands God calls us to care for all of creation
- Knows that God's rules teach us to love one another
- Identifies that doing good is acting like Jesus
- Recognizes the need to respect all people
- Recognizes ways to respect and love others
- Practices ways to share with others
- Participates in helping and serving others
- Learns that saints lived God's love by showing concern for others
- Expresses thankfulness for God's love
- Demonstrates the ability to apologize appropriately
- Is familiar with the stories of the Good Samaritan, Golden Rule, Loaves and Fishes, Jesus Blessing the Little Children

| Christian Prayer |

- Participates in different forms of prayer, e.g., thanksgiving, petition, silence, praise, song
- Experiences talking to God through spontaneous prayer
- Experiences short periods of silence as a form of prayer
- Participates in the Sign of the Cross to begin prayer and memorizes the words and movements to the Sign of the Cross
- Shares in rituals of prayer; e.g., before meals and bedtime
- Practices various hand postures in prayer

- Begins to learn the Our Fathers as the prayer Jesus taught us in the Bible

Characteristics of a Kindergarten Child

- Learns through active involvement
- Learns through repetition and review
- Is curious and eager to learn
- Begins to distinguish fantasy from reality
- Listen and follows two and three step directions
- Is able to remain focused on tasks (10-15 minutes)
thinks literally
- Needs to feel that God made each child unique and special
- Needs to feel loved and accepted by others
- Needs individual attention and praise for accomplishments
- Desires to feel independent but needs support and guidance
- Begins to show concern for others
- Learns to show concern for others through role playing and adult modeling
- Prefers social play
- Learns to cooperate in a group
- Needs reassurance of God's love through trust relationships with caring adults
- Needs a sense of belonging in the family, class, and Church
- Has a sense of wonder about God's creation
- Shows thankfulness for God's creation
- Is ready for exposure to Scripture and a variety of prayer experiences

Grade Level K Sample lesson plan from Harcourt Religion Publishers “Call to Faith” Abridged				
Week #	Core Concept	Objective	CCC	Chapter #
1	Revelation	God made the world	337; 356; 288	1
2	Revelation	God made people to be like him	337; 356; 288	2
3	Revelation	God made people to love him and others	337; 356; 288	3
4	Trinity	God shows his love through others	238; 278; 373	4
5	Trinity	When we pray, we are talking to God	238; 278; 373	5
6	Trinity	All people care of God’s world	238; 278; 373	6
7	Jesus Christ	Jesus is the Son of God and the Son of Mary	422; 723; 561; 940-942	7
8	Jesus Christ	Jesus taught us to live through his life	422; 723; 561; 940-942	8
9	Jesus Christ	All Christians are called to follow Christ	422; 723; 561; 940-942	9
10	The Church	The Church is a large family that belongs to God	751; 752; 253; 791; 910, 2447	10
11	The Church	The Holy Spirit helps the Church family to love	751; 752; 253; 791; 910, 2447	11
12	The Church	Each person has special talents to serve others	751; 752; 253; 791; 910, 2447	12
13	Morality	Love one another as Jesus loves you	1825; 2472; 270; 1421; 2227; 1435	13
14	Morality	God’s rules help people make good choices	1825; 2472; 270; 1421; 2227; 1435	14
15	Morality	Tell others when you are sorry	1825; 2472; 270; 1421; 2227; 1435	15
16	Sacraments	The words and actions of the sacraments show the wonders of God	459; 1749; 1131; 1; 1218; 1228; 1333; 1337; 1341	16
17	Sacraments	Water is a source of life and also brings new life	459; 1749; 1131; 1; 1218; 1228; 1333; 1337; 1341	17
18	Sacraments	The bread becomes Jesus at Mass	459; 1749; 1131; 1; 1218; 1228; 1333; 1337; 1341	18
19	The Kingdom of God	God is great and we must serve him first	30; 1884; 223; 833; 958; 955; 54; 2639; 2097	19
20	The Kingdom of God	The saints pray for us to God the Father every day	30; 1884; 223; 833; 958; 955; 54; 2639; 2097	20
21	The Kingdom of God	To praise God for the wonderful thing he does is adoration	30; 1884; 223; 833; 958; 955; 54; 2639; 2097	21

| CREED |

- Recognizes Mary's special role as Jesus' mother
- Learns God sent us Jesus to show us how to love
- Recognizes Mary, Joseph, and Jesus as the Holy Family
- Identifies the Trinity as God the Father, the Son, and the Holy Spirit
- Begins to understand the Holy Spirit is with us and helps us to love God
- Learns we are part of God's larger family, the Church
- Learns about saints and their feast days
- Learns that every person has a Guardian Angel
- Recognizes God wants us to be happy with him in heaven
- Knows the Bible is the story of God and his people; e.g., Blessing the Children (Mt 19: 13-15; Mk 10: 13-16; Lk 18: 15-17); Easter (Mt 26-28; Mk 14-16: 1-8; Lk 22-24: 1-12; Jn 13-20; 1-18)

| LITURGY AND SACRAMENTS |

- Continues to learn Christian symbols and sacramentals, such as ashes, palms, oil
- Recognizes important liturgical seasons, such as Advent, Christmas, Lent, Easter
- Celebrates some saints' feast days
- Recognizes the sacraments as special signs of God's love
- Recognizes that Baptism welcomes us into God's family, the Church
- Is able to recall the story of Christmas (Lk 2: 1-14, Mt 2: 7-12)
- Is able to recall the story of Easter (Jesus died, was buried, and rose from the dead)
- Learns about Jesus' Last Supper as foundation for later learning about the Eucharist (Mt 26: 17-29, Mk 14: 12-26, Lk 22: 7-20)
- Knows that God's family gathers at Mass to thank and praise God
- Joins in prayers at Mass; e.g., the Sign of the Cross, response prayers, Our Father

| MORAL LIFE |

- Demonstrates ways to care for others and creation
- Demonstrates ability to share with others
- Exhibits respect for various cultures, races, languages, and abilities
- Demonstrates service through organized activities
- Recognizes saints as people who model Jesus' love
- Understands the need for peaceful interactions with others
- Identifies the two Great Commandments Jesus gave: love God and love others as ourselves
- Identifies how he/she loves God, self, and others
- Recognizes that telling the truth is good and necessary
- Recognizes that choosing to break God's rules of love is sin
- Recognizes God created us able to choose to do right or wrong
- Knows the story of Creation (Gn 1-2)
- Recognizes stories of Jesus loving and helping people (Mk 8: 22-26, Lk 17: 11-19)

| CHRISTIAN PRAYER |

- Experiences prayer as both talking and listening to God
- Recognizes that the church building is a house of prayer
- Expresses love of God (praise) and personal needs (petition) in spontaneous prayer
- Is introduced to traditional prayers and devotions such as the Rosary and the Way of the Cross
- Memorizes and prays the Our Father and Glory Be to the Father (Doxology)
- Demonstrates different gestures/postures for prayer
- Recognizes common devotions and rituals: Advent wreath, holy water blessing, Rosary, and the Way of the Cross
- References the Bible as God's special book
- Is familiar with and articulates in a simple way the meaning of the Our Father (Mt 6: 9-13, Lk 11: 1-4)
- Is familiar with and articulates in a simple way the meaning of the birth, death, and resurrection of Jesus
- Is familiar with and articulates some stories of the miracles of Jesus

| CHARACTERISTICS OF A FIRST GRADE CHILD |

- Experiences being special
- Recognizes that he/she belongs to a family
- Appreciates and thanks God for the special gifts of the senses
- Recognizes that friends and family are special
- Helps others and is open to others helping them
- Experiences family rituals and activities
- Experiences forgiveness in daily life
- Recognizes that he/she belongs to the family of God
- Experiences going to church with family weekly
- Shows respect for others
- Begins awareness of social justice issues

Grade Level 1 Sample lesson plan from Sadlier's "Christ in Us"				
Week #	Core Concept	Objective	Catechist Guide Lesson/Pages	Student Text Lesson/Pages
1	God the Father	*1 st person of the Trinity *Creator of Heaven and Earth *Creation of the world	L2: 27A-D, 27-34 L 20: 177A-D, 177-184	L 2: 27-30 L 20: 177-179 Additional Resources: G: 260
2	Creation	*of people: - in God's image and likeness -male and female -to know, love and serve God -Sacredness of Human Life	L 3: 35A-D, 25-42 L 11: 103A-D, 103-110	L 3: 36-37 L 11: 104-105 Additional Resources: FC: 254 Digital Resource L 3: DYK; L 14: DYK
3	Living in God's World	*Family *Church *Religious Education Classes *Community	L 1: 19A-D, 19-26 L 12: 111A-D, 111-118 L 19: 169A-D, 169-176	L 1: 24 L 12: 116 L 19: 170, 173 Additional Resources: Q&A: 260
4	God the Son: Jesus Christ	*Second Person of the Trinity *Birth and Childhood of Jesus	L 2: 27A-D, 27-34 L 4: 43A-D, 43-50 L 23: 199A-B, 199-204	L 2: 31-32 L 4: 46 L 23: 201-203 Additional Resources: SB: 249 Digital Resource L 9: DYK
5	God the Son: Jesus Christ	*Public Life of Jesus	L 4: 43A-D, 43-50 L 5: 51A-D, 51-58 L 7: 69A-D, 69-76 L 9: 85A-D, 85-92	L 4: 44-46 L 5: 56 L 7: 73 L 9: 85—87 Additional Resources: Digital Resource L 9: DYK
6	Mary	*Titles of Mary --Mother of Jesus --Mother of the Church *Days to honor Mary --October 7 --January 1	L 4: 43A-D, 43-50	L 4: 43-44 Additional Resources: SB: 249 FC: 255 Digital Resource: L 4: DYK
7	Liturgical Year	*Sunday *Ordinary Time	L 7: 69A-D, 69-76 L 28: 229A-B, 229-234	L 7: 70 L 28: 230-233 Additional Resources: Digital Resource L 7: DYK; L 21: DYK
8	Liturgical Year	*Advent *Christmas	L 22: 193A-B, 193-198 L 23: 199A-B, 199-204	L 22: 194-197 L 23: 200-203 Additional Resources: Digital Resource L 22: DYK; L 23: DYK
9	Saints Feasts & Special People Prayer	*feast day *October 2 (Guardian Angels) *November 1(All Saints) *December 6 (St. Nicholas)	L 6: 61A-D, 61-68 L 7: 69A-D, 69-76 L 19:169A-D, 169-176	L 6: 62 L 7: 72 L 19: 170-171 Additional Resources: G: 259 Q&A: 261, 262; SB: 236 Digital Resource L 2: Audio

		*Definition of Prayer *Sign of the Cross		Prayer Sign of the Cross; L 19: DYK
10	Prayer	*Review Sign of Cross *Introduce Our Father	L 2: 27A-D, 27-34 L 19:169A-D, 169-176 L 20: 177A-D, 177-184	L 2: 29 L 19: 171 L 20: 177-182 Additional Resources: SB: 236 Digital Resource: L 2: Audio Prayer Sign of the Cross; L 20: Audio Prayer Our Father, DYK
11	Prayer	*Review definition, Sign of Cross & Our Father *Introduce Hail Mary & Rosary	L 6: 61A-D, 61-68 L 19:169A-D, 169-176 L 20: 177A-D, 177-184	L 6: 62 L 19: 171-172 L 20: 178 Additional Resources: SB: 236, 239; Digital Resource L 4: Audio Prayer Hail Mary
12	Prayer	*Review Sign of Cross Our Father & Hail Mary *Introduce Glory Be, Grace before Meals & Angel of God	L 18: 161A-D, 161-168 L 19:169A-D, 169-176 L 20: 177A-D, 177-184	L 18: 166 L 19: 171-172 L 20: 178 Additional Resources: SB: 236-237 Digital Resource L 4: Audio Prayer Angel of God; L 18: Audio Prayer Glory Be
13	Worship Sacramentals	*Liturgy of the Word responses (introduce) *Holy Water *Cross/Crucifix *Blessed medals *Rosary	L 6: 61A-D, 61-68	L 6: 66 Additional Resources: G: 259 Q&A: 261 SB: My Mass Book, 239, 248 Digital Resource L 2: DYK
14	God the Holy Spirit	*Third Person of the Trinity *Holy Spirit within us --received in Baptism --Gift of God's love to us --guides us	L 2: 27A-D, 27-34 L 8: 77A-D, 77-84	L 2: 29-30, 32 L 8: 79-80 Additional Resources: G: 257 Q&A: 260 FC: 252 Digital Resource L2: DYK
15	Sacraments	*Sacraments of Initiation *Baptism --Effects --Symbols --Words --Minister	L 6: 61A-D, 61-68 L 8: 77A-D, 77-84 L 14: 127A-D, 127-134 L 15: 135A-D, 135-142	L 6: 61, 65 L 8: 77-80 L 14: 128 L 15: 138 Additional Resources: G: 257, 259 Q&A: 261, 262
16	Sacraments Saints & Feasts	*Confirmation *Eucharist *Introduce Feast Days -- January 5, March 3, March 19	L 8: 77A-D, 77-84	L 8: 77-78, 81-82 Additional Resources G: 257 Q&A: 262
17	Liturgical Year Sacramental	*Lent *Palms *Blessed Ashes *Cross/Crucifix	L 24: 205A-D, 205-210	L 24: 206-209 Additional Resources: Digital Resource L 24: DYK

18	Prayer	*Review definition of and traditional prayers (1st semester) *Introduce Prayer Expressions	L 6: 61A-D, 61-68 L 18: 161A-D, 161-168 L 19: 169A-D, 169-176 L 20: 177A-D, 177-184	L 6: 62 L 18: 166 L 19: 171-172 L 20: 177-182 Additional Resources: SB: 236, 237 Digital Resource L2: Audio Prayer Sign of the Cross; L 4: Audio Prayer Hail Mary; L 18: Audio Prayer Glory Be; L 20 Audio Prayer Our Father;
19	Prayer	*Introduce Way of the Cross		
20	Liturgical Year	*Holy Week	L 25: 211A-D, 211-216	L 25: 212-215 Additional Resources: Digital Resource L 25: DYK
21	Liturgical Year	*Easter	L 26: 217A-D, 217-222	L 26: 218-221 Additional Resources: Digital Resource L 25: DYK
22	Prayer Sacramentals	*Introduce the Rosary *Statues and pictures	L 6: 61A-D, 61-68	L 6: 66 Additional Resources: SB: 239, The Sanctuary
23	Worship	*Liturgy of the Word responses (review from semester 1)		Additional Resources: SB: My Mass Book
24	Social Justice	*Awareness of those who suffer hunger *Awareness to be peacemakers	L 11: 103A-D, 103-110 L 12: 111A-D, 111-118:	L 11: 108 L 12: 116 Additional Resources: FC: 254 Digital Resource L 11: DYK
25	Mary	*Mary's month *Color *Special activities and devotions		
26	<u>Mastery List</u> *Creation *God the Father *God the Son *Rite of Baptism	*Mary, Mother of God *Sign of the Cross *Our Father *Hail Mary *Glory Be *Liturgical seasons/colors		

Grade Level 2 Expectations

| CREED |

- Understands Mary is the Mother of God and our mother
- Describes Jesus as the Son of God who shows us God's love
- Understands the Church models the way Jesus lived
- Knows the Church is built on the person and teaching of Jesus Christ
- Knows that Jesus died to save us from our sins
- Knows the Resurrection is God raising Jesus from the dead
- Retells stories of the lives of relevant saints
- Looks to saints as examples of heroes and heroines
- Knows that the Bible is made up of many books
- Knows that God speaks to us through the Bible
- Is familiar with The Good Shepherd (Jn 10: 1-18); The Great Commandments (Mt 22: 37-39)

| LITURGY AND SACRAMENTS |

- Names the seven sacraments as special signs of God's love
- Knows the symbols of Baptism (water, candle, oil, white garment)
- Knows that Baptism and Eucharist are two Sacraments of Initiation
- Recalls and learns about one's own Baptism
- Knows the Sacrament of Reconciliation grants God's healing forgiveness
- Is prepared to participate in the Sacrament of Reconciliation
- Recognizes the connection between the Last Supper and Mass (Mt 26: 17-19, 26-28)
- Recognizes that Eucharist is Christ's body and blood in the form of bread and wine; i.e., the real presence of Christ
- Knows the importance of gathering regularly with God's family at Mass to worship and ask for God's blessings
- Recognizes the Liturgy of the Word and the Liturgy of the Eucharist as parts of the Mass
- Knows the practice of fasting one hour prior to receiving communion and the importance of being free from serious sin
- Is prepared to receive Holy Communion with reverence
- Can identify items found in a church worship space (including, but not limited to baptismal font, altar, chalice, tabernacle)
- Knows some elements of celebrating liturgical seasons such as Advent, Christmas, Lent, and Easter (colors, Advent wreath, crib, fasting, almsgiving)
- Connects celebrations of the Liturgical Year with events in Scripture from Christ's life (Christmas, Lk 2: 1-14, Mt 2: 7-12; The Last Supper, Mt 26: 17-19, 26-28, Lk 22: 14-20; the Crucifixion, Lk 23: 33-49; Easter, Jn 20: 1-18, Lk 24: 13-35)

| MORAL LIFE |

- Expresses care for others and creation
- Chooses ways to share with others
- Models respect for various cultures, races, languages, and abilities

- Recognizes the need for outreach and service within the community
- Identifies the lives of saints as examples of how to live like Jesus
- Demonstrates basic peacemaking skills
- Understands that by being loving, kind, forgiving, and helpful, one is modeling Jesus
- Understands that love of God is inseparable from love of neighbor
- Distinguishes the difference between accident, mistake, and sin
- Understands that sin harms or breaks our relationship with God
- Describes sin as making deliberate choices not to love God, self, or others and recognizes our free choice to do right or wrong
- Recognizes that avoiding evil and choosing love forms our conscience
- Practices examining his/her conscience in preparation for Reconciliation
- Knows the Ten Commandments are God's laws that teach us to love God and others
- Is familiar with and articulates in a simple way the meaning of the Prodigal Son (Lk 15: 11-24); the Parable of the Lost Sheep (Mt 18: 12-14, Lk 15: 3-7); Washing of the Feet (Jn 13: 1-17); the Ten Commandments (Ex 20: 1-17)

| CHRISTIAN PRAYER |

- Identifies prayer as raising one's mind and heart to God
- Is introduced to the presence of the Holy Spirit inspiring us in prayer
- Understands prayer as a daily practice
- Recognizes the importance of praying as a family
- Memorizes the Hail Mary and Act of Contrition
- Prays the Nicene Creed and Apostles Creed as a group
- Celebrates rituals, devotions, and activities; e.g., the Advent calendar, Jesse Tree, Easter symbols
- Identifies the Bible as God's special book and can share stories in it that demonstrate God's love

| CHARACTERISTICS OF A SECOND GRADE CHILD |

- Appreciates family members and recognizes one's uniqueness within the family
- Likes to participate and takes responsibility for his/her own actions as a member of a community (school, teams, groups)
- Experiences family activities and rituals
- Knows that he/she is special
- Experiences forgiveness in daily life
- Recognizes that he/she belongs to the family of God
- Experiences going to church weekly with the family
- Helps others and is open to being helped
- Can focus for longer periods of time
- Likes to help with some routine chores
- Enjoys family outings

Grade Level 2 Sample lesson plan from Sadlier's "Christ in Us"				
Week #	Core Concept	Objective	Catechist Guide Lesson/Pages	Student Text Lesson/Pages
1	The Blessed Trinity	*Central Mystery *One person in one God *Sign of the Cross *God the Father *God, the Son, Jesus *God, the Holy Spirit	L 2: 27A-D, 27-34 L 6: 61A-D, 61-68	L 2: 27-32 L 6: 61 Additional Resources: SB: 236 G: 275 Q&A: 278 Digital Resource L 2: DYK
2	Sacraments of Initiation	*definition *Baptism --effects --indelible mark --membership --grace	L 8: 77A-D, 77-84 L 15: 135A-D, 135-142	L 8: 77-78, 79 L 15: 137, 140 Additional Resources: G: 275
3	Sacraments Sacraments & Holy Actions	* Baptism: Rite & Symbols *Holy water *Blessing *Crucifix *Blessed Medals	L 8: 77A-D, 77-84	L 8: 78
4	Sacraments of Initiation	*Confirmation --Effects/Signs --Ministers --Laying of Hands *Eucharist --Names/Scripture --Celebration/Mass --Real Presence	L 7: 69A-D, 69-76 L 8: 77A-D, 77-84 L 19: 169A-D, 169-176	L 7: 70, 71 L 8: 77-78, 80, 81-82 L 19: 172 Additional Resources: G: 275, 276 Q&A: 279, 280 SPC: 252—268 SPC: My Mass Book
5	Liturgical Year Mary	*Ordinary Time *Sunday *Oct. 4 & Nov. 1 *Rosary/Oct. 7	L 7: 69A-D, 69-76 L 18: 161A-D, 161-168 L 21: 187A-B, 187-192 L 28: 229A-B, 229-234	L 7: 70, 72, 74 L 18: 164 L 21: 188-189 L 28: 230-231 Additional Resources: Q&A: 283 SB: 239 Digital Resource L 21: DYK
6	Sacraments of Healing Social Justice	*Sacraments of Healing *Penance & Reconciliation --names/scripture stories --Sin and Forgiveness *Need to Forgive Others	L 9: 85A-D, 85-92 L 20: 177A-D, 177-184	L 9: 85, 86-90 L 20: 182 Additional Resources: Q&A: 280, 281
7	Sacraments of Healing	*Penance/Form	L 9: 85A-D, 85-92 Pgs. 261-262	L 9: 89 Additional Resources: SPC: 248-249, 250-251
8	Sacraments of Healing	*Anointing of the Sick (introduce)		
9	Sacraments at the Service of Communion	*Matrimony (introduce) *Holy Orders (introduce)	L 10: 93A-D, 93-100	L 10: 93-97 Additional Resources: G: 276 Q&A: 281
10	Mary Liturgical Year	*Titles	L 7: 69A-D, 69-76	L 7: 74

		*Feasts (Dec.8/ Jan. 1) *Dec. 6, Jan. 5	L 21: 187A-B, 187-192	L 21: 189 Additional Resources: FC: 245 Q&A: 280 Digital Resource L 4: DYK
11	Liturgical Year	*Advent & Christmas *Mission Awareness and Project	L 21: 187A-B, 187-192 L 22: 193A-B, 193-198 L 23: 199A-B, 199-204	L 21: 189 L 22: 195 L 23: 201, 203-204 Additional Resources: Q&A: 283 SPC: 269 Digital Resource L 22: DYK
12	Prayers	*Review Prayers *Traditional *Spontaneous	L 17: 153A-D, 153-160 L 18: 161A-D, 161-168	L 17: 156-157 L 18: 166 Additional Resources: SB: 236-238 Digital Resource L 2: Audio Prayer Sign of the Cross; L 9: Audio Prayer Act of Contrition; L 16: DYK; L 18: Audio Prayer Hail Mary; L 20: Audio Prayer Our Father
13	First Reconciliation Preparation	Tour of the Confessional or similar activity		Observable evidence required
14	Holy Action The Mass	*genuflection *Introductory Rites *Liturgy of the Word	Pgs. 263, 265-266	Additional Resources: SPC: 256-259
15	The Mass	*Liturgy of the Eucharist	Pgs. 267-270	Additional Resources: SPC: 260-267
16	The Mass	*Liturgy of the Eucharist *Concluding Rite	Pg. 271	Additional Resources: SPC: 260-267, 268
17	Feasts/ Special People	*March 3 *March 19		
		1st Reconciliation Preparation	Pgs. 261-262	Additional Resources: SPC: 248-249, 250-251
18	Liturgical Year Sacramentals	*Lent *Holy Week *Blessed ashes & Palms *Blessed candles *Cross/crucifix	L 6: 61A-D, 61-68 L 21: 187A-B, 187-192 L 24: 205A-B, 205-210 L 25: 211A-B, 211-216	L 6: 66 L 21: 189 L 24: 206-207 L 25: 212-213
19	Topics Related to the Mass	* Sunday Mass *Role of the People *Vestments *Sacred Vessels *Objects related to Mass	L 7: 69A-D, 69-76 L 10: 93A-D, 93-100	L 7: 70, 72 L 10: 98 Additional Resources: SPC: 252-253, The Sanctuary
20	Mass and Eucharist Social Justice	*Act of praise and thanksgiving *Sacrifice *Called to be peacemakers	L 7: 69A-D, 69-76 L 8: 77A-D, 77-84	L 7: 70 L 8: 82 Additional Resources: SPC: 252-253, 268 Digital Resource L 7: DYK
21	Social Justice	Lenten Prayer Service/Project *Outreach to those who suffer		Additional Resources: Digital Resource L 10: DYK; L 12: DYK
22	Liturgical Year	*Easter *Trinity Sunday *Corpus Christi	L 21: 187A-B, 187-192 L 26: 217A-B, 217-222	L 21: 189 L 26: 218-219 Additional Resources:

				Digital Resource L 27: DYK
23	Prayer	*Review types of prayer *Traditional Prayer	L 17: 153A-D, 153-160 L 18: 161A-D, 161-168 L 20: 177A-D, 177-184	L 17: 158 L 18: 161-165 L 20: 178-182 Additional Resources: SB: 236-238
24	Prayer Sacramentals	*Spontaneous Prayer *Blessed Medals *Blessed Pictures *Holy Water	L 6: 61A-D, 61-68 L 17: 153A-D, 153-160 L 18: 161A-D, 161-168	L 6: 66 L 17: 156-157 L 18: 166
25	Mary Sacramentals	*Titles of Mary *Days of Honor *May Devotion *Rosary	L 7: 69A-D, 69-76 L 18: 161A-D, 161-168 L 21: 187A-B, 187-192	L 7: 74 L 18: 164 L 21: 189 Additional Resources: Q&A: 280 SB: 239 FC: 245 Digital Resource L 4: DYK; L 23: DYK
26	Mastery List * Holy Spirit * Sacrament of Baptism * Sacrament of Reconciliation * Mary, Mother of God	* Liturgy of the Word * Sunday * Rosary		

| CREED |

- Describes God the Father as Creator, God the Son as Savior and Redeemer, God the Holy Spirit as Helper and Sanctifier
- Understands Jesus is our Savior and that “Jesus” means “God Saves”
- Describes Jesus’ mission as proclaiming the Good News and bringing about the Kingdom of God
- Understands in a simple way that God the Father raised Jesus from the dead through the power of the Holy Spirit
- Identifies the pope and bishops as leaders of the Catholic Church
- Understands in a simple way the Paschal Mystery and that Jesus died to save us from our sins
- Tells the stories of several saints and describes the qualities of the saints
- Names Jesus’ twelve apostles
- Knows Mary as the Mother of Jesus, as our mother, and as the Church’s model of faith and charity
- Recognizes that death will lead to union with God (heaven) or separation from God (hell)
- Knows that we become members of the Church through Baptism
- Defines the words/terms “creed” and “Communion of Saints”
- Identifies Biblical Citation as Book, Chapter, and Verse
- Begins to practice finding passages in the Bible
- Knows the difference between the Old and New Testaments
- Can give an example of Jesus’ miracles from Scripture; e.g., Wedding Feast at Cana (Jn 2: 1-11), Jesus Healing the Lepers (Lk 17: 11-19), Loaves and Fishes (Jn 6: 1-13), Walking on Water and Calming the Sea (Mt 14: 22-33; Mk 6: 45-51)

| LITURGY AND SACRAMENTS |

- Describes the primary symbols/gestures of each of the seven sacraments
- Explains the seasons of the Liturgical Year
- Exhibits understanding of the Easter Season
- Recognizes Holy Days of Obligation as special days of celebration in the Church
- Experiences activities involved in the liturgical seasons and feasts
- Knows that the sacraments are signs of God’s grace given by Jesus through the power of the Holy Spirit
- Experiences Reconciliation as healing forgiveness
- Categorizes the sacraments into: Sacraments of Initiation, Sacraments of Healing, and Sacraments at the Service of Communion
- Tells the stories of Jesus’ passion, death, resurrection; the Emmaus Story (Lk 24: 13-35), the Story of Pentecost (Acts 2: 1-12)
- Knows the significance of God the Father as Abba, as addressed by Jesus in the Bible
- Knows the difference between the Liturgy of the Word and the Liturgy of the Eucharist in the Mass
- Recognizes the essential importance of regular, active participation at Sunday Eucharist
- Identifies the different roles during Mass (priest, deacon, lector, servers, cantors, assembly, etc.)
- Describes the use of items found in a church worship space

| MORAL LIFE |

- Describes how sin hurts the whole community
- Introduced to and begins to understand the two pillars of Love in Action: Charity (direct service) and Justice (social change)

- Recognizes people who demonstrate stewardship in parish, community, and world
- Describes and shows evidence of what it means to be a peacemaker (opposes discrimination, bullying, prejudice)
- Recognizes the seven Corporal and seven Spiritual Works of Mercy
- Is familiar with the Theological Virtues: Faith, Hope, and Love/Charity as virtues of discipleship
- Knows the two Great Commandments
- Articulates a simple meaning of each of the Ten Commandments and gives examples of how to follow them
- Begins to recognize the difference between mortal and venial sin
- Describes God's grace as helping restore the damage of sin
- Knows that when we confess our sins, God forgives us

| CHRISTIAN PRAYER |

- Understands what rituals and devotions are and can provide examples of each
- Understands that we pray with the guidance of the Holy Spirit
- Is able to pray daily and name the types of prayer
- Is introduced to the Stations of the Cross
- Is introduced to the Rosary
- Knows that prayer is vital to love for Christ and should be practiced daily
- Identifies and writes prayers of praise, thanksgiving, contrition, blessing, and petition (Prayers of the Faithful)
- Understands and prays prayers already memorized: the Our Father, Hail Mary, and Act of Contrition
- Prays the Apostles Creed as a group
- Memorizes the Hail Holy Queen
- Recognizes a Psalm as a form of prayer found in the Bible
- Is familiar with Jesus' teaching about prayer in the Scriptures; e.g., Mt 6: 5-15; Mk 11: 24; Lk 11: 1-13
- Identifies ways that God's creation can help us pray and connects creation to personal prayer experiences

| CHARACTERISTICS OF A THIRD GRADE CHILD |

- Expresses opinions and feelings about God and the Church.
- Enjoys Bible stories and stories about the lives of the saints
- Is becoming aware of the struggle between good and evil in the world and sometimes also in their own lives
- Prays in a way that may be self-centered but is sincere and offered in faith
- Shows a high level of energy and willingness to tackle almost anything
- Tends to be less cautious than younger children
- Begins to act more responsibly
- Begins to judge situations and considers what can happen to him/her
- Deepens understanding of forgiveness and healing
- Develops ability to feel empathy and compassion
- Displays considerable curiosity
- Shows increased self-confidence
- Develops close friendships
- Looks forward to school for social and academic reasons
- Wants to belong to a group
- Likes to read and write for pleasure and entertainment
- Needs supportive reinforcement from parents and other adults
- Experiences family rituals and activities
- Acquires computer skills and a developing understanding of technology
- Enjoys video games and other electronic entertainment

Grade Level 3				
Sample lesson plan from Sadlier's <i>"Christ in Us"</i>				
Week #	Core Concept	Objective	Catechist Guide Lesson/Pages	Student Text Lesson/Pages
1	The Trinity	*Definition *God the Father	L 2: 27A-D, 27-34	L 2: 28-32 Additional Resources: G: 257 Q&A: 260 Digital Resource L 2: DYK; L 3: DYK
2	The Trinity	*God the Son *God the Holy Spirit	L 2: 27A-D, 27-34	L 2: 30-32 Additional Resources: G: 257 Q&A: 260
3	Sacrament Sacraments of Initiation	*Definition *Baptism (review) *Confirmation (review)	L 6: 61A-D, 61-68 L 8: 77A-D, 77-84	L 6: 64-65 L8: 77-80 Additional Resources: G: 257 Q&A: 261,262 Digital Resource L 8: DYK
4	Sacraments of Initiation	*Eucharist -Names -Stories of the Last Supper	L 4: 43A-D, 43- 50 L 6: 61A-D, 61-68 L 8: 77A-D, 77-84	L 4: 47 L 6: 63 L 8: 77-78, 81-82
5	Sacraments of Initiation Liturgical Year Social Justice	*Eucharist -Signs & Minister *Saints Oct. 2-Guardian Angels Oct. 4-St. Francis of Assisi St. Francis/Care of All Creation	L 5: 51A-D, 51-58 L 6: 61A-D, 61-68	L 5: 56 L 6: 63 Additional Resources: FC: 253, 254 Digital Resource: All lessons include saints and holy men and women, see PIF
6	Sacraments of Initiation	*Eucharist -Celebrating the Sacrament	L 8: 77A-D, 77-84	L 8: 81-82 Additional Resources: SB: My Mass Book, 250 Observable evidence required
7	Sacraments of Initiation	*Eucharist - Real Presence of Jesus *Tabernacle/Sanctuary Lamp *Adoration * Benediction	L 8: 77A-D, 77-84	L 8: 82 Additional Resources: G: 258 Q&A: 262 SB: The Sanctuary, 238
8	Sacraments of Healing	*Penance & Reconciliation *Anointing of the Sick	L 9: 85A-D, 85-92	L 9: 85-90 Additional Resources: G: 257, 258 Q&A: 262 Digital Resource L 9: DYK
9	Sacraments at the Service of Communion	*Sacrament of Marriage *Sacrament of Holy Orders	L 10: 93A-D, 93-100	L 10: 93-97 Additional Resources: G: 257, 258, 259 Q&A: 262, 263
10	Mary	*Titles *December 8 & 12		L 7: 74
11	Liturgical Year Special Days and Feasts	*Sunday *Ordinary Time *Advent *December 9 & January 6 *Holy Family and Epiphany	L 7: 69A-D, 69-76 L 13: 119A-D, 119-126 L 22: 193A-B, 193-198 L 28: 229A-B, 229-234	L 7: 69A-D, 69-76 L 13: 119A-D, 119- 126 L 22: 193A-B, 193- 198 L 28: 229A-B, 229- 234
12	Prayer	*Traditional -Prayers of the Mass	L 16: 145A-D, 145-152	L 16: 145-146 Additional Resources

		-Act of Contrition -Apostles' Creed		SB: My Mass Book, 237, 238 Digital Resource L 3: Audio Prayer
13	Prayer	*Spontaneous --Petition, praise, --thanksgiving, forgiveness		L 18: 161-166
14	Christian Community	*Birth and Growth of the Church	L 5: 51A-D, 51-58 L 26: 217A-B, 217-222	L 5: 51-56 L 26: 219 Additional Resources: FC: 252
15	Christian Community Liturgical Year	*Composition of the Church today *Membership in the Catholic Church *February 2-Presentation	L 5: 51A-D, 51-58 L 8: 77A-D, 77-84	L 5: 52, 54-56 L 8: 77-78 Additional Resources: Digital Resource L 16: DYK; L 21: DYK
16	Liturgical Year Prayer	*Lent *Jesus Prayer *Stations of the Cross	L 24: 205A-B, 205-210	L 24: 206-207, 208-209 Additional Resources: SB: 247 Digital Resource L 24: DYK
17	God's Law Sacramentals	* Introduce Ten Commandments *Review the Great Commandment *Definition *Blessed Ashes & Palms	L 6: 61A-D, 61-68 L 13: 119A-D, 119-126	L 6: 66 L: 13: 119-123 Additional Resources: SB: 242 G: 259 Digital Resource L 13: Audio Ten Commandments
18	Social Justice	*Option for the Poor and Vulnerable (Lenten Project)	L 12: 111A-D, 111-118	L 12: 116 Additional Resources: FC: 254
19	Liturgical Year	*Holy Week	L 25: 211A-B, 211-216	L 25: 212-213, 214-215 Additional Resources: Digital Resource L 7: DYK
20	Sacrament of Initiation	Review Stories of the Last Supper (see Semester 1)	L 4: 43A-D, 43-50 L 8: 77A-D, 77-84	L 4: 47 L 8: 81
21	Liturgical Year	*Easter *Easter Season	L 26: 217A-B, 217-222	L 26: 218-219, 220-221 Additional Resources: Q&A: 265
22	Liturgical Year	*Pentecost *Saints and Special People	L 5: 51A-D, 51-58 L 7: 69A-D, 69-76 L 27: 223A-D, 223-228	L 5: 55 L 7: 74 L 27: 224-225, 226-227 Additional Resources: FC: 256 Digital Resources: All lessons include saints and holy men and women, see PIF: L 19: DYK
23	Mary	*Titles *Days in Honor of Mary	L 7: 69A-D, 69-76	L 7: 74
24	Prayer	*Traditional -The Rosary		Additional Resources: SB: 239
25	Mastery List	*Trinity *Mass *Definitions of Sacraments *Apostle's Creed		

| CREED |

- Understands that God reveals himself gradually to us
- Describes the goodness of God's creation and how God cares for it
- Understands grace as a sharing of God's life
- Understands that "Incarnation" means that God became human
- Understands that Jesus lived, suffered, and died for us, and that we will rise with Christ to new life after death
- Understands that Christ's death and resurrection were part of God's plan
- Articulates that the Holy Spirit is our helper and guide in making good choices
- Understands Church as a community of worship, witness, and service which carries on the work and mission of Christ
- Knows that the Trinity was fully revealed to Jesus' disciples at Pentecost
- Demonstrates how saints are models of love and mercy
- Understands that Mary is the Mother of God as she is the Mother of Jesus
- Understands that our faith is Trinitarian as expressed in Baptism
- Identifies various saints as role models of peace and love in the world and makes the connections between their stories and one's personal experiences
- Demonstrates the ability to locate passages in the Bible
- Understands that Scripture is God's word to us
- Understands that the story of Adam and Eve describes how our first parents sinned against God
- Is familiar with and able to describe the following Scripture passages about God's love for us, our love for others, and our need for mercy and forgiveness: Ten Commandments (Ex 20: 2-17); Beatitudes (Mt 5: 1-12); Good Samaritan (Lk 10: 25-37); Prodigal Son (Lk 15: 11-24).
- Knows the meaning of the covenant with Noah, Abraham and Moses (Gn 9: 1-3, 17: 1-9; Ex 19: 1-8)

| LITURGY AND SACRAMENTS |

- Develops a deeper familiarity with the dominant symbols and gestures of the sacraments
- Has a growing understanding of the Liturgical Year and the symbolic colors of each season
- Names the Holy Days of Obligation
- Identifies the significance of practices involved in the liturgical seasons and feasts
- Understands that the sacraments are signs of grace and encounters with Jesus Christ
- Celebrates Reconciliation as a sacrament of conversion, God's forgiveness, mercy, and love
- Recognizes the value of and knows how to examine one's conscience
- Knows how to celebrate Rite I and II of the Sacrament of Reconciliation and can articulate the communal dimension of sin and forgiveness
- Expresses sorrow for sins in a prayer of contrition
- Celebrates the Eucharist as a sacrament of the Church's unity
- Knows the essential importance of regular participation in Sunday Eucharist, knowing that it is a celebration of the Paschal Mystery
- Explains the ways Christ is present at Mass

| MORAL LIFE |

- Recognizes conscience as the inner ability to judge between good and bad when making choices
- Identifies the seven Capital Sins
- Realizes that temptation is a pull toward something we know is sinful, and is a part of everyone's life
- Follows Catholic Social Teaching by reaching out to others through positive words and actions

- Defines holiness as the call of all Christians
- Describes the Corporal and Spiritual Works of Mercy as ways of responding to the needs of others
- Is introduced to the four Cardinal Virtues: prudence, justice, temperance, and fortitude
- Can articulate the Ten Commandments using the traditional formula
- Knows Jesus' two Great Commandments of love are a Christian's way of life
- Responds to the Ten Commandments as rules to help us live God's life of love (Ex 20: 2-17)
- Learns the Beatitudes as a way of life modeled by Christ to bring happiness (Mt 5: 1-12)
- Realizes that original sin is the human condition into which we are all born
- Distinguishes between mortal (serious) and venial sin
- Recognizes the Seven Gifts of the Holy Spirit (Is 11: 2)

| CHRISTIAN PRAYER |

- Is able to define the creeds as the statements of Catholic beliefs
- Can compare and contrast communal prayer and private prayer
- Distinguishes different types of personal and communal prayer
- Prays the Rosary as a group
- Understands that daily prayer connects us to and builds our relationship with God the Father, Son, and Holy Spirit
- Understands and prays the following: the Our Father, Hail Mary, Act of Contrition, Glory Be, Hail Holy Queen
- Memorizes The Apostles Creed
- Is introduced to The Nicene Creed
- Prays using the Psalms
- Shows understanding of Jesus' Passion and Death through participation in the Stations of the Cross
- Engages in personal and communal prayer

| CHARACTERISTICS OF A FOURTH GRADE CHILD |

- Is growing in a personal sense of right and wrong that often expresses itself in judgments of what is "unfair" or unjust
- Begins to consider moral questions in terms of motives as well as consequences
- Enjoys participating in liturgies and prayer services
- May show increasing concern about people who are hungry, homeless, or poor
- Is becoming able to make up spontaneous prayers and litanies
- Demonstrates an interest in the wider world
- Grows in awareness of justice and fair play
- Exhibits awareness of self as an individual and as a member of a group
- Recognizes the need for guidelines and rules
- Acts more independently and confidently
- Begins to think of larger issues; e.g., environment, prejudice, violence, etc.
- Enjoys reading, listening to, and participating in stories as well as role playing
- Develops friendships with members of the same sex
- Learns from observations as well as direct teaching
- Is able to use technology to obtain information and to communicate with others
- Displays curiosity about life, nature, and people
- Desires to share and do things with others
- Develops an awareness that life requires making choices
- Is significantly influenced by teens and pre-teens in popular culture; e.g., music, television, movies

Grade Level 4 Sample lesson plan from Sadlier's "Christ in Us"				
Week #	Core Concept	Objective	Catechist Guide Lesson/Pages	Student Text Lesson/Pages
1	God the Father Commandments Mary	*Revelation to People *Revelation of Covenant *Words of God *Path of Life *September 8	L 1: 19A-D, 19-26 L 2: 27A-D, 27-34 L 7: 69A-D, 69-76 L 13: 119A-D, 119-126 L 21: 187A-B, 187-192	L 1: 19-20 L 2: 27-31 L 7: 72 L 13: 119—120 L 21: 189 Additional Resources: SB: 249 Q&A: 263 Digital Resource L 13: DYK
2	Commandments	*1st Commandment *Second Commandment	L 13: 119A-D, 119-126	L 13: 121 Additional Resources: SB: 249
3	Commandment Liturgical Year	*3rd Commandment *Sunday	L 7: 69A-D, 69-76 L 13: 119A-D, 119-126	L 7: 71 L 13: 121 Additional Resources: SB: 249
4	Commandment Liturgical Year	*4th Commandment *Special Feasts and Days to honor Saints (Oct. 1 & Nov. 1)	L 7: 69A-D, 69-76 L 13: 119A-D, 119-126 L 21: 187A-B, 187-192	L 7: 72 L 13: 122 L 21: 189 Additional Resources: SB: 249 Digital Resource: All lessons include saints and holy men and women, see PIF Digital Resource L 4: DYK; L 7: DYK; L 21 DYK
5	Commandments	*5th Commandment	L 13: 119A-D, 119-126	L 13: 122 Additional Resources: SB: 249
6	Commandments	*6th Commandment	L 13: 119A-D, 119-126	L 13: 122 Additional Resources: SB: 249
7	Commandments	*7th Commandment	L 13: 119A-D, 119-126	L 13: 123 Additional Resources: SB: 249
8	Commandments	*8th Commandment	L 13: 119A-D, 119-126	L 13: 123 Additional Resources: SB: 249
9	Commandments Liturgical Year	*9th Commandment *10th Commandment Ordinary Time	L 13: 119A-D, 119-126 L 28: 229A-B, 229-234	L 13: 123 L 28: 230-231 Additional Resources: SB: 249
10	Grace Sin	*Review *Original Sin *Personal Sin	L 3: 35A-D, 35-42 L 6: 61A-D, 61-68 L 14: 127A-D, 127-134	L 3: 38 L 6: 66 L 14: 128, 129-132 Additional Resources: Q&A: 260, 261, 264
11	Conscience Mary Liturgical Year	*Definition *Formation *examination *December 8 & 12 *Advent and Christmas	L 4: 43A-D, 43-50 L 12: 111A-D, 111-118 L 16: 145A-D, 145-152 L 22: 193A-B, 193-198 L 23: 199A-B, 199-204	L 4: 44 L 12: 114 L 16: 147 L 22: 194-195 L 23: 200-201 Additional Resources: SB: 248
12	Prayers Marian Prayers	*Review Rosary (Hail Holy Queen, Hail Mary,	L 18: 161A-D, 161-168 L 19: 169A-D, 169-173	L 18: 165 L 19: 171

		Our Father, Glory Be) *Teach the Angelus		Additional Resources: SB: 236, 238, 238, 239 Digital Resource L 4: Audio Prayer Hail Mary, The Angelus; L 6: Audio Prayer Hail Holy Queen
13	Mary	*Example of Faith & Holiness *Days that Honor Mary (Sept. 8, Dec. 8, Jan. 1, March 25, August 15) *Titles—Immaculate Conception	L 4: 43A-D, 43-50 L 7: 69A-D, 69-76 L 21: 187A-B, 187-192	L 4: 44 L 7: 72 L 21: 189 Additional Resources: G: 258 FC: 252 Digital Resource L4: DYK
14	Jesus Christ Beatitudes	*Reveals New Covenant *Fulfills God's Promises *Heart of Jesus teaching *Blessed are the poor in spirit...	L 1: 19A-D, 19-26 L 2: 27A-D, 27-34 L 4: 43A-D, 43-50 L 12: 111A-D, 111-118	L 1: 19-20 L 2: 30-31 L 4: 44-47 L 12: 112-114 Additional Resources: SB: 249 G: 257 Q&A: 263 Digital Resource L 22: DYK
15	Beatitudes	*Blessed are those who mourn... *Blessed are the meek...	L 12: 111A-D, 111-118	L 12: 112-113
16	Beatitudes Liturgical Year	*Blessed are those who hunger and thirst for righteousness... *Blessed are the merciful... February 2	L 12: 111A-D, 111-118	L 12: 112-113
17	Beatitudes Liturgical Year	*Blessed are pure of heart... *Lent *March 3 and March 19	L 12: 111A-D, 111-118 L 24: 205A-B, 205-210	L 12: 112-113 L 24: 206-207
18	Beatitudes	*Blessed are the peacemakers... *Blessed are those persecuted...	L 12: 111A-D, 111-118	L 12: 112-113
19	Corporal Works of Mercy	*Feed the hungry. *Give drink to the thirsty. *Welcome the stranger. *Clothe the naked.		
20	Corporal Works of Mercy	*Visit the sick. *Visit the imprisoned. *Bury the dead.		
21	Social Justice	Lenten Prayer Service *Lenten Projects for Poor and Homeless	L 11: 103A-D, 103-110	L 11: 105 Additional Resources: FC: 254 Digital Resource L 25: DYK; L 28: DYK
22	Liturgical Year	*Holy Week/Easter *Easter Season	L 4: 43A-D, 43-50 L 25: 211A-B, 211-216 L 26: 217A-B, 217-222	L 4: 47 L 25: 212-213 L 26: 218-219 Additional Resources: Digital Resource L 7: DYK
23	Spiritual Works of Mercy	*Teach the ignorant *Comfort those who suffer		

24	Spiritual Works of Mercy	*Counsel the doubtful... *Be patient with others.		
25	Spiritual Works of Mercy	*Forgive those who hurt you. *Correct those who need it *Pray for others.		
26	Mastery List	*Commandments *Beatitudes *Corporal/Spiritual Works of Mercy		

| CREED |

- Understands the Nicene and Apostles Creeds as statements of Catholic belief
- Knows that God is the Creator, all-powerful, who made the world good
- Explains how environment is God's creation and is ours to respect
- Knows and expresses belief that Jesus is the Son of God, the Word Made Flesh, and our Redeemer
- Knows the meaning of the Ascension and that Jesus will come again to judge the living and the dead
- Knows that the Holy Spirit works as Sanctifier in the Church and in the lives of people
- Understands that the “Kingdom/Reign of God” is reflected in the good that happens in the world
- Identifies ways that the Church carries on the mission of Jesus under the leadership of the pope and the bishops
- Explains the Communion of Saints
- Explains that the Assumption celebrates Mary taken to heaven, body and soul
- Identifies past and present Christian role models; e.g., patron saints
- Knows after death comes judgment which leads to heaven, hell, or purgatory
- Knows an overview of the Bible, understanding that the Old Testament is fulfilled in the New Testament
- Is able to locate and read from the Bible the stories for this age group; e.g., both versions of The Creation Story (Gn 1-2)
- Knows that the human race has a common origin reflected in the Adam and Eve story

| LITURGY AND SACRAMENTS |

- Knows and explains the names, meanings, signs, gestures, and symbols of each of the seven sacraments
- Summarizes why the sacraments were given to the Church by Christ and how they impact our daily lives
- Articulates the meaning of the Sacraments of Initiation, Sacraments of Healing, and Sacraments at the Service of Communion
- Knows that Baptism forgives original and personal sin through the story of Nicodemus (Jn 3: 1-21)
- Knows that the baptized share in the priesthood of Christ
- Recognizes Christ's presence at Mass: in the assembly, the priest-presider, the proclamation of the Word, and especially in the consecrated bread and wine
- Continues to celebrate the Sacrament of Reconciliation after an examination of conscience
- Understands the healing power of Christ in the Sacrament of the Anointing of the Sick (Jas 5: 14-15)
- Understands the Sacrament of Holy Orders as the way Christ continues to preach and sanctify
- Identifies the three degrees of Holy Orders: bishop, priest (presbyter), deacon
- Understands that in the Sacrament of Matrimony, the family is seen as the “Domestic Church”
- Locates and understands Scripture passages related to the sacraments; e.g., Eucharist (Mt 26: 26-30; Mk 14: 22-26; Lk 22: 7-38; I Co 11: 23-26), Reconciliation (Jn 20: 19-23), Holy Matrimony (Mt 19: 5; Eph 5: 25, 31-33)
- Explains the purpose and use of items in a church
- Demonstrates knowledge of the liturgical calendar by explaining the seasons of the Church Year, their meanings and colors
- Recognizes the meaning and celebration of the Sacred Triduum and Easter as our central feast
- Understands that Christmas is the celebration of the Incarnation
- Understands the meaning and origin of Pentecost (Acts 2: 1-12)
- Identifies the Holy Days of Obligation and explains their meaning
- Participates in preparing a celebration for a particular season or feast

| MORAL LIFE |

- Understands that the presence of sin or evil in the world is “original sin” into which we are all born
- Recognizes attitudes and actions that are sinful or selfish
- Realizes that all choices have consequences and are to be made in light of Gospel values; e.g., Good Samaritan (Lk 10: 25-37)
- Acts out of the belief that mercy and justice are essential to Christian living
- Identifies the Corporal and Spiritual Works of Mercy being practiced within their community
- Identifies the Theological and Cardinal Virtues and recognizes people who demonstrate them
- Practices forgiving and being forgiven
- Begins to be aware of the need for ongoing conversion
- Knows stories of forgiveness in Bible; e.g., The Unforgiving Steward (Mt 18: 21-33); Lost Sheep (Lk 15: 1-7); Prodigal Son (Lk 15:11-24)

| CHRISTIAN PRAYER |

- Understands the difference between the Mass, communal prayer, and private prayer
- Creates and participates in a prayer service involving Scriptures and prayers; e.g., the Our Father, Hail Mary, Apostles Creed, Act of Contrition, Glory Be, Rosary, Stations of the Cross
- Is introduced to meditation by experiences that engage thought, imagination, emotion, and desire
- Prays in harmony with the seasons of the Church Year
- Composes prayers of praise, thanksgiving, contrition, and petition (Prayers of the Faithful)
- Is introduced to spontaneous prayer
- Prays the Nicene Creed as a group
- Identifies when the Psalms are said or sung during Mass and can explain why
- Uses Scripture as a source of prayer/reflection
- Researches saints and relates their lives to one’s own life
- Prays to the saints asking for their intercession

| CHARACTERISTICS OF A FIFTH GRADE CHILD |

- Can be critical of adults who appear to be insincere in their faith
- Begins to think about questions of ethics and morality in the context of love, loyalty, promises, etc.
- Can perform special roles in the liturgy and prayer services
- Is becoming open to learning about other cultures and may be more accepting of differences in others
- Has the capacity to be reflective and is more inclined than younger children to look inward
- Transitions into puberty with rapid physical and emotional changes
- Demonstrates marked differences between boys and girls and even among the same gender
- Becomes aware of past, present, and future community experiences
- Belongs to one or more groups because of commitments; e.g., sports, fun, service
- Belongs to peer groups who often develop their own codes of behavior
- Begins to make choices independent of adults
- Recognizes signs and symbols in games, sports, clothes, and professions
- Appreciates and develops personal talents and abilities
- Practices problem-solving
- Begins to be aware of different customs and rituals among people
- Values success in sports and is influenced by sports figures

Grade Level 5 Sample lesson plan from Sadlier's "Christ in Us"				
Week #	Core Concept	Objective	Catechist Guide Lesson/Pages	Student Text Lesson/Pages
1	Sacraments Sacraments of Initiation	*Definition/purpose of sacrament *meaning of initiation *Baptism --original sin --effects --ministers/role of godparents --members of God's Body/grace	L 6: 61A-D, 61-68 L 8: 77A-D, 77-84	L 6: 61, 63-65 L 8: 77-82 Additional Resources: SB: 250 G: 257, 258 Q&A: 261, 262 Digital Resource L8: DYK
2	Sacraments of Initiation	*Rite of Baptism --Symbols --Words/Actions *RCIA	L 8: 77A-D, 77-84	L 8: 77-78, 79 Additional Resources: Digital Resource L8: DYK; L9: DYK
3	Sacraments of Initiation	*Confirmation --completes Baptism --call to serve --Ordinary Minister --Candidates	L 8: 77A-D, 77-84 L 12: 111A-D, 111-118	L 8: 77-78, 80-81 L 12: 114 Additional Resources: SB: 250 G: 257, 258 Q&A: 262
4	Sacraments of Initiation	*Confirmation --Role of Sponsor --Rite of Confirmation --Effects of Confirmation	L 8: 77A-D, 77-84	L 8: 77-78, 80-81 Additional Resources: Digital Resource L9: DYK
5	Sacraments of Initiation	*Confirmation --Gifts of the Holy Spirit --Fruits of the Holy Spirit	L 12: 111A-D, 111-118 L 27: 223A-B, 223-228	L 12: 115 L 27: 225
6	Liturgical Year	*Sunday *Ordinary time *Feast Days	L 7: 69A-D, 69-76 L 13: 119A-D, 119-126 L 21: 187A-B, 187-192 L 28: 229A-D, 229-234	L 7: 71 L 13: 122 L 21: 189 L 28: 230-231 Additional Resources: Q&A: 265 Digital Resource L5: DYK; L25: DYK
7	Sacraments of Initiation	*Eucharist --Body and Blood of Christ --Real Presence --reception of Jesus --in the life of the church	L 8: 77A-D, 77-84	L 8: 77-78, 82 Additional Resources: SB: 250 G: 258 Q&A: 262 Digital Resource L5: DYK; L19: DYK
8	The Mass	*Celebration of Eucharist *Mass Parts	L 7: 69A-D, 69-76	L 7: 69-70 Additional Resources: SB: 242-245 Digital Resource L7: DYK
9	The Mass	*Vessels *Vestments *Liturgical Environment		SB: The Sanctuary
10	Liturgical Year	*Advent *Christmas	L 7: 69A-D, 69-76 L 21: 187A-B, 187-192 L 22: 193A-B, 193-198 L 23: 199A-B, 199-204	L 7: 71 L 21: 189 L 22: 194-195 L 23: 200-201, 202-203 Additional Resources: Q&A: 265 Digital Resource L22: DYK

11	The Mass	*Liturgical Ministers *Eucharistic Worship outside of Mass		
12	Mary	*Mother of God/Church *Devotions/Prayers *Days that Honor Mary	L 4: 43A-D, 43-51 L 7: 69A-D, 69-76 L 28: 229A-B, 229-234	L 4: 44 L 7: 71 L 28: 231 Additional Resources: SB: 238, 239 Digital Resource L4: DYK
13	Prayer Sacramentals	*Definition *Purpose/*Kinds *Meaning/*Forms	L 6: 61A-D, 61-68	L 6: 66 Additional Resources: G: 258 Q&A: 261
14	Sacraments of Healing	*Penance & Reconciliation --Definition --Elements *Penance & Reconciliation --Sin --Grace --Forgiveness	L 9: 85A-D, 85-92 L 14: 127A-D, 127-134 L 15: 135A-D, 135-142	L 9: 85-88 L 14: 129-131 L 15: 137, 139 Additional Resources: G: 257, 258, 259 Q&A: 261, 264 Digital Resource L14: DYK
15	Sacraments of Healing	*Rite of Reconciliation *Communal Celebration *Individual Confession *Frequency *Seal of Confession	L 9: 85A-D, 85-92	L 9: 88 Additional Resources: SB: 248 FC: 252
16	Liturgical Year	*Holy Days of Obligation *Lent *Lenten Project (Social Justice)	L 7: 69A-D, 69-76 L 21: 187A-B, 187-192 L 24: 205A-D, 205-210	L 7: 71 L 21: 189 L 24: 206-207 Additional Resources: FC: 252 Digital Resource L24: DYK
17	Sacraments of Healing	*Anointing of the Sick	L 9: 85A-D, 85-92	L 9: 85-88 Additional Resources: G: 257 Q&A: 262 Digital Resource L9: DYK
18	Sacraments at the Service of Communion	*Holy Orders --Degrees --Symbols --Priest --Deacon	L 5: 51A-D, 51-58 L 10: 93A-D, 93-100	L 5: 56 L 10: 93-95 Additional Resources: G: 257, 258 Q&A: 263
19	Sacraments at the Service of Communion	*Matrimony --Definition --couple/ Ministers --Rite	L 10: 93A-D, 93-100	L 10: 93-94, 96-98 Additional Resources: G: 258 Q&A: 263
20	Liturgical Year	*Holy Week *Triduum	L 7: 69A-D, 69-76 L 21: 187A-B, 187-192 L 25: 211A-B, 211-216	L 7: 71 L 21: 189 L 25: 212-213 Additional Resources: Q&A: 265 Digital Resource L21: DYK
21	Liturgical Year	*Easter Sunday *Easter Season	L 7: 69A-D, 69-76 L 21: 187A-B, 187-192 L 26: 217A-B, 217-222	L 7: 71 L 21: 189 L 26: 218-219 Additional Resources: Q&A: 265
22	Liturgical Year	*Trinity Sunday		

		*Corpus Christi Sunday *Solemnity of the Sacred Heart		
23	Prayer	*Definition *Expressions of Prayer	L 16: 145A-D, 145-152 L 17: 153A-D, 153-160 L 18: 161A-D, 161-168	L 16: 146-148 L 17: 157-158 L 18: 163-165 Additional Resources: G: 257 Q&A: 264
24	Social Justice	*Awareness of Suffering *Alleviation of disease, hunger, and poverty *Dignity of work	L 11: 103A-D, 103-110	L 11: 105-106 Additional Resources: FC: 254
25	Mastery List *Seven Sacraments * Mass (Parts, Vessels and Vestments)	*Holy Days of Obligation *Liturgical Seasons		

| CREED |

- Can identify and comment upon the basic concepts of the Creed
- Is able to relate the concept of God as creator and the plan of human salvation revealed by God
- Can provide a critical description of the creation stories as revealing God's plan for humanity
- Can relate the history of Israel as the template for salvation in Christ
- Knows that the Old Testament covenants find their culmination in Christ
- Understands Church as Body of Christ and People of God
- Identifies and understands the diversity of ministries within the Church
- Can discuss the roles of Scripture and Tradition in Catholic life
- Uses relevant theological vocabulary associated with an introduction to Bible study; e.g., religious truth, genealogy, covenant, salvation history, revelation
- Can summarize key Bible passages related to salvation history
- Is able to use the Bible as a source for understanding the Church's faith
- Recognizes and provides examples of different literary forms in the Bible; e.g., fable, parable, myth, hymn, law, poetry, prophetic writing, narratives, faith history, wisdom, etc.
- Is able to explain the development of God's Covenant with Israel: Covenant with Abraham (Gn 15); Joseph (Gn 37-50); Moses (Ex 20); David (1 Sam, 2 Sam)
- Expresses belief in Jesus as the Messiah, Prophet, Teacher, true God and true Man (Lk 4: 16-22; Mt 5-7; NT parables)

| LITURGY AND SACRAMENTS |

- Demonstrates a personal connection with God's presence in the rituals and sacred nature of life associated with the Church through the practice of liturgy and the sacraments
- Describes symbolic actions in the sacraments
- Recognizes liturgical prayer including celebrations of the sacraments and the Mass
- Uses and can explain sacramentals; e.g., holy water
- Participates in active ministry at Eucharist, Reconciliation, seasonal rituals of the Church, and prayer services
- Recognizes that the Mass always celebrates the Paschal Mystery and sometimes celebrates the solemnities, feasts, and memorials of Mary and the saints
- Celebrates the Liturgical Year, with special emphasis on Advent, Christmas, Lent, the Triduum, and the Easter season
- Connects the seven sacraments to life experiences
- Reflects upon the Eucharist as both a sacrament and a sacrifice
- Can identify and relate ritual actions in the Old Testament to the sacramental life of the Church

| MORAL LIFE |

- Describes how external factors can form the conscience and signal what is right and wrong, as well as how to behave
- Views one's growing sense of moral understanding as a part of an emerging identity
- Associates and practices Reconciliation as a key part of the Christian moral life
- Recognizes actions that demonstrate how a Christian ought to respond to social, economic, and political situations

- Integrates the skills of justice and peacemaking into own actions
- Articulates and provides positive and negative examples of the principles of Catholic Social Teaching
- Is conscious of racial, ethnic, and class differences and makes specific efforts to be inclusive in relationships, reaching out to those not included or marginalized
- Researches, plans, and reflects on a service project that addresses a need in the community
- Identifies aspects of the person of Jesus in the Gospels that most directly relate to the person one is becoming

| CHRISTIAN PRAYER |

- Experiences silence in various forms and environments as a key dimension of prayer; e.g., retreat, adoration, meditation
- Experiences meditation as prayer
- Engages in adoration, recognizing that we are creatures of God
- Reviews and practices all prayers previously learned/memorized
- Uses Scripture, especially the parables, as a source of prayer and can relate the parables to life experiences
- Recognizes Abraham as a model of prayer, especially through the ways in which he expressed his faith through prayer (Gn 18: 16-33)
- Understands that the Psalms can be used as a means of personal and communal prayer
- Describes the stories of figures from the Old Testament as they relate to God through prayer; e.g., Moses, Elijah, Jeremiah, etc.

| CHARACTERISTICS OF A SIXTH GRADE CHILD |

- Experiences an increased level of activity and energy
- Can vary in behavior from alert, imaginative, outgoing, and energetic to rebellious, quarrelsome, and self-centered
- Likes to “hang out” in groups
- Can become argumentative, emotional, and sensitive due to fast pace of growth and hormonal changes
- Develops a fierce loyalty to friends; highly influenced by peer opinion
- Develops increased awareness of the opposite sex but may not have appropriate social skills to express this interest
- Demonstrates an increased sensitivity to criticism, especially in front of peers
- Begins to challenge authority
- Looks for heroes and heroines in popular culture
- Begins to develop a historical sense
- Depends on support and security of family while showing signs of wanting to be independent of family
- Experiences ambivalence about changes in his/her own body

Grade Level 6 Sample lesson plan from Sadlier's "Christ in Us"				
Week #	Core Concept	Objective	Catechist Guide Lesson/Pages	Student Text Lesson/Pages
1	The Bible	Definition *Use *Structure *New Testament *Importance of Bible	L 1: 19A-D, 19-26	L 1:20-24 Additional Resources: Digital Resource L1: DYK
2	Old Testament	*Major Events --Creation --Sin	L 2: 27A-D, 27-34 L 3: 35A-D; 35-42 L 11:103A-D; 103-110	L 2: 28 L 3:36-40 L 11:107
3	Old Testament Mary	*Major Events --God's Response **Characteristics **Promise of Redeemer *Our Lady of the Rosary --Review the Rosary	L 1: 19A-D, 19-26 L 4: 43A-D; 43-50 L 15:135A-D; 135-142	L 1:20-22 L 4:43-48 L 15:137-138
4	Old Testament	*Major Events --God's Response **Special People ---Abraham & Sarah	L 1: 19A-D, 19-26 L 3: 35A-D; 35-42 L 15:135A-D; 135-142 L 16: 145A-D; 145-152	L 1:20-22 L 3: 37 L 15: 136 L 16:147
5	Liturgical Year	*Definition *Sunday *Ordinary Time *All Saints	L 7:69A-D; 69-76 L 21: 187A-B; 187-192 L 28: 229A-B, 229-234	L 7:69-71 L 21: 189 L 28: 231
6	Old Testament	*Major Events --God's Response **Special People ---Isaac & Rebekah ---Jacob, Leah, Rachel		
7	Old Testament	*Major Events --God's Response **Special People ---Joseph		
8	Old Testament	*Major Events --God's Response **Special People ---Moses (Early Life)		
9	Old Testament	*Major Events --God's Response **Special People ---Moses (Leader/ a-f)	L 2: 27A-D, 27-34 L 13:119A-D; 119-126 L 16: 145A-D; 145-152	L 2: 29 L 13: 120-122 L 16: 148
10	Old Testament	*Major Events --God's Response **Special People ---Moses (Leader/ g-k)	L 1: 19A-D, 19-26 L 13:119A-D; 119-126 L 16: 145A-D; 145-152	L 1:20-22 L 13: 120-122 L 16: 148-150
11	Liturgical Year	*Advent *Christmas	L 7:69A-D; 69-76 L 22: 193A-B; 193-198 L 23: 199A-B; 199-204	L 7:71 L 22: 195 L 23: 201
12	Social Justice	Christmas- Participation in Parish or PREP Outreach Project		Observable evidence required
13	Special days and Feasts	*January 4 *January 5 *March 3		
14	Old Testament	*Major Persons and Events --Joshua -- Judges (need for)		

15	Old Testament	*Major Persons and Events -- Major Judges		
16	Liturgical Year	*Lent *Holy Week	L 7: 69A-D; 69-76 L 24: 205A-B, 205-210 L 25: 21A-B, 211-216	L 7: 71 L 24: 207 L 25: 213
17	Old Testament	*Major Persons and Events -- Kings **Saul **David (Early Life)		
18	Old Testament	*Major Persons and Events -- Kings **David (Spiritual Significance) **Solomon	L 16: 145A-D; 145-152 L 17: 153A-D; 153-160	L 16: 147, 149 L 17: 157
19	Old Testament	*Major Persons and Events --Major Prophets	L 22: 193A-B; 193-198	L 22: 195 Additional Resources: Digital Resource L22: DYK
20	Old Testament	*Major Persons and Events --Women of the Bible	L 2: 27A-D, 27-34	L 2: 32 Additional Resources: Digital Resource L2: PIF
21	Christ, Fulfillment of Old Testament Liturgical Year	*John the Baptist *Jesus Christ *Easter Season / Other special celebrations	L 1: 19A-D, 19-26 L 2: 27A-D, 27-34	L 1: 23-24 L 2: 28-32
22	Prayer	*Definition *Kinds	L 16: 145A-D; 145-152 L 17: 153A-D; 153-160 L 18: 161A-D; 161-168	L 16: 146 L 17: 153-158 L 18: 161-166 Additional Resources: G: 258
23	Prayer	*Prayers	L 17: 153A-D; 153-160 L 18: 161A-D; 161-168 L 20: 177A-D; 177-184	L 17: 153-158 L 18: 153-158 L 20: 177-182 Additional Resources: SB: 235-239
24	Mary	*Dogmas *Days in her Honor	L 4: 43A-D; 43-50	L 4: 44-45 Additional Resources: Digital Resource L4: DYK
25	Mastery List *Old Testament *Jesus Christ fulfills Old Testament	*Prayers *Mary		

| CREED |

- Can describe relationship with God associated with a life of faith in Jesus Christ
- Recognizes that faith is our response to God who gives himself to us
- Recognizes Jesus Christ as the greatest of God's gifts to us
- Knows that God revealed himself gradually in words and actions
- Knows the Church's description of the Trinity as God in three divine persons
- Narrates key moments in his/her faith life and journey, and identifies faith struggles and ways to deal with them
- Is able to narrate and discuss key passages from the Gospels that reveal Jesus' ministry
- Knows the role of Mary, the apostles, saints, and holy people in our faith traditions
- Describes and explains that Mary remained free from sin her whole life from conception to death
- Is able to identify and discuss the role of Christ in salvation in the Bible and Creeds
- Narrates and relates the importance of key moments in Salvation History from the Bible and the history of the Church
- Describes the person and ministry of Jesus Christ; e.g., Baptism of Jesus (Mt 3: 13-17); Jesus Calls the Fishermen (Mk 1: 16-20; Mt 9: 9-13); the teachings of Jesus (Mt 5-7; Mt 25: 31-46; Jn 3: 16; Jn 13-17); The Good Shepherd (Jn 10: 1-10)

| LITURGY AND SACRAMENTS |

- Knows that liturgy is the work of Christ through his Church
- Assists in the planning of celebrations of the Liturgical Year, including special feasts; e.g., St. Francis, Our Lady of Guadalupe, May Crowning, etc.
- Associates the sacraments of the Church with life experiences; e.g., family meals and Eucharist, forgiveness and Reconciliation, commitment and Matrimony/Holy Orders
- Recognizes sacraments as effective signs of grace given by Christ and entrusted to the Church
- Participates in the Sacrament of Reconciliation and practices reconciliation in daily encounters
- Recognizes and understands the real presence of Christ in the Eucharist
- Grows in understanding the many facets of the sacramental life of the Church
- Reflects on the sacramental actions in Scripture: Rebirth (Jn 3: 1-18); Coming of the Spirit (Acts 2: 1-13); Ritual Meal (Mt 26: 26-30; Lk 22: 14-20; 1 Co 11: 23-26; Mk 6: 34-44); Forgiveness (Jn 20: 22-23); Healing (Jas 5: 13-15; Lk 5: 17-25); Ministry (Mt 28: 18-20); Marriage (Gn 2: 21-25; Mk 10: 6-9)
- Recognizes the importance of participating regularly in Sunday Eucharist

| MORAL LIFE |

- Describes experiences of conscience signaling an awareness of right and wrong guiding one toward the Kingdom of God
- Applies the Beatitudes as external guides toward moral and social behavior
- Names and describes the Beatitudes and the Corporal and Spiritual Works of Mercy as guidelines for living a happy life and applies them to daily life (Mt 5: 3-12, 25: 31-46; Jn 13: 1-20)
- Is able to grapple with personal and moral choices as indicators of a Christian life directed to the call to sainthood

- Identifies specific situations in the social, economic, and political world that call for a Christian moral response
- Articulates the nature of justice and its relationship to peace
- Recognizes that the values of our Catholic faith are contrary to some messages in contemporary culture and can analyze specific instances calling for a response
- Identifies passages from Scripture that model how we are to behave toward others e.g., Mt 19: 13-15; Mt 19: 16-24; Lk 10: 29-37; Lk 10: 38-45; Jn 13: 12-16; Jn 15: 8-10

| CHRISTIAN PRAYER |

- Understands that prayer is one pathway to knowing God and to deepening understanding of self, others, creation, and God
- Recognizes that prayer reflects human hope for union with God
- Understands that prayer can console those in need of mercy and healing and develops a practice of praying for the sick and dying
- Recognizes that, as with the Psalms, music and poetry can express prayer
- Describes and practices meditation and contemplative prayer
- Understands prayer's capacity for praising God and can construct prayers of praise
- Can construct prayers of petition
- Practices spontaneous prayer
- Reviews and practices all prayers previously learned/memorized; e.g., Glory Be; the Our Father, Hail Mary, Apostles Creed, Act of Contrition, the Rosary, traditional meal prayer(s), etc.
- Uses Scripture as a source of prayer
- Knows that the Our Father summarizes the Gospel and practices praying it often
- Can articulate the 'holistic' interconnection of body-mind-spirit; knows that there is more to being human than is empirically obvious
- Participates in retreat experiences focused on Christian prayer and spirituality
- Recognizes that belonging to a spiritual community includes supporting others through prayer

| CHARACTERISTICS OF A SEVENTH GRADE CHILD |

- Experiences great variation in physical, emotional, social, and spiritual development
- Is impacted greatly by his/her changing body and newly acquired ability to think abstractly
- Struggles to express autonomy and may have difficulty distinguishing nuances of truth
- Thrives when allowed opportunities to experience the positive aspects of the new gifts of his/her mind and body
- Is challenged by being encouraged to think and engage in experiences which elicit deep compassion
- Benefits from journaling and meditation as positive sources for his/her introspective tendencies
- Develops most fully when provided experiences that will accommodate the wide variations in maturation
- Demonstrates a need for fairness and justice
- Experiences affirming and positive relationships with persons of both genders
- Continues to develop autonomy within the context of family

Grade Level 7 Sample lesson plan from “Finding God Following Jesus” Abridged					
Unit #	Week #	Core Concept	Session Theme	CCC Reference	Catholic Social Teaching Themes
1	1	Three Persons One God	The Trinity is the central mystery	232-260	All seven Catholic Social Themes
	2	Jesus is the answer to a Promise	John the Baptist announced the coming of Jesus	101-133	Rights and responsibilities, Solidarity
	3	Jesus reveals God to us	Jesus fulfills the Revelation of God	238, 781, 1102, 1612, 2058	Work and Worker’s
	4	Jesus calls us to say yes	Mary as the 1 st person to say yes to Jesus and experience God’s grace	484-511	Life and Dignity
	5	Celebrating Ordinary Time	Ordinary Time is a time to grow as a disciple of Christ	1397, 1928-1942, 2424-2426	Family and Community, Life and Dignity, Solidarity
2	6	Jesus became one of us	The Incarnation is Jesus Christ, the Son of God, made flesh	456-478	Life and Dignity
	7	Jesus is God with us	The names for Jesus are connected to Salvation History	430-451	Family and Community, Life and Dignity, Solidarity
	8	Jesus is for all people	The hardships in Jesus’ early life fulfilled prophecies	522-524	Solidarity
	9	Jesus grew in wisdom, age, and grace	Jesus begins to understand that God, his Father, is calling him to a special mission	532-534	Family and Community
	10	Celebrating Advent and Christmas	We prepare our hearts during the season of Advent to celebrate the birth of Jesus at Christmas	522-534	Family and Community, Life and Dignity
3	11	Jesus prepares for His ministry	Jesus accepted his mission as Messiah and renounced Satan’s temptations	1803-1811	Rights and Responsibilities, God’s Creation
	12	Jesus performs signs	Jesus’ signs reveal that he is the one who fulfills the Father’s promise	1145-1162	Family and Community, Rights and Responsibilities
	13	Jesus is our teacher	In the Beatitudes, Jesus invites everyone to happiness in this life and eternal joy in the next	1716-1724	Life and Dignity, Family and Community
	14	Jesus heals and forgives	Forgiveness, a key message of Jesus’ ministry, is given to us in the Sacrament of Reconciliation	1420-1532	Life and Dignity
	15	Celebrating Lent	We imitate the life of Christ by performing Lenten practices of prayer, fasting, and almsgiving	541-553	Poor and Vulnerable, Solidarity, Family and Community
	16	Jesus gives us himself	In the Eucharist, we recognized the Real Presence of Jesus Christ	1359-1381	Family and Community, Solidarity

4	17	Jesus makes a choice	We are called to stay true to our identities as sons and daughters of God	1750-1754	Rights and Responsibilities
	18	Jesus redeems us	Jesus' glory is revealed through his suffering, Death, and Resurrection	571-635	Family and Community
	19	Jesus brings us new life	We find Christ's presence in prayer, in the Christian community, and in the sacraments.	1210-1419	Solidarity, Family and Community
	20	Celebrating Holy week and Easter	Jesus' Resurrection opens the promise of eternal life with him in Heaven	638-655, 1020-1050	Family and Community, Poor and Vulnerable, Life and Dignity
5	21	Jesus opens our eyes	Jesus' pathway through his life, Death, Resurrection, and Ascension is our path	282-289, 378, 901, 1609, 1914, 2427	Family and Community, God's Creation
	22	Jesus sends us forth with His Spirit	We celebrate the Holy Spirit's presence within us and within the Church	737-747	Solidarity
	23	We are called and sent	Like Saint Paul, God calls us to conversion. Saint Paul's words are also meant for us	1533-1666	Rights and Responsibilities, Family and Community
	24	Jesus calls us to Eternal Life	Mary's Assumption reflects her exalted place in the Communion of Saints	963-972	Rights and Responsibilities
	25	Celebrating Pentecost	The Church began with the sending of the Holy Spirit on Pentecost	2623-2625, 2670-2672	Family and Community

Grade Level 8 Expectations

| CREED |

- Can relate emerging self-knowledge to the ways in which God relates to us theologically, morally, and through our spiritual sensibilities
- Connects creedal beliefs of the Catholic Church to lived experience
- Describes the ways in which God relates to us through the Tradition: prayer, angels, sacraments, Scripture, and Church teaching, and develops a way of explaining and incorporating these into an understanding of God in the world
- Recognizes major periods in the Bible and in the history of the Catholic Church
- Is able to describe and relate modern examples of the marks of the Church
- Describes the basic Church hierarchy and can identify current individuals who hold these offices
- Demonstrates and can describe the challenge and role of lay leadership in the Church
- Can describe the origins and current state of other Christian traditions and the role of ecumenism and inter-religious dialogue in Christian life
- Describes the Paschal Mystery and redemption from sin
- Can participate in a dialogue between faith and science as an example of the relationship between reason and faith
- Recognizes holy people of other traditions
- Identifies one's self as being a unique creation, made in God's image
- Describes the contribution of Mary, saints, and holy people to faith tradition
- Is able to narrate and discuss key passages from the Gospels that reveal Jesus' ministry
- Tells stories from Scripture that describe the person and ministry of Jesus Christ: The Baptism of Jesus (Lk 3: 10-22); The Temptation (Mt 4: 1-11); Jesus Announces His Mission (Lk 4: 14-23); The Rich Man and Lazarus (Lk 16: 19-31); The Money Changers in the Temple (Mk 11: 15-18; Mk 13: 23); The Last Judgment (Mt 25: 31-46); Jesus, The Second Adam (1 Co 15: 36-49)

| LITURGY AND SACRAMENTS |

- Experiences the ritual nature of life and associates it with the rituals of Church; e.g., family meals and the Eucharist, seasons of nature, and seasons of the Church Year
- Can conduct a personal examination of conscience
- Demonstrates the skills of reconciliation in the community
- Relates the symbolic nature of the sacraments to symbols in life
- Experiences the risen Christ acting through the sacramental life of the Church
- Identifies, reflects, and describes the personal and communal importance of sacramental actions in Scripture: Commissioning (Mt 28: 16-20; Jer 1: 4-8; Jn 14: 23-28; Acts 2: 1-13); Ritual Meals (2 Chr 35: 1-19; Mt 26: 26-29; Lk 24: 13-32; Jn 6: 28-35); Forgiveness (Mt 18: 21-35; Jn 20: 19-23); Healing (Mk 1: 29-34; Lk 5: 17-26; Jas 5: 13-15); Marriage (Gn 2: 22-24; Mt 19: 1-6; Jn 2: 1-11); Ministry (Lev 8: 1-13; Mt 28: 18-20; Mark 6: 7-13)
- Recognizes and encourages others about the importance of participating regularly in Sunday Eucharist and knows that Christ is present in the assembly, Word, presider, and especially in the consecrated bread and wine

| MORAL LIFE |

- Describes experiences of how external factors can form the conscience and signal what is right and wrong, as well as how to behave
- Views one's growing sense of moral understanding as a part of an emerging identity
- Associates and practices Reconciliation as a key part of the Christian moral life
- Recognizes actions that demonstrate how a Christian ought to respond to social, economic, and political situations
- Integrates the skills of justice and peacemaking into their own actions
- Articulates and can provide positive and negative examples of the principles of Catholic Social Teaching
- Is conscious of racial, ethnic, and class differences and makes definite efforts to be inclusive in relationships, reaching out to those excluded or marginalized
- Designs, executes, and provides substantial reflection on a service project that addresses a need in the community
- Identifies aspects of the person of Jesus in the Gospels that most directly relate to the person he/she is becoming

| CHRISTIAN PRAYER |

- Prays, practices, constructs, and dramatizes Marian devotions and other devotions; e.g., Stations of the Cross
- Prays and develops prayers blessing God for all he has bestowed
- Creates, composes, and articulates spontaneous prayer to deepen one's relationship with God
- Prays the Nicene Creed with understanding
- Connects Scripture stories to life issues through prayer; e.g., Life of the Christian (Acts 2: 42-47; 4: 32-35); Light under the Bushel Basket (Mt 5: 14-16); Justice of God (Lk 6: 36-38); Kingdom Parable and Actions (Lk 10: 29-37, 19: 1-10; Mark 2: 13-17); The Great Commission (Mt 28: 16-20)
- Prays Scriptures of the day and can navigate Scripture and resources related to Scriptural prayer
- Reflects upon and expresses a relationship with God experienced through prayerful retreats and the Daily Examen
- Recognizes and experiences belonging to a community which prays with and for each other

| CHARACTERISTICS OF AN EIGHTH GRADE CHILD |

- Continues to develop autonomy within the context of being in a family structure
- Needs a certain degree of privacy
- Experiences changes during puberty that may cause worry about his/her developing body
- Grows in recognition of his/her uniqueness as he/she experiences affirming and positive relationships with persons of both genders
- Experiences highs and lows in friendships
- Uses music, movies, TV, and video games as pastimes
- Uses sports, musical instruments, and drama as creative outlets for developing talents
- Experiences internet, email, and writing on the computer as everyday highlights
- Needs discussion, reflection, and prayer to organize the experiences and information gathered in life

Grade Level 8 Sample lesson plan from “Finding God Following Jesus” Abridged					
Unit #	Week #	Core Concept	Session Theme	CCC Reference	Catholic Social Teaching Themes
1	1	Jesus’ Message	We are called to follow Peter’s example proclaiming the Good News to others	696, 731, 1287, 2623, 2769-2865	Solidarity, Rights and Responsibilities, Family and Community, God’s Creation
	2	The Church Grows	Following the example of the Church leaders at the Council of Jerusalem, we are called to welcome all those who want to join the Church	839-848	Family and Community, Solidarity
	3	Witness to the Faith	The early Christian martyrs were faithful to Jesus, even in the face of adversity	946-962, 1173, 2113, 2473-2474	Rights and Responsibilities, Family and Community, Solidarity
	4	The Catechumenate in the Early Church	The Sacraments of Initiation welcome us into the community of believers known as the church	1113-1114	Family and Community, Rights and Responsibilities, Solidarity
	5	Celebrating Ordinary Time	During Ordinary Time we reflect on our call to discipleship	165, 272, 437, 456, 484-485, 490, 501	Family and Community, Rights and Responsibilities, Solidarity
2	6	We Believe	During the early ecumenical councils, Church leaders reflected on Jesus’ relationship with God the Father	464-478	Solidarity
	7	Praise God in Worship	We grow in our relationship with God when we live by the 4 first three commandments	2084-2167	Solidarity, Rights and Responsibilities, Family and Community, God’s Creation
	8	Monasteries and Community	Practicing the virtues of poverty, chastity, and obedience helps us follow Jesus; example and live peacefully with others	914-927	Family and Community, Rights and Responsibilities, Poor and Vulnerable
	9	Sent on a Mission	Just like early missionaries, we are called to spread the Good News to others.	849-865	Family and Community
	10	Celebrating Advent and Christmas	During Advent we prepare for Jesus’ coming, which we celebrated during the Christmas season	522-530	Poor and Vulnerable
	11	The Church and Society	The Marks of the Church are one way we express our unity as a community of believers	813-865	Life and Dignity, Family and Community, Solidarity

3	12	The Great Cathedrals and Worship	For generations, Catholics have gathered in churches and cathedrals to celebrate the sacraments- the foundation of Catholic life	1113-1134	Family and Community
	13	Nourished by the Eucharist	Participating in the celebration of the Eucharist unites us as members of the Body of Christ	1322-1419	Rights and Responsibilities, Poor and Vulnerable
	14	Serving Physical and Spiritual Needs	We care for people's physical and spiritual needs by following the example of the Church. The Sacraments of Service give people the grace to do so in unique ways	1554-1580, 1601-1632	Family and Community, Life and Dignity, Solidarity
	15	Celebrating Lent	During Lent, we prepare for the coming of the Lord by asking for forgiveness and praying for strength to live as the People of God	540, 1095, 1438	Family and Community
4	16	The Protestant Reformation	We find our calling from God by focusing our hearts and minds on listening to what God asks of us	1020-1050	Poor and Vulnerable, Solidarity
	17	Renewal in the Church	Making good, more decisions is not always easy, but we find support and forgiveness in God	1420-1470	Family and Community, Rights and Responsibilities, God's Creation
	18	The Church Reaches Out	We cultivate our relationship with God by living his will every day	2258-2283, 2331-2400, 2514-2533	God's Creation, Life and Dignity
	19	Faith and Reason	Faith is possible because we believe God is the truth, and we trust him wholeheartedly	1749-1761, 241-2425, 2464-2499, 2534-2557	Life and Dignity, God's Creation, Family and Community
	20	Celebrating Holy Week and Easter	The Church celebrates Jesus' life, Passion, Death, and Resurrection during Holy Week and Easter so that we may be reminded of Jesus' sacrifice for our Salvation	116/-1171, 1813, 1817-1821	Poor and Vulnerable, Solidarity
5	21	Truth Revealed by God	In response to the modernism movement, the Church developed new ways to reach followers	2477, 2479, 2507, 2479	Life and Dignity, Family and Community
	22	Acting on Behalf of Justice	We build up the Kingdom of God by working to end injustices and answering God's call to serve	1397, 1928-1942, 2425-2426	Life and Dignity, Family and Community
	23	Called by God	We respond to God's call of holiness by serving others and spreading God's grace	9-10	Poor and Vulnerable, Solidarity, Family and Community
	24	People for Others	We respond to God's call using our unique talents	1458, 1473, 1815, 1879, 1853, 2044, 2447	Rights and Responsibilities, Solidarity, Family and Community,

					Poor and Vulnerable
	25	Celebrating Pentecost	Pentecost reminds us that as members of the Church, we support one another in fulfilling the Church's mission	731-747	Family and Community, Poor and Vulnerable

Resources



Prayers to be Taught

PRAYERS

The Sign of the Cross Matthew 28:19

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

CCC p. 62, #233

Simple Prayers

Jesus, I love You.

Thank You, God.

God how great You are.

CCC #2637-2639

Our Father Matthew 6:9-13

Our Father,

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

CCC #2759, 2761, 2777-2865

Hail Mary Luke 1:28, 42

Hail Mary,

full of grace! the Lord is with you; blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

CCC #2676-2677

Glory Be

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

CCC #2628

A Morning Prayer

God, our Father, I offer you today all that I think and do and say. I offer it with what was done on earth by Jesus Christ, Your Son. Amen.

CCC #2698

Prayer Before Meals John 6:11

Acts 27:35 (The Lord prayed at meals)

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

CCC #2698

Prayer After Meals

We give You thanks, almighty God, for all Your goodness. You live and reign now and forever.

Amen

CCC #2698

Act of Contrition

Oh my God, I am heartily sorry for having offended You, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend You, my God, who are all good and deserving of all my love. I firmly resolve, with the help of Your grace, to confess my sins, to do penance, and to amend my life. Amen.

CCC #1451

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

CCC #1451

Responses to Prayers at Mass

Refer to Parish Worship Guide (Missalette)

Apostles Creed

I believe in God the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell; the third day He arose from the dead. He ascended into heaven, sits at the right hand of God, the Father almighty. From thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

CCC pp. 49 & 50

Nicene Creed

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; 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.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the Prophets.

I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

CCC pp. 49 & 50

The Rosary

The Rosary is a meditative prayer. It consists of a series of beads on which we pray traditional prayers such as the Creed, Our Father, Hail Mary and Glory Be while we think about special events in the life of Jesus and Mary.

Begin praying the rosary with the cross. Pray the Sign of the Cross and the Apostle's Creed. On the first bead pray one Our Father, on the next three beads a Hail Mary each and on the following bead one Glory Be to the Father.

Begin the first decade with the medal, say one Our Father and then ten Hail Mary's on the row of beads following it. After the decade pray one Glory Be to the Father. Continue the remaining decades with an Our Father on each single bead and ten Hail Mary's on each row of beads. Conclude each decade with a Glory Be to the Father.

As you pray each decade, think of one of the Joyful, Luminous, Sorrowful, or Glorious Mysteries, or a special event in the life of Jesus and Mary.

The Five Joyful Mysteries

(Monday & Saturday)

1. The Annunciation
2. The Visitation
3. The Birth of Jesus
4. The Presentation of Jesus in the Temple
5. The Finding of Jesus in the Temple

The Five Luminous Mysteries

(Thursday)

1. Jesus' Baptism in the Jordan
2. Jesus' Self-manifestation at the Wedding of Cana
3. Jesus' Proclamation of the Kingdom of God
4. The Transfiguration
5. The Institution of Eucharist

The Five Sorrowful Mysteries

(Tuesday & Friday)

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

The Five Glorious Mysteries

(Wednesday & Sunday)

1. The Resurrection
2. The Ascension
3. The Descent of the Holy Spirit upon the Apostles
4. The Assumption of Mary into Heaven
5. The Crowning of Mary in Heaven

CCC #2708

Pray the Hail Holy Queen prayer to finish the Rosary

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

CCC #2677

Prayer for the Faithful Departed

Eternal Rest grant unto them, O Lord, and let Perpetual Light shine upon them. May they rest in peace. Amen.

CCC #958

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of Your faithful, and enkindle in them the fire of Your Love. Send forth Your Spirit and they shall be created, and You shall renew the face of the earth. O God, Whodoes instruct the hearts of the faithful by the light of the Holy Spirit, grant us by the same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of His comforts. Through Christ our Lord. Amen.

CCC #2671

The Way of the Cross (Stations)

The Way of the Cross commemorates the passion, death, and resurrection of our Lord, Jesus Christ.

1. Jesus is condemned to die.
2. Jesus takes up His cross.
3. Jesus falls the first time.
4. Jesus meets His Mother.
5. Simon helps Jesus carry His cross.
6. Veronica wipes the face of Jesus.
7. Jesus falls the second time.
8. Jesus meets the women of Jerusalem who mourn for Him.
9. Jesus falls the third time.
10. Jesus is stripped of His garments.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus is taken down from the cross.
14. Jesus is laid in the tomb.

Amen

CCC #2669

Act of Faith

O my God, I firmly believe that You are one God in three divine Persons: Father, Son, and Holy Spirit. I believe that Your divine Son became man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because You have revealed them. In this faith I desire to live and die. Amen.

CCC #2656-2658

Act of Hope

O my God, trusting in Your promises and the infinite merits of Jesus Christ, our Redeemer, I hopefor the pardon of my sins and the graces I need to serve You faithfully on earth, and to obtain eternallife in heaven. Amen.

CCC #2656-2658

Act of Love

O my God, I love You above all things with my whole heart and soul, because You are infinitely good and deserving of all my love. I love my neighbor as myself for love of You. Amen.

CCC #2656-2658

Magnificat

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

CCC #2619

Prayer of St. Francis

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not seek so much to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.





Concepts of the Catholic Church

CONCEPTS

The Ten Commandments

The following or similar language is appropriate for first penance preparation (Grade 2)

1. Love God more than all things.
2. Say God's name with love.
3. Keep Sunday holy.
4. Honor your parents.
5. Take care of all living things.
6. Show respect for yourself and others.
7. Do not steal.
8. Tell the truth.
9. Do not be jealous.
10. Do not be greedy.

Traditional Catechetical Formula (Grades 4-8)

1. I am the Lord your God: you shall not have strange gods before me.
2. You shall not take the name of the Lord in vain.
3. Remember to keep holy the Lord's Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

Based on Ex. 20:2-17 and Dt. 5:6-21CCC p. 496 & 49

The Great Commandments

1. You shall love the Lord your God with your whole heart, with your whole soul and with your whole mind.
2. You shall love your neighbor as yourself.

Matthew 22:37-40; Mark 12:29-31; Luke 10:27

CCC #2055

The Beatitudes

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for justice, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of justice, for theirs is the kingdom of heaven.

CCC #1716; Matthew 5:3-10

The Seven Sacraments

Baptism

Confirmation

Eucharist

Penance

Anointing of the Sick

Holy Orders

Matrimony

CCC #1210

Twelve Apostles

Peter James

Andrew Thaddeus

James Thomas

John Matthew

Philip Simon

Bartholomew

Matthias (replaced Judas Iscariot)

CCC #858; Matthew 10:2-4; Acts 1:21-26

The Cardinal Virtues

Prudence

Justice

Fortitude

Temperance

Wisdom

CCC #1805

The Theological Virtues

Faith

Hope

Charity

CCC #1813; 1 Cor. 13:13

The Works of Mercy

Corporal

Feed the hungry
Shelter the homeless
Clothe the naked
Visit the sick and imprisoned
Bury the dead
CCC #2447; Matthew 25:35-40

Spiritual

Instruct the ignorant
Advise the doubtful
Correct the sinner
Forgive offenses
Bear wrongs patiently
Pray for the living and the dead
CCC #2447; Gal 6:1-2; 1 Thes 5:14-19

Gifts of the Holy Spirit

Wisdom
Knowledge
Understanding
Reverence
Courage
Right Judgment
Wonder and Awe
CCC #1831; Is. 11:1-3

Fruits of the Holy Spirit

Love	Goodness
Joy	Generosity
Peace	Gentleness
Patience	Faithfulness
Kindness	Modesty
Self-Control	Chastity

CCC #1832; Gal. 5:22-23

Marks of the Church

One
Holy
Catholic
Apostolic
CCC #865

Eucharistic Fast

General Law- Those preparing to receive Communion must abstain from all food and drink for one hour prior to reception.

Exceptions to the Eucharistic Fast- Water may be taken any time before Communion. In the case of sickness, medicine may be taken any time before reception.

Canon #919

Holy Days of Obligation in the United States

1. Solemnity of Mary, Mother of God (January 1)*
2. Solemnity of the Ascension (Forty days after Easter)
3. Solemnity of the Assumption of the Blessed Virgin Mary (August 15)*
4. Solemnity of All Saints (November 1)*
5. Solemnity of the Immaculate Conception (December 8)

6. Solemnity of the Nativity of Our Lord Jesus Christ (December 25)

- ❖ Whenever January 1, the solemnity of Mary, Mother of God, or August 15, the solemnity of the Assumption, or November 1, the solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated.
- ❖ When these days fall on a Saturday or a Monday, they are not observed as holy days of obligation. They do keep their major rank as solemnities and should always be celebrated with special care.
Canon 1246
CCC #2177

The Laws of the Church

Traditionally called the Precepts of the Church

1. Celebrate Christ's resurrection every Sunday and holy day of obligation.
 - Take part in Mass.
 - Avoid unnecessary work and unnecessary shopping.
2. Lead a sacramental life. Receive Holy Communion frequently and the sacrament of penance regularly.
 - Receive Holy Communion at least once a year, in connection with the Easter Season, between the First Sunday of lent and Trinity Sunday.
 - Receive the sacrament of penance at least once a year (annual confession is an obligation only if serious sin is involved).
3. Study Catholic teaching throughout life, especially in preparing for the sacraments.
4. Observe the marriage laws of the Catholic Church.
 - Give religious training to one's children (by example and word).
 - Use parish schools and religious education programs.
5. Strengthen and support the Church.
 - Support one's own parish community and parish priests.
 - Support the worldwide Church.
 - Support the Holy Father.
6. Do penance, including not eating meat and fasting from food on appointed days.
7. Join in the missionary work of the Church.

Basic Teachings NCCB, p.28;
CCC #2041-2043

Days of Penance

All Fridays

Days of Lent

Cannon 1250; CCC #1438

General Laws of Fast and Abstinence

Fast: All adults, 18 up to the beginning of their sixtieth (59) year, are bound by the law of fasting. Fasting allows one full meal, but a light breakfast and lunch are not forbidden. Pastors and parents are to see to it that children while not bound to the law of fast and abstinence are educated and introduced to an authentic sense of penance.

Abstinence: All persons 14 years and older are bound by the law of abstinence. Abstinence means not eating meat.

Days of Fast and Abstinence:

Ash Wednesday

Good Friday

Fridays of Lent (abstinence)

On Fridays, when abstinence is not required by law, acts of penance, especially works of charity and exercises of piety are suggested. Abstinence from meat is especially recommended but under no obligation by law.

Canons 1251-1253

CCC #1434, 2043

Angels

Personal and spiritual beings created by God, who know and praise him and share God's life. They possess both intelligence and will. They are servants and messengers of God.

Guardian Angels watch over and guide each human person as agents of God's love.

Saints

Persons who responded to the call to holiness and chose to follow Jesus faithfully.

We celebrate and honor our patron saints, parish/school saint(s) and the feast days of special saints.

TTOC pp. 339, 468

CCC #956, 957, 2030, 2156

Mary, Mother of God and Mother of the Church

Immaculate Conception (Title of Mary - Patroness of the United States)

Our Lady of Guadalupe (Title of Mary - Patroness of the Americas)

St. Joseph

All Saints

All Souls

St. Francis Xavier

St. Elizabeth Ann Seton

St. Frances Cabrini

St. Francis of Assisi

St. John Neumann

Bl. Katharine Drexel

St. Martin de Porres

St. Maximilian Kolbe

Saints Peter and Paul

St. Therese of the Child Jesus

St. Vincent de Paul

Bl. Kateri Tekakwitha

Contemporary Models of Faith

Pope John Paul II

Mother Teresa of Calcutta

Dorothy Day



Special Needs Child PARENT PAGE

Parents have the unique responsibility for the education of their children; they are the first educators or catechists. They teach by their witness of the faith, through their values and attitudes, by their Christian example of love for Christ and his church.

Dear Parents,

In a special document entitled Letter to Families, Pope John Paul II wrote: “Parents are the first and most important educators of their own children, and they also possess a fundamental competence in this area; they are educators because they are parents” (16). You are the first and best role model for your child in these growing years. Your role as parent to love, teach, and lead your child to Jesus is a remarkable and noble vocation.

Children with special needs, like all children, are a mixture of joy and tears. As parents, prepared or not, we rise to the occasion of being not only our child’s parent, but friend and teacher. At times we might have felt insecure and lacked confidence in ourselves to adequately meet our child’s physical, educational, psychological, and spiritual needs. But obviously God has more faith in us as parents than we have in ourselves. With his grace, we are able to rise to the occasions. We are people of vision and the strongest advocates our children will ever know. Our faith is the cornerstone of our lives as parents. It is certainly by example that our children learn to love God and enter a life-long relationship with God.

As parents, you are the strongest symbol of Catholic faith to your child. No one loves your child more than you do, no one wants to see your child reach his/her full potential more than you do, and no one can offer your child the faith better than you. This is where the faith begins for all of us, so it must be no different for the child with a disability. We know that we teach with our lives. We bring God’s love alive through our care and affection. We teach with hugs, blessings, and prayers, with the symbols of the faith displayed in our homes. When we appreciate our children and shower them with praise, they experience God’s love. As their parents, you are the human example of the love our heavenly Father has for them, and they need to experience God’s love everyday of their lives. Remember, the way you present the teachings of the faith to your child will be critical to how they will respond to Jesus’ invitation to know Him and to love Him.

Children with special needs, like all children should know:

- ✠ That there is a God who loves them
- ✠ That God is our Creator and loving Father who is always there for them
- ✠ That God always listens to them, even when it seems as though family members or teachers don’t hear them
- ✠ That God speaks to them through their parents and through the Church

Special Needs Students

Background for Catechists

Know your Audience

Just like Jesus, every good catechist knows their audience.

“The catechist – must take into consideration all the human factors of a particular age level in order to present the Gospel message in a vital and compelling way.” (NDC #48)

Who Are Your Students With Special Needs?

Children requiring Special Religious Education include those with cognitive disabilities, those with developmental disabilities, those with learning disabilities, people who are emotionally disturbed, persons with physical disabilities, those who are hard-of-hearing or deaf, those who are visually impaired or blind and others. Every disability has variations that are specific to the individual. The only way to serve a particular child is to know the specific needs of that child.

In 1978 the United States Conference of Catholic Bishops in their Pastoral Statement on People with Disabilities declared, “We are a single flock under the care of a single shepherd. There can be no separate Church for persons with disabilities.” The National Directory for Catechesis (NDC) supports the Bishops’ statement by saying, “All persons with disabilities have the capacity to proclaim the Gospel and to be living witnesses to its truth within the community of faith and offer valuable gifts” and “Every person, however limited, is capable of growth in holiness” NDC 49. In the Diocese of Pittsburgh, we embrace a philosophy of inclusion for our religious education programs. Inclusion, however, does not need to look the same for all students. There are levels and degrees of inclusion. Levels of inclusion include:

PHYSICAL

Religious education for students with special needs is best when it takes place in the same physical setting as the non-disabled students, i.e. school building, parish church or hall, family home, so that students have the opportunity to know each other. In addition, it is best if the special student begins and advances in religious education at the same time as his/her chronological peers.

SPIRITUAL

Special students need to be invited to take part in all spiritual and liturgical events of their chronological peers. They can be involved in the planning if possible and be visible at the events.

SOCIAL

Special students need to be invited to take part in all the social activities in which their chronological peers in the parish are involved. As with spiritual activities, they can be part of the planning if possible, and be visible at the events. It is important that students with special needs have the opportunity to socialize with their chronological peers. They can also be invited to participate in all parish activities.

ACADEMIC

Special students can be taught religious education in the same class, side by side with non-disabled, chronological peers whenever possible. They are to be included in the regular religious education program as long as they are able to feel successful in learning the academics required at that level. If the academics begin to become too difficult, a “pull out” support program can be initiated for part of the class.

DEGREE OF INCLUSION

In inclusive religious education special students need to spend as much time as possible with the non-disabled students during each catechetical session. The degree of involvement is determined individually for each student.

All students with disabilities are to be included in a parish on the physical, spiritual, and social levels, without exception. Not every student will be fully included on the academic level. A prepared catechist will find ways to include a student on this level whenever possible. Support from a teacher assistant or buddy may be all that is needed for successful inclusion. Special students may be present for any or all of the following; the opening and closing prayer, the teaching of the objective of the day, the class activity. They may be “pulled out” for part of the class or offered additional one on one instruction as needed. It is important that non-disabled and special students realize that they are classmates, even though they may have different abilities.

Most children with disabilities who come to a parish religious education program will already be in an inclusive education program in their public school. They are learning side by side with their typical peers. When children with disabilities are in a parish religious education program the goal is for all students to be exposed to a regular classroom with support. The key to successful inclusion is support. Special children learn their faith best when they are side by side with their typical peers of the same chronological age. Even if a child has mental retardation, he or she is not to be placed with children younger than himself/herself. This type of placement does not respect the dignity of the human person.

Children learn best when they learn together. When children with disabilities are with their typical peers, it is often the typical child who benefits the most. Typical children have the opportunity to grow in understanding, acceptance, and compassion when they grow together with special children. All of this interaction is a healthy preparation for adult life.

A quality inclusive program will work when supported by caring and interested people such as the Catechetical Administrator, catechist, parent, teacher assistant. Appropriate curriculum resources also provide support to the catechist. Inclusion works well when adequate and on-going support is utilized.

GENERAL PROCEDURES FOR RELIGIOUS EDUCATION PROGRAMS

1. All registration forms for Religious Education must ask for information regarding any special needs/disabilities a child may have.
2. Registration information must be updated every year since a disability can develop at any point in a child's life.
3. Upon receiving a registration that indicates a child has special needs the following steps must be taken:
 - DRE notifies Pastor about child's needs and plans (as outlined below) to contact the parent, etc.
 - DRE contacts parents to get further details using Special Needs Checklist(below).
 - DRE offers support, reassuring parents that necessary accommodations will be made.
 - DRE informs parents about the services available through the Department for Persons with Disabilities (brochures available).
 - DRE obtains permission to contact education professionals at the child's regular school when necessary.
 - DRE, catechist and parents meet to develop a plan. Items for discussion will include:
 - Appropriate levels and degree of inclusion.
 - Methods to be implemented
 - Training for teacher/aide
 - Ongoing support/resources available
 - Use of the Rose Fitzgerald Kennedy Curriculum

SPECIAL NEEDS CHECKLIST (Example)
(For use when contacting/meeting with parent)

- ☐ Let the parent/guardian know that you have received the registration that indicates that their child has a special need and that you would like to gather some information regarding the child's specific needs.
- ☐ Ask about the child in general. For example, "How is John doing?"
- ☐ If details have not been given on the registration form and are not offered in response to the question above ask, for example, "What is Sarah's disability/special need?"
- ☐ If you are familiar with the disability, share what you know or any experience you have had of persons with that disability. For example, "My nephew has Down Syndrome. He is a great blessing to our family."
- ☐ If you are not familiar with the disability say, "I am not familiar with _____, what can you tell me that will help me understand?"
- ☐ Explain that whatever information the parent can give you will help you to better serve their child.
- ☐ Ask the parent what accommodations are being made for their child in their regular education classroom?
- ☐ Ask for their insights. For example, "In your experience as a parent, what have you found is most helpful for Lucy?"
- ☐ Ask if there is anyone at the child's school that you could contact (realize that you can only contact the school with the parent's permission. If the parent is reluctant to give the information do not press the issue).
- ☐ Inform the parents about the Diocesan Department for Persons with Disabilities (412) 456-3119 or
- ☐ Close the conversation by reassuring the parent that necessary accommodations will be made.

ADDITIONAL SUGGESTIONS

1. If you are not familiar with a disability you can find pertinent information in journals, books, magazines and on-line.
2. Encourage planning that keeps the student to be as independent as possible. It may require effort on your part to keep from helping the student with a difficult task. If it is within the student's ability, encourage but don't intrude.
3. Be sure to include in your plan a discussion about the nature of the disability with the other students when appropriate. Your attitude toward the student with a disability will determine largely how the class responds. Emphasize that all students are more alike than different.

TIPS FOR TEACHING CHILDREN WITH DISABILITIES

The following information will help:

- Catechists who have children with disabilities in their classrooms.
- Special education assistants who work with students in the classroom.
- Catechetical administrators who want to know more about directing the catechesis of all children, including children with disabilities.

Dealing with a child who has disabilities is dealing first with a child. All children learn differently, and the catechist's challenge comes in recognizing and adjusting to the individual. Thus, the ideas that follow are simply suggestions, which catechists are to accept, reject or modify to match the needs and characteristics of individual children.

When working with a student who has a cognitive delay:

- Determine abilities to read and to respond in a classroom setting.
- Set realistic goals for the student, keeping environment and abilities in mind.
- Carefully sequence learning activities, from easy ones to difficult ones.
- Use concrete concepts, simple phrases in your explanations.
- Use pictures and symbols of faith whenever possible.
- Supplement classroom work with simplified activities for home study.
- After a lesson, clarify any problems the student may have.

When working with a student who has a learning disability:

1. Determine the nature of the learning disability which is identified by the specific processing problem. It might relate to getting information into the brain (input/reception), making sense of the information (organization), storing and later retrieving the information (memory) or putting the information back out (output/expression).
2. Use highly structured methods. Tell the student exactly what is expected.
3. Understand that a learning disability may cause inconsistent performance.
4. If the child has a receptive language problem, use short sentences and simple vocabulary at first.
5. Allow students who have difficulty with written language to use tape recorders or the reproduced notes of fellow students.
6. Use self-correcting materials for immediate feedback without embarrassment.
7. Provide ample opportunities for drill and practice.
8. After a lesson, clarify any problems the student may have.

When working with a student who has emotional or clinical problems:

1. Provide adequate structure in the learning environment. Let the student know what is expected, but also indicate where there may be some flexibility.
2. Reinforce appropriate behavior; ignore inappropriate behavior. Model and explain what constitutes appropriate behavior.
3. Expect improvement on a long term basis. Understand that small gains may take time to become permanent.
4. Be sensitive to individual differences. Try to create an atmosphere in which students are respected and learn to respect others.
5. After a lesson, clarify any problems the student may have.

When working with a student who has visual problems:

1. Before the school year begins, acquaint the student with the classroom and the building.
2. Find out how much residual vision the student has and make sure that lighting is appropriate.
3. Determine if the student is a braille reader. Most religious ed materials can be adapted to braille if this is what the student uses
4. Encourage the student to use a tape recorder or other special equipment in class.
5. Speak in a normal tone of voice.
6. Set an example for the other students in the class by describing the things you see and relating them to their sounds.
7. Teach other students the sighted guide technique or other ways to help without sacrificing the student's independence.
8. Keep background noise to a minimum.
9. Give the student ample opportunity and assistance to structure personal space.
10. After a lesson, clarify any problems the student may have.

When working with a student who has a physical disability or other health impairment:

1. Ask the student about aids and other adaptive equipment he or she may use.
2. Find out from parents or therapists what physical or medical limitations the child has, if any.
3. Don't do unnecessary things for the student. If he or she appears to want help, ask first.
4. Encourage the student to participate as much as possible in the regular class routine.
5. After a lesson, clarify any problems the student may have.

When working with a student who is deaf or has hearing impairments:

1. Before the catechetical year begins, acquaint the student with the classroom and the building.
2. If the student can read lips, offer preferential seating where he or she can see your lips clearly.
3. If the student uses the services of an interpreter, put a notice in your bulletin to determine if someone in your parish has the skills needed to interpret for a religious education class. If not, you can get further assistance through the Department for Persons with Disabilities.
4. Speak directly to the student with the hearing loss, not to the interpreter. The interpreter will translate what you say; there is no need to funnel requests or questions through the interpreter. You do not need to continually say, "tell him" or "tell her." If you need to correct the student, use their name. The interpreter will know you are talking to that student and will convey your message.
5. Become familiar with hearing aids or any other special equipment the student may use.
6. Don't speak with your back to the class or with a bright light behind you. Don't inadvertently cover your mouth when you speak. Try not to pace or walk around as you speak to the class.
7. Body language and gestures help students with hearing impairments understand the message.
8. Speak in a normal tone of voice.
9. Write assignments and directions on the board or on handouts. Have a hearing student take notes for a student with hearing impairments.
10. After a lesson, clarify any problems the student may have.

When working with a student who has a severe disability:

1. Work closely with parents to choose goals, teaching methods and evaluation strategies.
2. Determine if the student must receive religious education at home. If so, encourage the parents to establish a prayer space in the home where religion lessons take place.
3. Maintain consistency between homeschool assignments and program requirements.
4. Use materials, reinforcers, and methods that are chronologically and physically age appropriate.
5. Emphasize repetition and provide opportunities for using the skill once it has been learned.
6. Promote skill generalization; teach the same skill in diverse settings.
7. Provide as many opportunities for interaction with typical peers as possible.
8. After a lesson, clarify any problems the student may have.

TEACHER ATTITUDES AND EXPECTATIONS

Your attitudes toward students with disabilities set the tone of the classroom and shape the interactions among students. One important aspect of attitude is expectation. Research findings have repeatedly emphasized the influence of teacher expectation on student performance. If teachers expect students to have behavior problems, students may very well fulfill this expectation.

Labels may affect expectations. Frequently, labels introduce a set of preconceived characteristics (stereotypes) causing a teacher who is assigned a class including a student with a disability to envision a specific behavior pattern before even meeting the student. You should be aware of your own attitudes and expectations and should ascribe to labels no greater import than the information they provide about how the student learns and what the student needs.

STUDENT ATTITUDES

Placing students with disabilities into the "mainstream" or regular class, does not guarantee that they will be liked, accepted, or chosen as friends by their peers. Without careful attention by sensitive catechists, such a placement could even be a harmful experience.

You will find that working closely in advance with the parents, the student, and the resource or special class teacher, may be instrumental in preparing the student with disabilities for regular classroom experiences.

To prepare the class for the entry of a student with a disability, focus on student similarities rather than differences. Deal forthrightly and comfortably with students' questions, letting them know it is all right to discuss disabilities. Two other approaches can promote positive relationships among students: encourage cooperative learning tasks and establish ways for students to help each other.

COOPERATIVE LEARNING

In small groups, students work together on tasks that encompass all the students' abilities. Cooperative learning is the opposite of competition, which may not be fair to all students with disabilities. To teach cooperation, the catechist must be ready to help by:

1. Giving the student with the disability a structured role in the group.
2. Showing that each member of the group has different skills.
3. Emphasizing that the best work will need everyone's contribution.
4. Teaching typical students and students with disabilities how to cooperate.
5. Adapting the tasks so that the student with a disability can succeed. This may mean giving group members different tasks, and varying the amount of work each member receives, or using improvement rather than performance as a measure of success

PEER TUTORING

Another way to promote acceptance among students is to encourage them to help each other. They do it all the time, informally. Given a little training, students can learn how to teach and encourage their peers, and in the process they can improve their understanding of the subject and of themselves.

Students with disabilities do not always need to be on the receiving end. Their strengths can be used to help their classmates, and they can develop confidence in so doing. Students have great gifts of faith to share with their classmates.

Peer teaching will not work without some guidance from catechists. In regular sessions with the tutors, catechists can demonstrate methods of instruction and answer specific questions, especially about the tutor's feelings.

One unexpected benefit of the peer teaching approach is the effect it may have on other students. Students may begin to look out for their new friend in other situations outside the classroom. As students see their classmates assuming the tutor role, they may become interested as well, and associating with students who have disabilities may take on greater status. Above all, some real contact is being made between students who might otherwise never have gotten to know each other.

ORGANIZING THE ENVIRONMENT THE PHYSICAL

STRUCTURE

Catechists organize the learning environment all the time, consciously or unconsciously. There are some very simple steps a catechist can take to maintain order. For example, desks can be grouped in ways that encourage or discourage interaction among students, and learning centers can be set up to structure independent work or provide for small group instruction. Areas for rewards and punishment (time-out space) can also be designated.

Students with special needs may need special equipment. For example, young children with physical problems may need to use a prone board while doing fine motor tasks, because positioning in a certain way gives them the greatest control over their movements. Therapists will advise you about these kinds of special needs, but incorporating the special equipment into the classroom routine will be of help.

Seating considerations are another important aspect of physically structuring the class. Children with hearing impairments who rely on lip-reading skills will need seating that gives them a clear view of the catechist or other speaker with adequate lighting on the speaker's face. Children who are easily distracted may be best placed near quiet self-directed classmates, rather than beside other children who are easily distracted. Students with visual impairments should be situated so that it is easy for them to find their seats and equipment (braille writers, low vision aids, or other aids).

SUMMARY

Adequate support, the catechist's own attitudes, and a willingness to learn about specific disabilities are all facets of successful inclusion. In addition to structuring the physical environment, success will also be fostered by a well-defined plan of classroom management. Such a plan should include carefully reasoned steps and consequences for discipline, reinforcement for positive behavior, and strategies for helping a student cope with failures. Verbalizing the mental process while using specific skills and strategies and helping students to develop learning strategies that include self-encouragement and self-monitoring can also assist students with special needs in the learning process. Being attentive to the needs of individual students does require extra planning, patience, and great energy. As a catechist comes to better know the needs of each student, he or she will become not only a better catechist of students with disabilities but a better catechist for all students.

Religious Education Guidelines for Teachers of Students with Mild General Learning Disabilities

https://ncca.ie/media/2502/pp_religion.pdf

Glossary

From the Catechism of the Catholic Church

Even before the promulgation of the Catechism of the Catholic Church, a Glossary had been proposed to provide assistance to those who would use the new Catechism. This Glossary has been prepared by Archbishop William J. Levada, who served as a member of the Editorial Committee of the Special Commission of the Holy See for the Catechism of the Catholic Church. It has been reviewed by the NCCB ad hoc Committee to Oversee the Use of the Catechism, as well as by the chairman and staff of the NCCB Committee on Doctrine.

This Glossary has been composed with reference to the language of the Catechism itself: the numbers in parentheses refer to the number(s) in the Catechism where the term or concept is explained. The criterion for the selection of words included in this Glossary is twofold: (1) unfamiliar or technical terms are defined, in order to assist readers who are not acquainted with them through formal religious or theological studies; and (2) multiple meanings or uses of familiar terms are presented, thus alerting readers to the various uses of the term in Church doctrine. Common words and most proper names are not listed in this Glossary, nor are religious terms which are not directly or indirectly present in the Catechism.

It is important to remember that this Glossary, like the Catechism's Indexes, is an additional instrument by which readers may find assistance in their use of the Catechism itself. While the Glossary is faithful to the language of the Catechism, it does not participate in the approval of the text of the Catechism given in the Apostolic Constitution *Fidei depositum* of Pope John Paul II.

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ABORTION: Deliberate termination of pregnancy by killing the unborn child. Such direct abortion, willed either as an end or a means, is gravely contrary to the moral law. The Church attaches the canonical penalty of excommunication to this crime against human life (2271-2272).

ABRAHAM: The man of faith and patriarch of Israel with whom God made a covenant which promised him land in which to live and many descendants, a great people for whom the Lord would be their God. Through Abraham God formed the people to whom he would later give the law by revelation to Moses. With the advent of Christ, the people of Israel would serve as the root to which the Gentiles would be grafted by their coming to believe (59, 72, 145, 705, 762, 2570).

ABSOLUTION: An essential element of the Sacrament of Penance in which the priest, by the power entrusted to the Church by Christ, pardons the sin(s) of the penitent (1424, 1442, 1449, 1453, 1480).

ACEDIA: A less common synonym for sloth, one of the seven "capital" sins (1866). *See* Sloth.

ACOLYTE: A liturgical minister appointed to assist at liturgical celebrations. Priests and deacons receive this ministry before they are ordained. Lay men may be installed permanently in the ministry of acolyte through a rite of institution and blessing (903, 1672).

ADAM: According to the creation story in Genesis, the first man. From this story the Church has

learned that humanity was originally created in a state of holiness and justice and that the first ancestors of the human race lost this state for themselves and all humanity by their sin ("original sin"). Christ is called the "second" or "new Adam" because he ushered in the new creation by forgiving sin and restoring humanity to the grace of God's friendship lost by original sin (359, 375, 388, 390, 402-404, 504; cf. 635, 655).

ADORATION: The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God (2096, 2628; cf. 1083).

ADULTERY: Marital infidelity, or sexual relations between two partners, at least one of whom is married to another party. The sixth commandment and the New Testament forbid adultery absolutely (2380; cf. 1650).

ADVENT: The liturgical season of four weeks devoted to preparation for the coming of Christ at Christmas (524).

ALMSGIVING: Money or goods given to the poor as an act of penance or fraternal charity. Almsgiving, together with prayer and fasting, are traditionally recommended to foster the state of interior penance (1434; cf. 1969, 2447).

ALTAR: The center and focal point of a church, where the sacrifice of Christ on the cross is made present under sacramental signs in the Mass. Among the Israelites the altar was the place where sacrifices were offered to God. The Christian altar represents two aspects of the mystery of the Eucharist, as the altar of sacrifice where Christ as the sacrificial victim offers himself for our sins and as the table of the Lord where Christ gives himself to us as food from heaven (1182, 1383).

AMEN: A Hebrew word meaning "truly; it is so; let it be done," signifying agreement with what has been said. The prayers of the New Testament and of the Church's liturgy, and the Creeds, conclude with "amen." Jesus used the word to introduce solemn assertions, to emphasize their trustworthiness and authority (1061, 1345, 1396, 2856, 2865).

ANALOGY OF FAITH: The coherence of the truths of the faith among themselves and within the whole plan of Revelation (114).

ANAMNESIS: The "remembrance" of God's saving deeds in history in the liturgical action of the Church, which inspires thanksgiving and praise (1103). Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus (1354, 1362).

ANAPHORA: The Eucharistic Prayer--the prayer of thanksgiving and consecration--which is the heart and summit of the celebration of the Mass (1352).

ANGEL: A spiritual, personal, and immortal creature, with intelligence and free will, who glorifies God without ceasing and who serves God as a messenger of his saving plan (329- 331). See Guardian Angels.

ANGER: An emotion which is not in itself wrong, but which, when it is not controlled by reason or hardens into resentment and hate, becomes one of the seven capital sins. Christ taught that anger is an offense against the fifth commandment (1765, 1866, 2262).

ANNUNCIATION: The visit of the angel Gabriel to the virgin Mary to inform her that she was to be the mother of the Savior. After giving her consent to God's word, Mary became the mother of Jesus by the power of the Holy Spirit (484, 494).

ANOINTING: A symbol of the Holy Spirit, whose "anointing" of Jesus as Messiah fulfilled the prophecies of the Old Testament. Christ (in Hebrew *Messiah*) means the one "anointed" by the Holy Spirit. Anointing is the sacramental sign of Confirmation, called Chrismation in the Churches of the East. Anointings form part of the liturgical rites of the catechumenate, and of the Sacraments of Baptism and Holy Orders (695). *See* Christ.

ANOINTING OF THE SICK: One of the seven sacraments, also known as the "sacrament of the dying," administered by a priest to a baptized person who begins to be in danger of death because of illness or old age, through prayer and the anointing of the body with the oil of the sick. The proper effects of the sacrament include a special grace of healing and comfort to the Christian who is suffering the infirmities of serious illness or old age, and the forgiving of the person's sins (1499, 1520, 1523, 1526-1532).

ANTICHRIST: The "deceitful one" referred to in the New Testament, associated with the "mystery of iniquity" which will precede the second coming of Christ, through which people will be led away from the truth to follow a false "messianism," by which man glorifies himself and human achievement in place of God and his Messiah come in the flesh, in whom the kingdom will be fulfilled (675-677).

APOSTASY: The total repudiation of the Christian faith (2089; cf. 817).

APOSTLE: A term meaning one who is *sent* as Jesus was sent by the Father, and as he sent his chosen disciples to preach the Gospel to the whole world. He called the Twelve to become his Apostles, chosen witnesses of his Resurrection and the foundation on which the Church is built (857).

The apostolic office is permanent in the Church, in order to ensure that the divine mission entrusted to the Apostles by Jesus will continue to the end of time. The bishops receive their office as successors of the Apostles through the Sacrament of Holy Orders (860). *See* Apostolic Succession.

APOSTLES' CREED: A statement of Christian faith developed from the baptismal creed or "symbol" of the ancient Church of Rome, the see of St. Peter, first of the Apostles. The Apostles' Creed is considered to be a faithful summary of the faith of the Apostles (194).

APOSTOLATE: The activity of the Christian which fulfills the apostolic nature of the whole Church by working to extend the reign of Christ to the entire world (863).

APOSTOLIC SUCCESSION: The handing on of apostolic preaching and authority from the Apostles to their successors the bishops through the laying on of hands, as a permanent office in the Church (77, 861).

APPARITION: An appearance to people on earth of a heavenly being--Christ, Mary, an angel, or a saint. The apparitions of Jesus in his risen body to his disciples occurred between Easter and his Ascension into heaven (641, 659).

ASCENSION: The entry of Jesus' humanity into divine glory in God's heavenly domain, forty days after his Resurrection (659, 665).

ASCESIS: The practice of penance, mortification, and self-denial to promote greater self-mastery and to foster the way of perfection by embracing the way of the cross (2015).

ASSUMPTION: The dogma which recognizes the Blessed Virgin Mary's singular participation in her Son's Resurrection by which she was taken up body and soul into heavenly glory, when the course of her earthly life was finished (966).

ATHEISM: The denial in theory and/or practice that God exists. Atheism is a sin against the virtue of religion required by the first commandment of the law (2124-2125).

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BAPTISM: The first of the seven sacraments, and the "door" which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the "sacraments of initiation" by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the Body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit (977, 1213 ff.; 1275, 1278).

BEATIFIC VISION: The contemplation of God in heavenly glory, a gift of God which is a constitutive element of the happiness (or beatitude) of heaven (1028, 1720).

BEATITUDE: Happiness or blessedness, especially the eternal happiness of heaven, which is described as the vision of God, or entering into God's rest by those whom He makes "partakers of the divine nature" (1024, 1721).

BEATITUDES: The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness (cf. *Mt* 5:1-12; *Lk* 6: 20-23). These teachings reflect the promises made to the chosen people since Abraham; they portray the countenance of Christ and describe his charity. More- over, by shedding light on the actions and attitudes characteristic of the Christian life, they describe the vocation of all the faithful (1716).

BIBLE: Sacred Scripture: the books which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit (105). The Bible contains both the forty-six books of the Old Testament and the twenty-seven books of the New Testament (120). *See* Old Testament; New Testament.

BIBLICAL INSPIRATION: The gift of the Holy Spirit which assisted a human author to write a biblical book so that it has God as its author and teaches faithfully, without error, the saving truth that God has willed to be consigned to us (105).

BISHOP: One who has received the fullness of the Sacrament of Holy Orders, which makes him a member of the episcopal college and a successor of the Apostles. He is the shepherd of a particular church entrusted to him (1557; cf. 861, 886).

BLASPHEMY: Speech, thought, or action involving contempt for God or the Church, or persons or things dedicated to God. Blasphemy is directly opposed to the second commandment (2148).

BLESSED SACRAMENT: A name given to the Holy Eucharist, especially the consecrated elements reserved in the tabernacle for adoration, or for the sick (1330).

BLESSING: A blessing or benediction is a prayer invoking God's power and care upon some person, place, thing, or undertaking. The prayer of benediction acknowledges God as the source of all blessing. Some blessings confer a permanent status: consecration of persons to God, or setting things apart for liturgical usage (1671, 2626).

BODY OF CHRIST: (1) The human body which the Son of God assumed through his conception in the womb of Mary and which is now glorified in heaven (467, 476, 645). (2) This same Body and Blood, together with the soul and divinity, of our Lord Jesus Christ are sacramentally present in the Eucharist under the appearances of bread and wine (1374). (3) The Church is called the (mystical) Body of Christ because of the intimate communion which Jesus shares with his disciples; the metaphor of a body, whose head is Christ and whose members are the faithful, provides an image which keeps in focus both the unity and the diversity of the Church (787, 790, 1396).

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CALUMNY: A false statement which harms the reputation of others and gives occasion for false judgments concerning them (2477).

CANON LAW: The rules (canons or laws) which provide the norms for good order in the visible society of the Church. Those canon laws that apply universally are contained in the Codes of Canon Law. The most recent Code of Canon Law was promulgated in 1983 for the Latin (Western) Church and in 1991 for the Eastern Church (*The Code of Canons of the Eastern Churches*).

CANON OF THE MASS: The central part of the Mass, also known as the Eucharistic Prayer or "anaphora," which contains the prayer of thanksgiving and consecration (1352).

CANON OF SCRIPTURE: The Church's complete list of sacred books of the Bible (120).

CANONIZATION: The solemn declaration by the Pope that a deceased member of the faithful may be proposed as a model and intercessor to the Christian faithful and venerated as a saint on the basis of the fact that the person lived a life of heroic virtue or remained faithful to God through martyrdom (828; cf. 957).

CAPITAL SINS: Sins which engender other sins and vices. They are traditionally numbered as seven: pride, covetousness, envy, anger, gluttony, lust, and sloth (1866).

CARDINAL VIRTUES: Four pivotal human virtues (from the Latin *carbo*, "pivot"): prudence, justice, fortitude, and temperance. The human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith (1805, 1834).

CATECHESIS: An education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ. Those who perform the ministry of catechists in the Church are called "catechists" (5, 426-427).

CATECHISM: A popular summary or compendium of Catholic doctrine about faith and morals and designed for use in catechists (11).

CATECHUMEN: A person who is preparing for Baptism. The *catechumenate* is the formation of these catechumens in preparation for their Christian Initiation, and aims at bringing their conversion and their faith to maturity within the occlusal community (1248). The candidates are anointed with *oil of catechumens* by which they are strengthened in their conversion from sin and renunciation of Satan (1237).

CATHEDRAL: The official church of the bishop of a diocese. The Greek word *cathedra* means chair or throne; the bishop's "chair" symbolizes his teaching and governing authority, and is located in the principal church or "cathedral" of the local diocese of which he is the chief pastor (cf. 1572).

CATHOLIC: One of the four marks or notes of the Church, taken from the Nicene Creed. The Church is catholic or universal both because she possesses the fullness of Christ's presence and the means of salvation, and because she has been sent out by Christ on a mission to the whole of the human race (750, 830).

CATHOLIC CHURCH: The Church established by Christ on the foundation of the Apostles, possessing the fullness of the means of salvation which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession (830).

CATHOLIC SOCIAL TEACHING: 7 Themes:

- 1) Life and dignity of the human person- Human life is sacred and the dignity of the human person is the foundation of the moral life of individuals and of society.
- 2) Call to family, community and participation - The human person is social by nature and has the right to participate in family life and to the basic necessities that support life and human decency.
- 3) Rights and responsibilities - The human person has the fundamental right to life and to the basic necessities that support life and human decency.
- 4) Option for the poor and the vulnerable - The gospel commands us "to put the needs of the poor and the vulnerable first".
- 5) Dignity of work and workers - Work is a form of participating in God's work of Creation. "The economy must serve people and not the other way around."
- 6) Solidarity - God is the Creator of all people. "We are one human family whatever our national, racial, ethnic, economic and ideological differences."
- 7) Care of God's creation - Care of the environment is a divine command and a requirement of our

faith.

CELIBACY: The state or condition of those who have chosen to remain unmarried for the sake of the kingdom of heaven in order to give themselves entirely to God and to the service of his people. In the Latin Church, celibacy is obligatory for bishops and priests. In some Eastern Churches, celibacy is a prerequisite for the ordination only of bishops; priests may not marry after they have been ordained (1579, 1580).

CHARACTER, SACRAMENTAL: An indelible spiritual mark which is the permanent effect of the Sacraments of Baptism, Confirmation, and Holy Orders, by which a person is given a new permanent configuration to Christ and a specific standing in the Church; the reception of these sacraments is never repeated (1272, 1304, 1582).

CHARISM: A specific gift or grace of the Holy Spirit which directly or indirectly benefits the Church, given in order to help a person live out the Christian life, or to serve the common good in building up the Church (799, 951).

CHARITY: The theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God (1822).

CHASTITY: The moral virtue which, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being (2337). Chastity is called one of the fruits of the Holy Spirit (1832).

CHOIR: A group of persons trained to lead in the singing at liturgical celebrations (1143).

CHRISM: Perfumed oil, consecrated by the bishop, which signifies the gift of the Holy Spirit. Chrism is used for consecration in the Sacraments of Baptism, Confirmation, and Holy Orders (1241, 1289, 1291, 1294).

CHRISMATION: The name used in the Eastern Churches for the Sacrament of Confirmation, from the "chrism" or "myron" used in the anointing (1289).

CHRIST: From the Greek translation of the Hebrew *Messiah*, which means "anointed." It became the name proper to Jesus because he accomplished perfectly the divine mission of priest, prophet, and King, signified by his anointing as Messiah, "Christ" (436). See Jesus Christ; Messiah; Anointing.

CHRISTIAN: A name derived from that of Christ himself. The name refers to all those who have been anointed through the gift of the Holy Spirit in Baptism; hence, the followers of Christ, the members of the Christian Church. According to Acts 11:26 "it was in Antioch that the disciples were first called Christians" (1289).

CHRISTMAS: The feast of the Nativity, the birth of Jesus (1171).

CHURCH: The name given the "convocation" or "assembly" of the People God has called together from "the ends of the earth." In Christian usage, the word "Church" has three inseparable meanings: the People that God gathers in the whole world; the particular or local church (diocese); and the liturgical (above all Eucharistic) assembly. The Church draws her life from the Word and the Body of

Christ, and so herself becomes Christ's Body (752). In the Creed, the sole Church of Christ is professed to be one, holy, catholic, and apostolic (811).

CIRCUMCISION: The rite prescribed in Judaism and other cultures which involves cutting off the foreskin of a male. Circumcision was a sign of the covenant between God and his people Israel and prefigured the rite of Christian initiation in Baptism. Jesus was circumcised eight days after his birth in accord with Jewish law (527).

COLLEGIALITY: The principle that all the bishops of the Church with the Pope at their head form a single "college," which succeeds in every generation the "college" of the Twelve Apostles, with Peter at their head, which Christ instituted as the foundation of the Church. This college of bishops together with, but never without, the Pope has supreme and full authority over the universal Church (861, 880, 883).

COMMANDMENT: A norm of moral and/or religious action; above all, the *Ten Commandments* given by God to Moses. Jesus summarized all the commandments in the twofold command of love of God and love of neighbor (2052).

COMMANDMENTS OF THE CHURCH: *See* Precepts of the Church.

COMMUNION: Holy Communion, the reception of the Body and Blood of Christ in the Eucharist (1382). More generally, our fellowship and union with Jesus and other baptized Christians in the Church, which has its source and summit in the celebration of the Eucharist. In this sense, Church as communion is the deepest vocation of the Church (959).

COMMUNION OF SAINTS: The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles' Creed, where it has also been interpreted to refer to unity in the "holy things" (*communio sanctorum*), especially the unity of faith and charity achieved through participation in the Eucharist (948, 957, 960, 1474).

CONCUPISCENCE: Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin (1264, 1426, 2515).

CONFESSION: An essential element of the Sacrament of Penance and Reconciliation, which consists in telling one's sins to the priestly minister. By extension, the word confession is used to refer to the Sacrament of Penance itself (1455).

CONFIRMATION: One of the ensemble of the Sacraments of Initiation into the Church, together with Baptism and Eucharist. Confirmation completes the grace of Baptism by a special outpouring of the gifts of the Holy Spirit, which seal or "confirm" the baptized in union with Christ and equip them for active participation in the worship and apostolic life of the Church (1285).

CONSCIENCE: The interior voice of a human being, within whose heart the inner law of God is inscribed. Moral conscience is a judgment of practical reason about the moral quality of a human action. It moves a person at the appropriate moment to do good and to avoid evil (1777-1778). An *examination of conscience* is recommended as a preparation for the reception of the Sacrament of Penance (1454).

CONSECRATED LIFE: A permanent state of life recognized by the Church, entered freely in response to the call of Christ to perfection, and characterized by the profession of the evangelical counsels of poverty, chastity, and obedience (914). *See* Vow.

CONSECRATED VIRGINS: Women who have decided with the Church's approval to cling only to the Lord and to live in a state of virginity "for the sake of the kingdom of heaven" and are consecrated in that state by a solemn rite (922-924).

CONSECRATION: The dedication of a thing or person to divine service by a prayer or blessing. The consecration at Mass is that part of the Eucharistic Prayer during which the Lord's words of institution of the Eucharist at the Last Supper are recited by the priestly minister, making Christ's Body and Blood--his sacrifice offered on the cross once for all-- sacramentally present under the species of bread and wine (1352, 1353).

CONTEMPLATION: A form of wordless prayer in which mind and heart focus on God's greatness and goodness in affective, loving adoration; to look on Jesus and the mysteries of his life with faith and love (2628, 2715).

CONTRACEPTION, ARTIFICIAL: The use of mechanical, chemical, or medical procedures to prevent conception from taking place as a result of sexual intercourse; contraception offends against the openness to procreation required of marriage and also the inner truth of conjugal love (2370).

CONTRITION: Sorrow of the soul and hatred for the sin committed, together with a resolution not to sin again. Contrition is the most important act of the penitent, and is necessary for the reception of the Sacrament of Penance (1451).

CONVERSION: A radical reorientation of the whole life away from sin and evil, and toward God. This change of heart or conversion is a central element of Christ's preaching, of the Church's ministry of evangelization, and of the Sacrament of Penance and Reconciliation (1427, 1431, 1423; cf. 821).

COUNCIL, ECUMENICAL: A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. An ecumenical council is usually called by the successor of St. Peter, the Pope, or at least confirmed or accepted by him (884).

COUNSEL: *See* Evangelical Counsels; Gifts of the Holy Spirit.

COVENANT: A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. In the Old Testament or Covenant, God revealed his law through Moses and prepared his people for salvation through the prophets. In the New Testament or Covenant, Christ established a new and eternal covenant through his own sacrificial death and Resurrection. The Christian economy is the new and definitive Covenant which will never pass away, and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ (56, 62, 66). *See* Old Testament; New Testament.

COVETOUSNESS: A disordered inclination or desire for pleasure or possessions. One of the capital sins, it is proscribed by the ninth and tenth commandments (2514, 2534).

CREATION: The act by which the eternal God gave a beginning to all that exists outside of himself. Creation also refers to the created universe or totality of what exists, as often expressed by the formula "the heavens and the earth" (290).

CREED: A brief, normative summary statement or profession of Christian faith, e.g., the Apostles' Creed, the Nicene Creed. The word "Creed" comes from the Latin *Credo*, meaning "I believe," with which the Creed begins. Creeds are also called Symbols of Faith (187).

CROSS: The instrument of execution on which Christ died; a symbol of the unique sacrifice of Christ as sole mediator between God and man. Jesus invited his disciples to take up their cross and follow him, in order to associate with his redeeming sacrifice those who were to be its first beneficiaries. Catholics begin their prayers and actions with the *Sign of the Cross* "in the name of the Father, and of the Son, and of the Holy Spirit. Amen." A devotional cross with the figure of Jesus suspended on it is called a "crucifix" (616, 618, 2166).

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DEACON, DIACONATE: A third degree of the hierarchy of the Sacrament of Holy Orders, after bishop and priest. The deacon is ordained not to priesthood but for ministry and service. Deacons are ordained to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity. While the Churches of the East have always had a functioning order of deacons, in the West the permanent diaconate was reestablished by the Second Vatican Council (1569, 1571).

DECALOGUE: The Ten Commandments (literally, "ten words") given by God to Moses on Sinai. In order to be faithful to the teaching of Jesus, the Decalogue must be interpreted in the light of the great commandment of love of God and neighbor (2055, 2056). *See* Commandment.

DEFINITION, DOGMATIC: A solemn declaration by an ecumenical council or by the Pope that a doctrine is revealed by God and must be believed by the universal Church; such definitions are called infallible, and must be adhered to with the obedience of faith (891).

DEMON: *See* Devil/Demon.

DEPOSIT OF FAITH: The heritage of faith contained in Sacred Scripture and Tradition, handed on in the Church from the time of the Apostles, from which the Magisterium draws all that it proposes for belief as being divinely revealed (84; cf. 1202).

DESCENT INTO HELL: An article in the Apostles' Creed referring to the victory over death and sin which Christ won by being "raised from the dead." Jesus, like all people, experienced death and in his soul joined the others in the realm of the dead, where he descended as Savior, proclaiming the Gospel to the spirits imprisoned there in order to free the just ones who had gone before him (632).

DESPAIR: The abandonment of hope in salvation and the forgiveness of sins (2091).

DETRACTION: Disclosure of another's faults and sins, without an objectively valid reason, to persons who did not know about them, thus causing unjust injury to that person's reputation (2477).

DEVELOPMENT, DOCTRINAL: Growth in the understanding of God's revelation, which continues through the contemplation and study of believers, theological research, and the preaching of the Magisterium (94).

DEVIL/DEMON: A fallen angel, who sinned against God by refusing to accept his reign. Satan or the devil, the Evil One, and the other demons were at first good angels, created naturally good, who became evil by their own doing (391, 1707; cf. 2851).

DIACONATE: See Deacon, Diaconate.

DIOCESE: A "particular church," a community of the faithful in communion of faith and sacraments whose bishop has been ordained in apostolic succession. A diocese is usually a determined geographic area; sometimes it may be constituted as a group of people of the same rite or language. In Eastern churches, an eparchy (833).

DISCIPLE: Those who accepted Jesus' message to follow him are called his disciples. Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to the disciples and gave them a share in his mission, his joy, and his sufferings (767, 787).

DIVINE OFFICE: The Liturgy of the Hours, the public prayer of the Church which sanctifies the whole course of the day and night. Christ thus continues his priestly work through the prayer of his priestly people (1174).

DIVORCE: The claim that the indissoluble marriage bond validly entered into between a man and a woman is broken. A civil dissolution of the marriage contract (divorce) does not free persons from a valid marriage before God; remarriage would not be morally licit (2382; cf. 1650).

DOCTRINE/DOGMA: The revealed teachings of Christ which are proclaimed by the fullest extent of the exercise of the authority of the Church's Magisterium. The faithful are obliged to believe the truths or dogmas contained in divine Revelation and defined by the Magisterium (88).

DOXOLOGY: Christian prayer which gives praise and glory to God, often in a special way to the three divine persons of the Trinity. Liturgical prayers traditionally conclude with the doxology "to the Father, through the Son, in the Holy Spirit"; the final doxology of the Lord's Prayer renews the prayer's first three petitions in the form of adoration and praise (2639, 2855).

-E-

EASTER: The greatest and oldest Christian feast, which celebrates Christ's Resurrection from the dead. Easter is the "feast of feasts," the solemnity of solemnities, the "Great Sunday." Christians prepare for it during Lent and Holy Week, and catechumens usually receive the Sacraments of Christian Initiation (Baptism, Confirmation, Eucharist) at the Easter Vigil (1169; cf. 647).

EASTERN CHURCHES: Churches of the East in union with Rome (the Western Church), but not of Roman rite, with their own liturgical, theological, and administrative traditions, such as those of the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite, and Chaldean rites. The variety of particular churches with distinctive traditions witnesses to the catholicity of the one Church of Christ, which takes root in distinct cultures (1202-1203; cf. 835).

ECCLESIASTIC/ECCLESIASTICAL: Pertaining to or of the Church (Greek/Latin: *ecclesia*). Hence ecclesiastical government is church government (857); an ecclesiastical province is a grouping of church jurisdictions or dioceses (887); an ecclesiastic is a church official.

ECONOMY: The structure and organization of productive work or activity in a society, forming the basis for financial support and stability of individuals, families, and society. The morality of economic activity is judged according to the seventh commandment; economic activity is one of the principal points addressed by the Church's social doctrine (2426, 2430).

ECONOMY OF SALVATION (DIVINE ECONOMY): From a Greek word (*oikonomia*, literally "management of a household" or "stewardship") which refers to God's revelation and communication of himself to the world in time for the sake of the salvation of all humanity; hence, the economy of salvation (258, 1066). The Fathers of the Church distinguished *oikonomia* from *theologia*; the latter term refers to the mystery of the internal life of the Trinity (236). The economy of salvation, on the other hand, refers to God's activity in creating and governing the world, particularly with regard to his plan for the salvation of the world in the person and work of Jesus Christ, a plan which is being accomplished through his Body the Church, in its life and sacraments; hence, the "sacramental economy" (1076, 1093).

ECUMENICAL COUNCIL: See Council, Ecumenical.

ECUMENISM: Promotion of the restoration of unity among all Christians, the unity which is a gift of Christ and to which the Church is called by the Holy Spirit. For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (816, 820-822).

ENCYCLICAL: A pastoral letter written by the Pope and sent to the whole Church and even to the whole world, to express Church teaching on some important matter. Encyclicals are expressions of the ordinary papal magisterium (cf. 892).

ENVY: Resentment or sadness at another's good fortune, and the desire to have it for oneself. One of the seven capital sins, envy is contrary to the tenth commandment (2539).

EPARCHY: See Diocese.

EPICLESIS: The prayer petitioning God to send the Holy Spirit so that the offerings at the Eucharist may become the Body and Blood of Christ and thus the faithful, by receiving them, may themselves become a living offering to God. In every sacrament, the prayer asking for the sanctifying power of God's Holy Spirit is an "epiclesis" (1105, 1127).

EPIPHANY: The feast which celebrates the *manifestation* to the world of the newborn Christ as Messiah, Son of God, and Savior of the world. The feast of Epiphany celebrates the adoration of Jesus by the wise

men (*magi*) from the East, together with his baptism in the Jordan and the wedding feast of Cana in Galilee (528; cf. 535).

EPISCOPAL/EPISCOPATE: Pertaining to the office of bishop (Greek: *episkopos*), hence episcopal consecration, the episcopal college, episcopal conferences (883, 887, 1557). "Episcopate" is a collective noun referring to all those who have received sacramental ordination as bishops.

EREMITICAL LIFE: The life of a hermit, separate from the world in praise of God and for the salvation of the world, in the silence of solitude, assiduous prayer, and penance (920).

ESCHATOLOGY: From the Greek word *eschaton*, meaning "last." Eschatology refers to the area of Christian faith which is concerned about "the last things," and the coming of Jesus on "the last day": our human destiny, death, judgment, resurrection of the body, heaven, purgatory, and hell--all of which are contained in the final articles of the Creed (1001, 1020-1050; cf. 2771).

ETERNAL LIFE: Living forever with God in the happiness of heaven, entered after death by the souls of those who die in the grace and friendship of God (988, 1020). In preaching the kingdom of heaven, Jesus called all people to eternal life, which is anticipated in the grace of union with Christ: "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (*Jn* 17:3).

EUCCHARIST: The ritual, sacramental action of thanksgiving to God which constitutes the principal Christian liturgical celebration of and communion in the paschal mystery of Christ. The liturgical action called the Eucharist is also traditionally known as the Holy Sacrifice of the Mass. It is one of the seven sacraments of the Church; the Holy Eucharist completes Christian initiation (1322 ff.). The Sunday celebration of the Eucharist is at the heart of the Church's life (2177). *See* Mass.

EUCCHARISTIC PRAYER: *See* Canon of the Mass.

EUTHANASIA: An action or an omission which, of itself or by intention, causes the death of handicapped, sick, or dying persons--sometimes with an attempt to justify the act as a means of eliminating suffering. Euthanasia violates the fifth commandment of the law of God (2277).

EVANGELICAL COUNSELS: In general, the teachings of the New Law proposed by Jesus to his disciples which lead to the perfection of Christian life. In the New Law, the precepts are intended to remove whatever is incompatible with charity; the evangelical counsels are to remove whatever might hinder the development of charity, even if not contrary to it (1973). The public profession of the evangelical counsels of poverty, chastity, and obedience is a constitutive element of state of consecrated life in the Church (915).

EVANGELIST: One of the four authors to whom is ascribed the writing of the Gospels, i.e., Matthew, Mark, Luke, and John (125, 120). The term is also used for one who works actively to spread and promote the Christian faith.

EVANGELIZATION: The proclamation of Christ and his Gospel (Greek: *evangelion*) by word and the testimony of life, in fulfillment of Christ's command (905; cf. 861).

EVE: According to the creation story in Genesis, the first woman; wife of Adam. God did not create man a solitary being; from the beginning, "male and female he created them" (*Gen* 1:29) (369, 375). Because she is the mother of the eternal Son of God made man, Jesus Christ the "new Adam," Mary is called the "new Eve," the "mother of the living" in the order of grace (511). *See* Adam.

EVIL: The opposite or absence of good. One form of evil, physical evil, is a result of the "state of journeying" toward its ultimate perfection in which God created the world, involving the existence of the less perfect alongside the more perfect, the constructive and the destructive forces of nature, the appearance and disappearance of certain beings (310). Moral evil, however, results from the free choice to sin which angels and men have; it is permitted by God, who knows how to derive good from it, in order to respect the freedom of his creatures (311). The entire revelation of God's goodness in Christ is a response to the existence of evil (309, 385, 1707). The devil is called the Evil One. *See* Devil/Demon.

EXAMINATION OF CONSCIENCE: Prayerful self-reflection on our words and deeds in the light of the Gospel to determine how we may have sinned against God. The reception of the Sacrament of Penance ought to be prepared for by such an examination of conscience (1454).

EXCOMMUNICATION: A severe ecclesiastical penalty, resulting from grave crimes against the Catholic religion, imposed by ecclesiastical authority or incurred as a direct result of the commission of an offense. Excommunication excludes the offender from taking part in the Eucharist or other sacraments and from the exercise of any ecclesiastical office, ministry, or function (1463).

EXODUS: God's saving intervention in history by which he liberated the Hebrew people from slavery in Egypt, made a covenant with them, and brought them into the Promised Land. The Book of Exodus, the second of the Old Testament, narrates this saving history (62). The exodus is commemorated by the Jewish people at Passover, which for Christians is a foreshadowing of the "passover" of Jesus Christ from death to life and is celebrated in the memorial of the Eucharist (1363).

EXORCISM: The public and authoritative act of the Church to protect or liberate a person or object from the power of the devil (e.g., demonic possession) in the name of Christ (1673). A simple exorcism prayer in preparation for Baptism invokes God's help in overcoming the power of Satan and the spirit of evil (1237).

EXPIATION: The act of redemption and atonement for sin which Christ won for us by the pouring out of his Blood on the cross, by his obedient love "even to the end" (*Jn* 13:1) (433, 616, 1475). The expiation of sins continues in the mystical body of Christ and the communion of saints by joining our human acts of atonement to the redemptive action of Christ, both in this life and in Purgatory.

EXTREME UNCTION: *See* Anointing of the Sick.

-F-

FAITH: Both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity (as specified in the ten commandments), and respond to in our prayer of faith. Faith is

both a theological virtue given by God as grace, and an obligation which flows from the first commandment of God (26, 142, 150, 1814, 2087).

FAITHFUL, THE CHRISTIAN: Those who have been incorporated into Christ in Baptism and constituted as the people of God, the Church (871). The term "lay faithful" refers to the laity, all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church (897).

FALL: (1) Biblical revelation about the reality of sin in human history. The Biblical story begins with the original sin freely committed by the first human beings. This primeval event is narrated in figurative language in the Book of Genesis, which describes this sin as a "fall" from God's friendship and grace, which they had received from God not only for themselves but for the whole human race (388, 390). (2) In the "fall" of angels, Scripture and Church tradition see the emergence of Satan and the "devil"; the "fall" of these angelic spirits was due to their freely chosen rejection of God and His reign (391-392).

FASTING: Refraining from food and drink as an expression of interior penance, in imitation of the fast of Jesus for forty days in the desert. Fasting is an ascetical practice recommended in Scripture and the writings of the Church Fathers; it is sometimes prescribed by a precept of the Church, especially during the liturgical season of Lent (538, 1434, 2043).

FATHER, GOD, THE: God, the first Person of the Blessed Trinity. Jesus revealed that God is Father in a unique way: not only as Creator, the origin of all things, but also as eternal Father in his relationship to his only Son, who is eternally begotten of the Father and consubstantial with the Father (240, 242).

FATHERS OF THE CHURCH: Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church (78, 688).

FEAR OF THE LORD: One of the seven gifts of the Holy Spirit which ensures our awe and reverence before God (1831).

FEAST DAYS: The annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, as a participation in the Paschal Mystery, which is celebrated annually at Easter, the "Feast of feasts." Feast days commemorating Mary, the Mother of God, and the saints are also celebrated, providing the faithful with examples of those who have been glorified with Christ (1169, 1173).

FIAT: Literally, 'FIAT' is a Latin word for 'Let it be done'. These were Mary's words to the angel Gabriel when she was asked to become the mother of Jesus. 'Let it be done unto me according to Your Will'. It refers to Mary's 'Yes' to God.

FILIOQUE: A word meaning "and (from) the Son," added to the Latin version of the Niceno-Constantinopolitan Creed, by which the Latin tradition of the Creed confesses that the Holy Spirit "proceeds from the Father *and the Son*" (246).

FORMS OF PRAYER: Blessing, petition, intercession, thanksgiving, and praise.

FORNICATION: Sexual intercourse between an unmarried man and an unmarried woman. Fornication is a serious violation of the sixth commandment of God (2353).

FORTITUDE: One of the four cardinal moral virtues which ensures firmness in difficulties and constancy in doing the good (1808). Fortitude (sometimes called strength, courage, or might) is also one of the seven gifts of the Holy Spirit (1299; cf. 712).

FRUITS OF THE HOLY SPIRIT: The perfections that the Holy Spirit forms in us as the "first fruits" of eternal glory. The tradition of the Church identifies twelve fruits of the Holy Spirit (1832).

-G-

GIRM: General Instruction of the Roman Missal

GENERAL CONFESSION AND ABSOLUTION: A communal form of the Sacrament of Penance in which, in a case of grave necessity, a priest may give absolution to all persons present at one time, after they have made a general, but not individual, confession of their sins. For the absolution to be valid, the faithful must have the intention of individually confessing their sins in their next individual reception of the Sacrament of Penance (1483).

GENESIS: The first book of Bible, which describes God's creation of the world and humanity, and the drama of sin and the hope for salvation (120; cf. 289, 337, 355).

GENUFLECTION: A reverence made by bending the knee, especially to express adoration of the Blessed Sacrament (1378).

GIFTS OF THE HOLY SPIRIT: Permanent dispositions that make us docile to follow the promptings of the Holy Spirit. The traditional list of seven gifts of the Spirit is derived from Isaiah 11:1-3: wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord (1830).

GLUTTONY: Overindulgence in food or drink. Gluttony is one of the seven capital sins (1866).

GOD: The infinite divine being, one in being yet three Persons: Father, Son, and Holy Spirit. God has revealed himself as the "One who is," as truth and love, as creator of all that is, as the author of divine revelation, and as the source of salvation (198, 279).

GODPARENT: The sponsor of one who is baptized, who assumes a responsibility to assist the newly-baptized--child or adult--on the road of Christian life (1255).

GOSPEL: The "good news" of God's mercy and love revealed in the life, death, and resurrection of Christ. It is this *Gospel* or good news that the Apostles, and the Church following them, are to proclaim to the entire world (571, 1946). The *Gospel* is handed on in the apostolic tradition of the Church as the source of all-saving truth and moral discipline (75). The four *Gospels* are the books written by the evangelists Matthew, Mark, Luke, and John which have for their central object Jesus Christ, God's incarnate Son: his life, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance (124, 514).

GOSPEL, LAW OF THE: The New Law, prepared for by the Old Law in the time of the Old Covenant, is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ, expressed particularly in the Sermon on the Mount, and of the Holy Spirit, by whose grace it becomes for us the interior law of charity (1965).

GRACE: The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation (1996, 2000; cf. 654).

GUARDIAN ANGELS: Angels assigned to protect and intercede for each person (336). *See* Angel.

-H-

HAIL MARY: The prayer known in Latin as the *Ave Maria*. The first part of the prayer praises God for the gifts he gave to Mary as Mother of the Redeemer; the second part seeks her maternal intercession for the members of the Body of Christ, the Church, of which she is the Mother (2676).

HAPPINESS: Joy and beatitude over receiving the fulfillment of our vocation as creatures: a sharing in the divine nature and the vision of God. God put us into the world to know, love, and serve him, and so come to the happiness of paradise (1720).

HEAVEN: Eternal life with God; communion of life and love with the Trinity and all the blessed. Heaven is the state of supreme and definitive happiness, the goal of the deepest longings of humanity (1023).

HELL: The state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives (1033).

HERESY: The obstinate denial after Baptism of a truth which must be believed with divine and Catholic faith (2089; cf. 465).

HERMIT: One who lives the eremitical life. Through silence and solitude, in prayer and penance, the hermit or anchorite vows, although not necessarily publicly, to follow the evangelical counsels out of love for God and desire for the salvation of the world (920).

HIERARCHY: The Apostles and their successors, the college of bishops, to whom Christ gave the authority to teach, sanctify, and rule the Church in his name (873).

HIERARCHY OF TRUTHS: The order (hierarchy) of the truths in Catholic doctrine, insofar as they vary in their relation to the central mystery and foundation of Christian faith, the mystery of the Holy Trinity (90, 234).

HOLY DAYS OF OBLIGATION: Principal feast days on which, in addition to Sundays, Catholics are

obliged by Church law to participate in the Eucharist; a precept of the Church (2043, 2180).

HOLY ORDERS: See Orders, Holy

HOLY SEE: The seat of the central administration of the worldwide Catholic Church; the name is taken from the seat or diocese of the Pope, Bishop of Rome and successor of St. Peter as Vicar of Christ and pastor of the universal Church (cf. 882).

HOLY SPIRIT: The third divine Person of the Blessed Trinity, the personal love of Father and Son for each other. Also called the Paraclete (Advocate) and Spirit of Truth, the Holy Spirit is at work with the Father and the Son from the beginning to the completion of the divine plan for our salvation (685; cf. 152, 243).

HOLY WATER: Blessed water, a sacramental whose sprinkling or use is a reminder of Baptism and a means of sanctification (1668).

HOLY WEEK: The week preceding Easter, beginning with Palm (Passion) Sunday, called the "Great Week" in the liturgies of the Eastern Churches. It marks the Church's annual celebration of the events of Christ's Passion, death, and Resurrection, culminating in the Paschal Mystery (1169).

HOMILY: Preaching by an ordained minister to explain the Scriptures proclaimed in the liturgy and to exhort the people to accept them as the Word of God (132, 1100, 1349).

HOMOSEXUALITY: Sexual attraction or orientation toward persons of the same sex and/or sexual acts between persons of the same sex. Homosexual acts are morally wrong because they violate God's purpose for human sexual activity (2357).

HOPE: The theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it (1817).

HUMILITY: The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride, and provides the foundation for turning to God in prayer (2559). Voluntary humility can be described as "poverty of spirit" (2546).

HYMN: Sacred poetry set to music and meant to raise the hearts of Christian people to God, especially during liturgical services (1156).

HYPOSTATIC UNION: The union of the divine and human natures in the one divine Person (Greek: *hypostasis*) of the Son of God, Jesus Christ (252, 468).

-I-

ICON: Religious painting traditional among many Eastern Christians. Christian iconography expresses in images the same Gospel message that Scripture communicates by words (1160).

ICONOCLASM: A heresy which maintained that veneration of religious images is unlawful. Iconoclasm was condemned as unfaithful to Christian tradition at the Second Ecumenical Council of Nicaea in 787

A.D. (2131).

IDOLATRY: The divinization of a creature in place of God; the substitution of some one (or thing) for God; worshiping a creature (even money, pleasure, or power) instead of the Creator (2112).

IMMACULATE CONCEPTION: The dogma proclaimed in Christian Tradition and defined in 1854, that from the first moment of her conception, Mary--by the singular grace of God and by virtue of the merits of Jesus Christ--was preserved immune from original sin (491).

IMMORTALITY: The quality of the spiritual human soul whereby it survives the death of the body and remains in existence without end, to be reunited with the body at the final resurrection (366).

IMPEDIMENT: An obstacle that makes a person ineligible for performing an act or receiving a sacrament, e.g., Holy Orders or Matrimony (cf. 1635).

INCARNATION: The fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man (461, 464).

INCREDULITY: The willful refusal to assent to revealed truth, or even the neglect of this truth (2089).

INDULGENCE: The remission before God of the temporal punishment due to sin whose guilt has already been forgiven. A properly disposed member of the Christian faithful can obtain an indulgence under prescribed conditions through the help of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial if it removes part of the temporal punishment due to sin, or plenary if it removes all punishment (1471).

INERRANCY: The attribute of the books of Scripture whereby they faithfully and without error teach that truth which God, for the sake of our salvation, wished to have confided through the Sacred Scriptures (107).

INFALLIBILITY: The gift of the Holy Spirit to the Church whereby the pastors of the Church, the pope and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful (891). This gift is related to the inability of the whole body of the faithful to err in matters of faith and morals (92).

INITIATION, CHRISTIAN: The foundations of every Christian life laid by the Sacraments of Baptism, Confirmation, and Eucharist. The process by which a non-baptized person is prepared to become a full member of the Church is called the catechumenate, which was restored in the Latin Church by the Second Vatican Council, and whose distinct stages and rites are found in the *Rite of Christian Initiation of Adults* (1212, 1230).

INSPIRATION: See Biblical Inspiration.

INSTITUTE, RELIGIOUS: A society whose members, in accord with Church law, live a life

consecrated to Christ and shared with one another by the public profession of the evangelical counsels of poverty, chastity, and obedience (925). *See* Consecrated Life.

INSTITUTE, SECULAR: A form of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within (928).

INTERCESSION: A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed (2634).

INTERCOMMUNION: Participation or sharing in the reception of the Eucharist or Holy Communion by Christians who are not fully united to or in full communion with the Catholic Church (1398).

IRRELIGION: A vice contrary by defect to the virtue of religion. Irreligion directs us away from rendering to God what we as creatures owe him in justice (2095, 2110).

ISRAEL: The Jewish people, chosen by God to be his people and named after Israel (Jacob), from whose twelve sons the tribes of Israel descend. God formed Israel into his priestly people in their exodus from the slavery of Egypt, when he made the first or Old Covenant with them and gave them his Law through Moses (62).

-J-

JESUS CHRIST: The eternal Son of God, who was born of the Virgin Mary, suffered crucifixion and death, rose from the dead and ascended into heaven, and will come again in glory to judge the living and the dead. "Jesus," which means "God saves" in Hebrew, was the name given to him at the Annunciation; "Christ" is a title which comes from the Greek translation of the Hebrew *Messiah* and means "anointed" (184 f.; 430, 436; cf. 727).

JOHN THE BAPTIST: The immediate precursor or herald of Jesus. John identified Jesus as the Messianic Lamb of God and baptized him in the Jordan River. With prophetic power, John gave witness to Jesus by his preaching, by the baptism of conversion he announced, and finally by his martyrdom (523, 720).

JUDGMENT: The eternal retribution received by each soul at the moment of death, in accordance with that person's faith and works ("the particular judgment") (1021-1022). The "Last Judgment" is God's triumph over the revolt of evil, after the final cosmic upheaval of this passing world. Preceded by the resurrection of the dead, it will coincide with the second coming of Christ in glory at the end of time, disclose good and evil, and reveal the meaning of salvation history and the providence of God by which justice has triumphed over evil (677-679, 1021, 1038).

JUDGMENT, RASH: A fault against the eighth commandment committed by one who assumes the moral fault of the neighbor to be true without sufficient foundation (2477).

JUSTICE: The cardinal moral virtue which consists in the constant and firm will to give their due to God and to neighbor (1807). *Original* justice refers to the state of holiness in which God created

our first parents (375). *Commutative* justice, which obliges respect for the rights of the other, is required by the seventh commandment; it is distinguished from *legal* justice, which concerns what the citizen owes to the community, and *distributive* justice, which regulates what the community owes its citizens in proportion to their contributions and needs (2411). See Social Justice.

JUSTIFICATION: The gracious action of God which frees us from sin and communicates "the righteousness of God through faith in Jesus Christ" (*Rom* 3:22). Justification is not only the remission of sins, but also the sanctification and renewal of the interior man (1987-1989).

-K-

KINGDOM OF GOD (OF HEAVEN): The reign or rule of God: "the kingdom of God is . . . righteousness and peace and joy in the Holy Spirit" (*Rom* 14:17). The Kingdom of God draws near in the coming of the Incarnate Word; it is announced in the Gospel; it is the messianic Kingdom, present in the person of Jesus, the Messiah; it remains in our midst in the Eucharist. Christ gave to his Apostles the work of proclaiming the Kingdom, and through the Holy Spirit forms his people into a priestly kingdom, the Church, in which the Kingdom of God is mysteriously present, for she is the seed and beginning of the Kingdom on earth. In the Lord's Prayer ("Thy Kingdom come") we pray for its final glorious appearance, when Christ will hand over the Kingdom to his Father (541-554, 709, 763, 2816, 2819).

-L-

LAITY: The faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the Church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders) and those in consecrated life (897).

LAST JUDGMENT: See Judgment.

LAST SUPPER: The last meal, a Passover supper, which Jesus ate with his disciples the night before he died. Jesus' passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Last Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. Hence the Eucharist is called "the Lord's Supper" (610-611, 1329, 1340).

LATIN RITE: The traditions of liturgy, laws, and practice in the Church in the West, as distinct from the rites and practices of the churches of the East (1203).

LAW, MORAL: A rule of conduct established by competent authority for the common good. In biblical terms, the *moral* law is the fatherly instruction of God, setting forth the ways which lead to happiness and proscribing those which lead to evil. The *divine* or eternal law can be either *natural* or revealed (*positive*). Natural moral law is inscribed in the heart, and known by human reason. Revealed law is found in the *ancient* law (Old Testament), notably the ten commandments, and in the *new* law (Law of the Gospel), the teaching of Christ, notably the Sermon on the Mount, which perfects the ancient law (1950-1974).

LECTIONARY/LECTOR: The official, liturgical book (*lectionary*) from which the reader (*lector*) proclaims the Scripture readings used in the Liturgy of the Word (1154).

LENT: The liturgical season of forty days which begins with Ash Wednesday and ends with the celebration of the Paschal Mystery (Easter Triduum). Lent is the primary penitential season in the Church's liturgical year, reflecting the forty days Jesus spent in the desert in fasting and prayer (540, 1095, 1438).

LIFE: Both God's gift of created human life and His divine life given to us as sanctifying grace. Beyond its ordinary meaning of human life, Jesus used "life" to signify a share in his own *divine* Trinitarian existence, which becomes possible for those who respond to his invitation to turn away from sin and open their hearts to God's abiding love. *Eternal* life signifies that this gift will last forever in the blessedness of heaven. This gift of God begins with the "life" of faith and "new life" of Baptism (1225), is communicated in sanctifying grace (1997), and reaches perfection in the communion of life and love with the Holy Trinity in heaven (1023).

LITURGICAL YEAR: The celebration throughout the year of the mysteries of the Lord's birth, life, death, and Resurrection in such a way that the entire year becomes a "year of the Lord's grace." Thus the cycle of the liturgical year and the great feasts constitute the basic rhythm of the Christian's life of prayer, with its focal point at Easter (1168).

LITURGY: In its original meaning, a "public work" or service done in the name of or on behalf of the people. Through the liturgy Christ our High Priest continues the work of our redemption through the Church's celebration of the Paschal Mystery by which he accomplished our salvation (1067-1069).

LORD: The Old Testament title for God that in speaking or reading aloud was always substituted for the name that was revealed to Moses and that was too holy to be pronounced: Yahweh. The New Testament uses this title both of God the Father and--in a new way--of Jesus, the incarnate Word (209, 446).

LORD'S PRAYER: The title early Christians gave to the prayer which Jesus entrusted to his disciples and to the Church (*Mt* 6:9-13). This fundamental Christian prayer is also called the "Our Father," which are its first words (2759).

LOVE: See Charity.

-M-

MAGI: The wise men who came from the East to pay homage to the newborn Savior (528).

MAGISTERIUM: The living, teaching office of the Church, whose task it is to give as authentic interpretation of the word of God, whether in its written form (Sacred Scripture), or in the form of Tradition. The Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals (85, 890, 2033).

MARKS (NOTES) OF THE CHURCH: The four attributes (marks or notes) of the Church mentioned in

the Nicene-Constantinopolitan creed: "We believe in one, holy, catholic, and apostolic Church" (811).

MARRIAGE: A covenant or partnership of life between a man and woman, which is ordered to the well-being of the spouses and to the procreation and upbringing of children. When validly contracted between two baptized people, marriage is a sacrament (Matrimony) (1601).

MARTYR: A witness to the truth of the faith, in which the martyr endures even death to be faithful to Christ. Those who die for the faith before having received Baptism are said to have received a "baptism of blood," by which their sins are forgiven and they share in the death and Resurrection of Christ (1258, 2473).

MARY: The mother of Jesus. Because she is the mother of Jesus--Son of God and second Person of the Blessed Trinity--according to the flesh, she is rightly called the Mother of God (*Theotokos*) (148, 495). Mary is also called "full of grace," and "Mother of the Church," and in Christian prayer and devotion, "Our Lady," the "Blessed Virgin Mary," and the "New Eve" (722, 726, 963). See Virgin Mary.

MASS: The Eucharist or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious resurrection of Christ is renewed and accomplished. The Mass renews the paschal sacrifice of Christ as the sacrifice offered by the Church. It is called "Mass" (from the Latin *missa*) because of the "mission" or "sending" with which the liturgical celebration concludes (Latin: "*Ite, Missa est.*") (1332; cf. 1088, 1382, 2192). See Eucharist; Paschal Mystery/Sacrifice.

MATRIMONY: See Marriage.

MEDIATOR/MEDIATRIX: One who links or reconciles separate or opposing parties. Thus Jesus Christ is the "one *mediator* between God and the human race" (1 Tm 2:5). Through his sacrificial offering he has become high priest and unique mediator who has gained for us access to God's saving grace for humanity. Moreover, Mary too is sometimes called *Mediatrix* in virtue of her cooperation in the saving mission of Christ, who alone is the unique mediator between God and humanity (618, 1544; cf. 970).

MEDITATION: An exercise and a form of prayer in which we try to understand God's revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking (2705).

MERCY: The loving kindness, compassion, or forbearance shown to one who offends (e.g., the mercy of God to us sinners) (1422, 1829). See Works of Mercy.

MERIT: The reward which God promises and gives to those who love him and by his grace perform good works. One cannot "merit" justification or eternal life, which are the free gift of God; the source of any merit we have before God is due to the grace of Christ in us (2006).

MESSIAH: A Hebrew word meaning "anointed" (436). See Christ; Jesus Christ.

MINISTRY: The service or work of sanctification performed by the preaching of the word and the celebration of the sacraments by those in Holy Orders (893, 1536), or in determined circumstances, by laity (903). The New Testament speaks of a variety of ministries in the Church; Christ himself is the source of ministry in the Church (873-874). Bishops, priests, and deacons are ordained ministers in the Church (1548).

MIRACLE: A sign or wonder, such as a healing or the control of nature, which can only be attributed to divine power. The miracles of Jesus were messianic signs of the presence of God's kingdom (547).

MISSION: (1) *Trinitarian missions:* To accomplish the divine plan of the triune God for the redemption of humanity, the Son and the Holy Spirit were "sent" into the world: hence the Trinitarian "missions" (Latin *missus* means "sent") (257, 689). (2) *Apostolic mission:* Just as he was sent by the Father, Jesus sent his Apostles into the world to continue his own saving mission (858). (3) *Church as mission:* Thus the Church is missionary by its very nature, continuing the mission or work of Christ through the Holy Spirit, according to the plan of God. This apostolic mission of the Church is fulfilled according to their different states of life by the clergy, laity, and religious (849, 863, 913). Missionary activity is sometimes given in a more specific sense as the work of initial evangelization and establishment of the Church in non-Christian lands.

MONASTIC LIFE: Consecrated life marked by the public profession of religious vows of poverty, chastity, and obedience, and by a stable community life (in a monastery) with the celebration of the Liturgy of the Hours in choir (cf. 927).

MORALITY: Referring to the goodness or evil of human acts. Human freedom makes a person a "moral subject" or agent, able to judge the morality (goodness or evil) of the acts which are chosen. The morality of human acts depends on the object (or nature) of the action, the intention or end foreseen, and the circumstances of the action (1749; cf. 407).

MORTAL SIN: A grave infraction of the law of God that destroys the divine life in the soul of the sinner (sanctifying grace), constituting a turn away from God. For a sin to be mortal, three conditions must be present: grave matter, full knowledge of the evil of the act, and full consent of the will (1855, 1857).

MOSES: The leader chosen by God to lead the Israelites out of their exile in Egypt. To him God revealed the divine name (Yahweh) and the law on Mount Sinai (including the Decalogue), by which he sealed the covenant with his people Israel (62, 204). As lawgiver, Moses was a type of Christ, the lawgiver of the New Law.

MYSTAGOGY: A liturgical catechesis which aims to initiate people into the mystery of Christ. In a more specific sense, the catechetical period following immediately after the reception of Baptism by adults (1075).

-N-

NATURE: The created order (341). Human nature, though wounded and weakened by the effects of original sin, continues to participate in the goodness of God's creative work (405). Through the

Incarnation the second Person of the Trinity assumed our human nature, taking flesh in the womb of the Virgin Mary (456). The divine nature refers to the one divine substance or essence; each of the three distinct Persons of the Trinity is entirely God, who is one by the divine nature (253).

NEW COVENANT: The new "dispensation," order or Covenant, established by God in Jesus Christ, to succeed and perfect the Old Covenant (cf. 612, 839). The New Law or Law of the Gospel is the perfection here on earth of the divine law, natural and revealed; this law of the New Covenant is called a law of love, grace, and freedom (1965-1972). *See* Covenant; Gospel, Law of the.

NEW TESTAMENT: The twenty-seven books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God--his life, teachings, Passion and glorification, and the beginnings of his Church--as their central theme. The promises and mighty deeds of God in the old alliance or covenant, reported in the Old Testament, prefigure and are fulfilled in the New Covenant established by Jesus Christ, reported in the sacred writings of the New Testament (124, 128). *See* Bible; Covenant.

NICENE CREED: The profession of faith, common to the churches of East and West, which came from the first two ecumenical councils (Nicaea and Constantinople: 325 and 381 a.d.) (195-196). *See* Creed.

NUPTIAL BLESSING: Prayers for the blessing of a couple being married, especially of the bride (1624).

-O-

OBEDIENCE: (1) The submission to the authority of God which requires everyone to obey the divine law. Obedience to the Church is required in those things which pertain to our salvation; and obedience is due to legitimate civil authority, which has its origin in God for the sake of the common good and the order of society (1897). The fourth commandment obliges children to obey their parents (2216). (2) *Obedience of faith:* The first obedience is that of faith: to listen and freely submit to the word of God (144). (3) *Obedience of Christ:* Jesus Christ substituted his obedience to the will of his Father, even unto death, for the disobedience of sin, in order to bring us the grace of justification and to satisfy for our sins (615). (4) *Vow of obedience:* In imitation of this obedience of Jesus, as an evangelical counsel, the faithful may profess a vow of obedience; a public vow of obedience, accepted by Church authority, is one element that characterizes the consecrated life (915).

OIKONOMIA: *See* Economy.

OLD COVENANT: The old dispensation or order, which God established with his chosen people Israel, through the revelation of the Law to Moses (1961). *See* Covenant.

OLD TESTAMENT: The forty-six books of the Bible, which record the history of salvation from creation through the old alliance or covenant with Israel, in preparation for the appearance of Christ as Savior of the world (120-121). *See* Bible; Covenant.

ORDERS, HOLY: The Sacrament of Apostolic Ministry by which the mission entrusted by Christ to his Apostles continues to be exercised in the Church through the laying on of hands. This sacrament has three distinct degrees or "orders": deacon, priest, and bishop. All three confer a

permanent, sacramental character (1536).

ORDERS, RELIGIOUS: *See* Consecrated Life; Institute, Religious.

ORDINATION: The rite of the Sacrament of Holy Orders by which the bishop, through the imposition of hands and the prayer of consecration, confers the order of bishop, priest, or deacon to exercise a sacred power which comes from Christ on behalf of the Church (1538).

ORIGINAL SIN: The sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than God's will. As a consequence they lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Besides the personal sin of Adam and Eve, original sin describes the fallen state of human nature which affects every person born into the world, and from which Christ, the "new Adam," came to redeem us (396-412).

ORTHODOX CHURCHES: Eastern Churches not in full communion with the Catholic Church. Christians of the Orthodox Churches are separated from the Catholic Church (schism), yet are in an imperfect but deep communion with the Catholic Church by reason of our common Baptism, the profession of the Creed, and the possession of true sacraments by reason of the apostolic succession of their priesthood (838, 1399).

OUR FATHER: *See* Lord's Prayer.

-P-

PAPACY: The supreme jurisdiction and ministry of the pope as shepherd of the whole Church. As successor of St. Peter, and therefore Bishop of Rome and Vicar of Christ, the pope is the perpetual and visible principle of unity in faith and communion in the Church (882). *See* Pope.

PARABLES: A characteristic feature of the teaching of Jesus. Parables are simple images or comparisons which confront the hearer or reader with a radical choice about his invitation to enter the Kingdom of God (546).

PARACLETE: A name for the Holy Spirit. The term was used by Jesus in the New Testament (cf. *Jn* 14:16) to indicate the promised gift of the Spirit as another consoler and advocate, who would continue his own mission among the disciples (692).

PARADISE: The symbolic description of the condition of our first parents before the Fall, who lived in a state of friendship with God in the happiness of original justice and holiness (374, 384). Paradise also signifies heaven, the state of those who live with Christ forever in the friendship and presence of God (1023, 1721).

PARISH: A stable community of the faithful within a particular church or diocese, whose pastoral care is confided by the bishop to a priest as pastor (2179).

PAROUSIA: The glorious return and appearance of our Lord and Savior Jesus Christ as judge of the living and the dead, at the end of time; the second coming of Christ, when history and all creation will achieve their fulfillment (1001; cf. 668, 673).

PARTICULAR CHURCH: *See* Diocese.

PASCH/PASCHAL LAMB: Jesus' saving death and its memorial in the Eucharist, associated with the Jewish feast of Passover (or Pasch) commemorating the deliverance of the Jewish people from death by the blood of the lamb sprinkled on the doorposts in Egypt, which the angel of death saw and "passed over." Hence Jesus is acknowledged in the New Testament as the Lamb of God, who takes away the sins of the world; he is the Paschal Lamb, the symbol of Israel's redemption at the first Passover. The Eucharist celebrates the new Passover, in which Jesus "passes over" to his Father by his death and resurrection, thus anticipating the final Passover of the Church in the glory of the Kingdom (571, 608, 671, 1334-1340).

PASCHAL MYSTERY/SACRIFICE: Christ's work of redemption accomplished principally by his Passion, death, Resurrection, and glorious Ascension, whereby "dying he destroyed our death, rising he restored our life" (1067; cf. 654). The Paschal Mystery is celebrated and made present in the liturgy of the Church, and its saving effects are communicated through the sacraments (1076), especially the Eucharist, which renews the paschal sacrifice of Christ as the sacrifice offered by the Church (571, 1362-1372).

PASSION: The suffering and death of Jesus (572, 602-616). Passion or Palm Sunday begins Holy Week, during which the annual liturgical celebration of the Paschal Mystery of Christ takes place (560).

PASSIONS, MORAL: The emotions or dispositions which incline us to good or evil actions, such as love and hate, hope and fear, joy and sadness, and anger (1763).

PASSOVER: *See* Pasch/Paschal Lamb.

PASTOR/PASTORAL OFFICE: The ministry of shepherding the faithful in the name of Christ. The Pope and bishops receive the pastoral office which they are to exercise with Christ the Good Shepherd as their model; they share their pastoral ministry with priests, to whom they give responsibility over a portion of the flock as pastors of parishes (886, 1560, 2179).

PATRIARCH: A title given to the venerable ancestors or "fathers" of the Semitic peoples, Abraham, Isaac, and Jacob, who received God's promise of election (61, 205). In the Church hierarchy, and especially among the Churches of the East, a patriarch is a senior bishop with jurisdiction over a larger unit of particular churches (patriarchate) of a certain rite or region or liturgical tradition (887).

PATRISTIC: Pertaining to the writings of the holy Fathers of the Church, who are privileged witnesses of the apostolic tradition (78, 688). *See* Fathers of the Church.

PEACE: One of the fruits of the Holy Spirit mentioned in Galatians 5:22-23 (736). Peace is a goal of Christian living, as indicated by Jesus who said "Blessed are the peacemakers, for they shall be called children of God" (1716). The Fifth Commandment requires us to preserve and work for peace, which was defined by St. Augustine as "the tranquility of order," and which is the work of justice and the effect of charity (2304).

PENANCE: *Interior* penance: a conversion of heart toward God and away from sin, which implies the intention to change one's life because of hope in divine mercy (1431). *External* acts of penance include fasting, prayer, and almsgiving (1434). The observance of certain penitential practices is obliged by the fourth precept of the Church (2043).

PENANCE, SACRAMENT OF: The liturgical celebration of God's forgiveness of the sins of the penitent, who is thus reconciled with God and with the Church. The acts of the penitent--contrition, the confession of sins, and satisfaction or reparation--together with the prayer of absolution by the priest, constitute the essential elements of the Sacrament of Penance (980, 1422, 1440, 1448).

PENITENT/PENITENTIAL: The sinner who repents of sin and seeks forgiveness (1451). In the early Church, public sinners belonged to an "order of penitents," who did public penance for their sins, often for years (1447). Penitential acts or practices refer to those which dispose one for or flows from interior penance or conversion; such acts lead to and follow upon the celebration of the Sacrament of Penance (1434). *See* Satisfaction (for sin).

PENTATEUCH: The first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (702; cf. 120).

PENTECOST: The "fiftieth" day at the end of the seven weeks following Passover (Easter in the Christian dispensation). At the first Pentecost after the Resurrection and Ascension of Jesus, the Holy Spirit was manifested, given and communicated as a divine Person to the Church, fulfilling the paschal mystery of Christ according to his promise (726, 731; cf. 1287). Annually the Church celebrates the memory of the Pentecost event as the beginning of the new "age of the Church," when Christ lives and acts in and with his Church (1076).

PEOPLE OF GOD: A synonym for the Church, taken from the Old Testament people whom God chose, Israel. Christ instituted the new and eternal covenant by which a new priestly, prophetic, and royal People of God, the Church, participates in these offices of Christ and in the mission and service which flow from them (761, 783).

PERJURY: Giving one's word under oath falsely, or making a promise under oath without intending to keep it. Perjury violates the second and eighth commandments (2152, 2476).

PERSON, DIVINE: *Hypostasis* in Greek; the term used to describe the Father, Son, and Holy Spirit in their real relation to and distinction from one another within the unity of the Blessed Trinity. Each of the three divine Persons is God (252). *See* Trinity.

PERSON, HUMAN: The human individual, made in the image of God; not some thing but some one, a unity of spirit and matter, soul and body, capable of knowledge, self- possession, and freedom, who can enter into communion with other persons--and with God (357, 362; cf. 1700). The human person needs to live in society, which is a group of persons bound together organically by a principle of unity that goes beyond each one of them (1879).

PETER (SAINT): Simon, whom Jesus called Peter or "Rock," upon whom he would build his Church (Mt 16:16-19). He was the first to confess Jesus to be the Christ, the Son of the living God (442). He

was the first among the Apostles, and their head; the pope is his successor as Bishop of Rome and Vicar of Christ, and as pastor of the universal Church (552 ff.; 765, 862, 881).

PIETY: One of the seven gifts of the Holy Spirit which leads one to devotion to God (1831). Filial piety connotes an attitude of reverence and respect by children toward their parents (2215). Piety also refers to the religious sense of a people, and its expression in popular devotions (1674).

POLYGAMY: The practice of having more than one wife at the same time, which is contrary to the unity of marriage between one man and one woman, and which offends against the dignity of woman (1645, 2387).

POPE: The successor of St. Peter as Bishop of Rome and Supreme Pontiff of the universal Catholic Church. The pope exercises a *primacy* of authority as Vicar of Christ and shepherd of the whole Church; he receives the divine assistance promised by Christ to the Church when he defines *infallibly* a doctrine of faith or morals (880-882). *See* Papacy.

POVERTY: The condition of want experienced by those who are poor, whom Christ called "blessed," and for whom he had a special love (544). In imitation of Christ, the Church expresses her concern for the poor by working for justice and solidarity (2443). Poverty is one of the three evangelical counsels whose public profession in the Church is a constitutive element of consecrated life (915). Poverty of spirit signifies detachment from worldly things and voluntary humility (2544-2546).

PRAISE: The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is (2639). In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father (1358). *See* Doxology.

PRAYER: The elevation of the mind and heart to God in praise of his glory; a petition made to God for some desired good, or in thanksgiving for a good received, or in intercession for others before God. Through prayer the Christian experiences a communion with God through Christ in the Church (2559-2565).

PRECEPTS OF THE CHURCH: Positive laws (sometimes called commandments) made by Church authorities to guarantee for the faithful the indispensable minimum in prayer and moral effort, for the sake of their growth in love of God and neighbor (2041).

- 1) You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.
- 2) You shall confess your sins at least once a year.
- 3) You shall receive the sacrament of the Eucharist at least during the Easter season.
- 4) You shall observe the days of fasting and abstinence established by the Church.
- 5) You shall help to provide for the needs of the Church.

PRESBYTER: An "elder" or priest, a member of the order of priesthood; the presbyterate is one of the three degrees of the Sacrament of Holy Orders (1536, 1554). Presbyters or priests are co-workers with their bishops and form a unique sacerdotal college or "presbyterium" dedicated to assist their bishops in priestly service to the People of God (1567). Through the ministry of priests, the unique sacrifice of Christ on the cross is made present in the Eucharistic sacrifice of the Church (1554, 1562). *See* Priesthood.

PRESENTATION: The presentation and dedication of Jesus to God by Mary and Joseph in the Temple (*Lk* 2:22-39), in accord with Mosaic Law concerning the first-born. At the Presentation, Simeon and Anna sum up the expectation of Israel for the long-awaited Messiah, the light of the nations and the glory of Israel, but also as a sign of contradiction (529). The *presentation of the gifts*, especially of bread and wine, is a preparatory rite for the liturgy of the Eucharist at Mass (1346).

PRESUMPTION: An act or attitude opposed to the theological virtue of hope. Presumption can take the form of trust in self without recognizing that salvation comes from God, or of an over-confidence in divine mercy (2092).

PRIDE: One of the seven capital sins. Pride is undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God (1866).

PRIESTHOOD: (1) *Of the faithful:* The priestly people of God. Christ has made of his Church a "kingdom of priests," and gives the faithful a share in his priesthood through the Sacraments of Baptism and Confirmation (784, 1119, 1546). (2) *Ministerial:* The ministerial priesthood received in the Sacrament of Holy Orders differs in essence from this common priesthood of all the faithful. It has as its purpose to serve the priesthood of all the faithful by building up and guiding the Church in the name of Christ, who is Head of the Body (1547). See Priesthood of Christ; Presbyter.

PRIESTHOOD OF CHRIST: The unique high priest, according to the order of Melchizedek. Christ fulfilled everything that the priesthood of the Old Covenant prefigured. (cf. *Heb* 5:10, 6:20). He offered himself once and for all (*Heb* 10:14), in a perfect sacrifice upon the cross. His priesthood is made present in a special way in the Church through the ministerial priesthood, conferred through the Sacrament of Holy Orders (1539, 1544, 1547, 1554).

PRIMACY: See Pope.

PRIVATE REVELATIONS: Revelations made in the course of history which do not add to or form part of the deposit of faith, but rather may help people live out their faith more fully (67). Some of these private revelations have been recognized by the authority of the Church, which cannot accept so-called "revelations of faith" that claim to surpass or correct the Revelation of Christ confided to his Church.

PROFESSION OF FAITH: The synthesis (creed, "symbol of faith") of the faith which summarizes the faith professed by Christians (187). See Creed.

PROPHET: One sent by God to form the people of the Old Covenant in the hope of salvation. The prophets are often authors of books of the Old Testament (702). The prophetic books constitute a major section of the Old Testament of the Bible (64, 120, 522, 2581). John the Baptist concludes the work of the prophets of the Old Covenant (721).

PROTESTANT: A person who believes in Christ and has been baptized, but who does not profess the Catholic faith in its entirety, but rather is a member of a Protestant church or ecclesial community whose roots are in the Reformation, begun in the sixteenth century (cf. 838).

PROTO-EVANGELIUM: The proto- or "first" Gospel: the passage in Genesis (3:15) that first mysteriously announces the promise of the Messiah and Redeemer (410).

PROVIDENCE: The dispositions by which God guides his creation toward its perfection yet to be attained; the protection and governance of God over all creation (302).

PRUDENCE: The virtue which disposes a person to discern the good and choose the correct means to accomplish it. One of the cardinal moral virtues that dispose the Christian to live according to the law of Christ, prudence provides the proximate guidance for the judgment of conscience (1806).

PSALM: A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The psalms have been used since Jesus' time as the public prayer of the Church (2585).

PSALTER: The book of psalms arranged for liturgical use (2587).

PUNISHMENT, ETERNAL: The penalty for unrepented mortal sin, separating the sinner from communion with God for all eternity; the condemnation of the unrepentant sinner to hell (1035).

PUNISHMENT, TEMPORAL: Purification of the unhealthy attachment to creatures, which is a consequence of sin that perdures even after death. We must be purified either during our earthly life through prayer and a conversion which comes from fervent charity, or after death in purgatory (1472).

PURGATORY: A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven (1031; cf. 1472).

-R-

RACISM: Unjust discrimination on the basis of a person's race; a violation of human dignity, and a sin against justice (1935).

REAL PRESENCE: The unique, true presence of Christ in the Eucharist under the species or appearances of bread and wine. The Church invites the faithful to deepen their faith in the real presence of Christ through adoration and communion at the Eucharistic liturgy, and through adoration outside its celebration (1378-1379).

RECONCILIATION, SACRAMENT OF: The sacramental celebration in which, through God's mercy and forgiveness, the sinner is reconciled with God and also with the Church, Christ's Body, which is wounded by sin (1422, 1442-1445, 1468). *See* Penance.

REDEEMER/REDEMPTION: Jesus Christ, redeemer of mankind. Christ paid the price of his own sacrificial death on the cross to ransom us, to set us free from the slavery of sin, thus achieving our redemption. (571, 601; cf. 517, 1372).

RELIGION: A set of beliefs and practices followed by those committed to the service and worship of God. The first commandment requires us to believe in God, to worship and serve him, as the first duty of the virtue of religion (2084, 2135).

RELIGIOUS LIFE: See Consecrated Life.

REMISSION OF SINS: The forgiveness of sins, which is accomplished in us through faith and Baptism, as the fruit of the redemptive sacrifice of Christ on the cross (976, 1263). Christ gave the power to remit sins to his Apostles, and through them to the ministers of the Church (981). The remission of sins committed after Baptism is effected sacramentally through the Sacrament of Penance and Reconciliation (1446).

REPARATION: Making amends for a wrong done or for an offense, especially for sin, which is an offense against God. By his death on the cross, the Son of God offered his life out of love for the Father to make reparation for our sinful disobedience (614). We are obliged to make reparation for personal sins against justice and truth, either through restitution of stolen goods or correcting the harm done to the other's good name. (2412, 2487). See Satisfaction (for sin).

REPENTANCE: See Contrition; Penance.

RESTITUTION: The return of what has been unjustly taken from another (2409, 2412).

RESURRECTION OF CHRIST: The bodily rising of Jesus from the dead on the third day after his death on the cross and burial in the tomb. The resurrection of Christ is the crowning truth of our faith in Christ (638).

RESURRECTION OF THE DEAD: The raising of the righteous, who will live forever with the risen Christ, on the last day. The eleventh article of the Christian creed states, "I believe in the resurrection of the body." The resurrection of the body means not only that the immortal soul will live on after death, but that even our "mortal bodies" (*Rom* 8:11) will come to life again (988).

REVELATION: God's communication of himself, by which he makes known the mystery of his divine plan, a gift of self-communication which is realized by deeds and words over time, and most fully by sending us his own divine Son, Jesus Christ (50).

rites: The diverse liturgical traditions in which the one catholic and apostolic faith has come to be expressed and celebrated in various cultures and lands; for example, in the West, the Roman and Ambrosian (Latin) rites; in the East, the Byzantine, Coptic (Alexandrian), Syriac, Armenian, Maronite, and Chaldean rites (1201-1203). "Rite" and "ritual" are sometimes interchanged, as in "the sacramental rite" or "the sacramental ritual."

ROSARY: A prayer in honor of the Blessed Virgin Mary, which repeats the privileged Marian prayer *Ave Maria*, or *Hail Mary*, in "decades" of ten prayers, each preceded by the *Pater Noster* ("Our Father") and concluded by the *Gloria Patri* (Glory Be to the Father), accompanied by meditation on the mysteries of Christ's life. The rosary was developed by medieval piety in the Latin church as a popular substitute for the liturgical prayer of the Hours (2678, 2708; cf. 1674).

SABBATH: The Sabbath or seventh "day," on which God rested after the work of the "six days" of creation was completed, as recounted in the opening narrative of the Bible. Creation is thus ordered to the Sabbath, the day to be kept holy to the praise and worship of God. Just as the seventh day or Sabbath completes the first creation, so the "eighth day," Sunday, the day of the week on which Jesus rose from the dead, is celebrated as the "holy day" by Christians--the day on which the "new creation" began (345-349). Thus the Christian observance of Sunday fulfills the commandment to remember and keep holy the Sabbath day (2175).

SACRAMENT: An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit (774, 1131). The sacraments (called "mysteries" in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (1210).

SACRAMENTALS: Sacred signs which bear a certain resemblance to the sacraments, and by means of which spiritual effects are signified and obtained through the prayers of the Church (1667).

SACRED HEART: The symbol of the love with which Jesus continually loves the eternal Father and all human beings without exception (478).

SACRIFICE: A ritual offering made to God by a priest on behalf of the people, as a sign of adoration, gratitude, supplication, and communion (2099). The perfect sacrifice was Christ's death on the cross; by this sacrifice, Christ accomplished our redemption as high priest of the new and eternal covenant (616). The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church (1357, 1544).

SACRILEGE: Profanation of or irreverence toward persons, places, and things which are sacred, i.e., dedicated to God; sacrilege against the sacraments, especially the Eucharist, is a particularly grave offense against the first commandment (2120).

SAINT: The "holy one" who leads a life in union with God through the grace of Christ and receives the reward of eternal life. The Church is called the communion of saints, of the holy ones (823, 946; cf. 828). See Canonization.

SALVATION: The forgiveness of sins and restoration of friendship with God, which can be done by God alone (169).

SANCTIFYING GRACE: The grace which heals our human nature wounded by sin by giving us a share in the divine life of the Trinity. It is a habitual, supernatural gift which continues the work of sanctifying us--of making us "perfect," holy, and Christlike (1999).

SANCTUARY: (1) The part of a church set apart for the principal rites of worship (cf. 1183). (2) A shrine or place of pilgrimage (1674).

SATAN: A fallen angel or the devil; the Evil One (391, 395, 2851).

SATISFACTION (FOR SIN): An act whereby the sinner makes amends for sin, especially in reparation

to God for offenses against him. The penance given by the confessor in the Sacrament of Penance constitutes such satisfaction. All true satisfaction for sin must be a participation in the satisfaction for sin made by Christ through his death on the cross (1459). *See* Penance; Penitent/Penitential; Reparation.

SAVIOR: Jesus (which means "God saves" in Hebrew). The Son of God became man to achieve our salvation; he is the unique savior of humanity (430).

SCANDAL: An attitude or behavior which leads another to do evil (2284).

SCHISM: Refusal of submission to the Supreme Pontiff, or of communion with the members of the Church subject to him (2089).

SCRIPTURE, SACRED: The sacred writings of the Old and New Testaments (101). *See* Bible.

SEAL OF CONFESSION: The confessor's obligation to keep absolutely secret what a penitent has told to him in the Sacrament of Penance; also known as the "sacramental seal" (1467).

SECOND COMING OF CHRIST: *See* Parousia.

SECULAR INSTITUTE: *See* Institute, Secular.

SENSUS FIDEI: A supernatural appreciation of the faith (*sensus fidei*) shown by the universal consent in matters of faith and morals manifested by the whole body of the faithful under the guidance of the Magisterium (92).

SEPTUAGINT: A pre-Christian Greek translation of the Hebrew Scriptures made by Jewish scholars, and later adopted by Greek-speaking Christians (213).

SEVEN PETITIONS OF THE LORD'S PRAYER:

- 1) Hallowed Be Thy Name
- 2) Thy Kingdom Come
- 3) Thy Will Be Done as It is in Heaven
- 4) Give Us This Day Our Daily Bread
- 5) And Forgive Us Our Trespases, as We Forgive Those Who Trespass Against Us
- 6) And Lead Us Not Into Temptation
- 7) But Deliver Us from Evil

SIGN OF THE CROSS: A sign in the form of a cross made by the Christian as a prayer honoring the Blessed Trinity, "in the name of the Father and of the Son and of the Holy Spirit" (2157; cf. 786).

SIMONY: The buying or selling of spiritual things, which have God alone as their owner and master (2121).

SIN: An offense against God as well as a fault against reason, truth, and right conscience. Sin is a deliberate thought, word, deed, or omission contrary to the eternal law of God. In judging the gravity of sin, it is customary to distinguish between mortal and venial sins (1849, 1853, 1854).

SLANDER: See Calumny.

SLOTH: A culpable lack of physical or spiritual effort; acedia or laziness. One of the capital sins (1866, 2094, 2733).

SOCIAL JUSTICE: The respect for the human person and the rights which flow from human dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due, according to their nature and vocation (1928, 1931).

SOCIAL SIN: The effect of sin over time, which can affect society and its institutions to create "structures of sin," by analogy called "social sin" (1869).

SOCIAL TEACHING: The teaching (social doctrine) of the Church on the truth of revelation about human dignity, human solidarity, and the principles of justice and peace; the moral judgments about economic and social matters required by such truth and about the demands of justice and peace (2419-2422).

SON OF GOD: A title frequently applied to Jesus in the Gospel, signifying his unique relationship to the Father. The second Person of the Blessed Trinity is called Son of God in reference to the Eternal Father. The revelation of his divine sonship is the principal dramatic development of the story of Jesus of Nazareth (441-445).

SON OF MAN: The title used by our Lord of himself in the Gospel. This title connotes a relationship with the eschatological figure of the "Son of man appearing in clouds and glory" in the prophecy of Daniel (*Mk* 13:26; *Dn* 7:13) (440; cf. 661).

SOUL: The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection (363, 366; cf. 1703).

SPIRIT: See Holy Spirit.

STEALING/THEFT: Unjustly taking and keeping the property of another, against the reasonable will of the owner (2408). Stealing is a violation of the seventh commandment of God, "You shall not steal."

SUICIDE: The willful taking of one's own life; a grievous sin against the fifth commandment. A human person is neither the author nor the supreme arbiter of his life, of which God is sovereign master (2280).

SUNDAY: The "Lord's Day," the principal day of the week for the Eucharistic celebration of the Church. Each Sunday Mass commemorates the resurrection of Christ on the first Easter Sunday, and is a reminder of the first day of creation for those who have become a "new creation in Christ" (1166, 2174, 2180).

SUPERNATURAL: Surpassing the power of created beings; a result of God's gracious initiative. Our vocation to eternal life is supernatural (1998; cf. 1722).

SUPERSTITION: The attribution of a kind of magical power to certain practices or objects, like charms or omens. Reliance on such power, rather than on trust in God, constitutes an offense against the honor due to God alone, as required by the first commandment (2110).

SYNOD: A meeting of bishops of an ecclesiastical province or patriarchate (or even from the whole world, e.g., Synod of Bishops) to discuss the doctrinal and pastoral needs of the church. A *diocesan* synod is an assembly of priests and other members of Christ's faithful who assist the bishop by offering advice about the needs of the diocese and by proposing legislation for him to enact (887, 911). The words "synod" and "council" are sometimes used interchangeably.

-T-

TABERNACLE: The receptacle in the church in which the consecrated Eucharist is reserved for Communion for the sick and dying. Reservation of the Eucharist in the tabernacle lends itself to private devotional visits and adoration of our Lord in the Blessed Sacrament by the faithful (1183, 1379).

TEACHING OFFICE: See Magisterium.

TEMPERANCE: The cardinal moral virtue that moderates the attraction of pleasure and provides balance in the use of created goods. It ensures the mastery of the will over instinct, and keeps natural desires within proper limits (1809).

TEMPLE: The house of worship built in Jerusalem by Solomon as God's dwelling-place, for the exercise of the priestly rites of sacrifice in the Jewish religion. After the capture of Jerusalem in 70 A.D. by the Romans, the second temple was destroyed and never rebuilt. Jesus recognized the Temple as God's dwelling, and a house of prayer; he even identified himself with the Temple by presenting himself as God's definitive dwelling-place. The Holy Spirit makes the Church "the temple of the living God" (583, 797; cf. 2580).

TEMPTATION: An attraction, either from outside oneself or from within, to act contrary to right reason and the commandments of God. Jesus himself during his life on earth was tempted, put to the test, to manifest both the opposition between himself and the devil and the triumph of his saving work over Satan (538).

TESTAMENT: The name given to the two major parts of the Bible; a synonym for "covenant," as in Old and New Covenants. The Old Testament recounts the history of salvation before the time of Christ (46 books), and the New Testament unfolds the saving work of Jesus and the apostolic beginnings of the Church (27 books) (120-121, 124). See Covenant.

THEOLOGY: The study of God, based on divine revelation (236, 2033, 2038).

THEOPHANY: A revelation or visible appearance of God, as in the case of Moses at Mount Sinai (2059).

TIME: *See* Eternal Life.

TRADITION: The living transmission of the message of the Gospel in the Church. The oral preaching of the Apostles, and the written message of salvation under the inspiration of the Holy Spirit (Bible), are conserved and handed on as the deposit of faith through the apostolic succession in the Church. Both the living Tradition and the written Scriptures have their common source in the revelation of God in Jesus Christ (75-82). The theological, liturgical, disciplinary, and devotional traditions of the local churches both contain and can be distinguished from this apostolic Tradition (83).

TRANSFIGURATION: The mysterious event in which Jesus, seen speaking with Moses and Elijah on the mountain, was transformed in appearance--in the sight of Peter, James, and John --as a moment of disclosure of his divine glory (554).

TRANSUBSTANTIATION: The scholastic term used to designate the unique change of the Eucharistic bread and wine into the Body and Blood of Christ. "Transubstantiation" indicates that through the consecration of the bread and the wine there occurs the change of the entire substance of the bread into the substance of the Body of Christ, and of the entire substance of the wine into the Blood of Christ--even though the appearances or "species" of bread and wine remain (1376).

TRIDUUM: A liturgical celebration of three days duration, as in the Easter Triduum (1168).

TRINITY: The mystery of one God in three Persons: Father, Son, and Holy Spirit. The revealed truth of the Holy Trinity is at the very root of the Church's living faith as expressed in the Creed. The mystery of the Trinity in itself is inaccessible to the human mind and is the object of faith only because it was revealed by Jesus Christ, the divine Son of the eternal Father (232, 237, 249, 253-256). *See* Person, Divine.

TPOLOGY: The discernment of persons, events, or things in the Old Testament which prefigured, and thus served as a "type" (or prototype) of, the fulfillment of God's plan in the person of Christ. The typology of the Old Testament which is made clear in the New Testament demonstrates the dynamic unity of the divine plan of salvation (128).

-U-

UNITY, CHRISTIAN: *See* Ecumenism.

UNIVERSAL DESTINATION OF GOODS: "God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner." (Vatican II document, *Gaudium et Spes*)

-V-

VENERATION (OF SAINTS): Showing devotion and respect to Mary, the Apostles, and the martyrs, who were viewed as faithful witnesses to faith in Jesus Christ. Later, veneration was given to those

who led a life of prayer and self-denial in giving witness to Christ, whose virtues were recognized and publicly proclaimed in their canonization as saints (828).

Such veneration is often extended to the *relics* or remains of those recognized as saints; indeed, to many sacred objects and *images*. Veneration must be clearly distinguished from adoration and worship, which are due to God alone (1154, 1674, 2132).

VENIAL SIN: Sin which does not destroy the divine life in the soul, as does mortal sin, though it diminishes and wounds it (1855). Venial sin is the failure to observe necessary moderation, in lesser matters of the moral law, or in grave matters acting without full knowledge or complete consent (1862).

VIATICUM: The Eucharist received by a dying person. It is the spiritual food for one's "passing over" to the Father from this world. With Penance and the Anointing of the Sick, the reception of Holy Communion as Viaticum constitutes the "last sacraments" of the Christian (1524).

VICAR OF CHRIST: A title given to St. Peter, head of the Twelve Apostles, and to his successors, the popes (882); "vicar" means one who stands in for or acts for another.

VICE: A habit acquired by repeated sin in violation of the proper norms of human morality. The vices are often linked with the seven capital sins. Repentance for sin and confession may restore grace to a soul, but the removal of the ingrained disposition to sin or vice requires much effort and self-denial, until the contrary virtue is acquired (1866).

VIRGIN BIRTH: The conception of Jesus in the womb of the Virgin Mary solely by the power of the Holy Spirit. The Church's confession of faith in the virgin birth affirms that Jesus was conceived by the Holy Spirit without human seed (496). See Virgin Mary.

VIRGIN MARY: The mother of Jesus, who is honored as "ever-virgin" for her perpetual virginity (499).

VIRTUE: An habitual and firm disposition to do the good. The moral virtues are acquired through human effort aided by God's grace; the theological virtues are gifts of God (1803). See Cardinal Virtues.

VIRTUES, THEOLOGICAL: Gifts infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. The theological virtues are faith, hope, and charity (1813).

VISION, BEATIFIC: See Beatific Vision.

VOCATION: The calling or destiny we have in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness (1, 358, 1700). Christ calls the faithful to the perfection of holiness (825). The vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God's will (898). Priestly and religious vocations are dedicated to the service of the Church as the universal sacrament of salvation (cf. 873; 931).

VOW: A deliberate and free promise made to God, concerning a possible and better good which must be fulfilled by reason of the virtue of religion (2102). Religious vows, the public profession of

the evangelical counsels in the Church, have an exemplary value in witnessing to the Kingdom to come (cf. 915).

-W-

WAY OF THE CROSS: A devotional exercise which follows the "way of the cross" in the Savior's steps, observing stops or "stations" to meditate on the path Jesus took from the Praetorium in Jerusalem to Golgotha and the tomb. "By his holy Cross he has redeemed the world" (2669).

WISDOM: A spiritual gift which enables one to know the purpose and plan of God; one of the seven gifts of the Holy Spirit (1831). Wisdom is also the name of one of the books of the Old Testament (120).

WORD OF GOD: The entire content of Revelation as contained in the Holy Bible and proclaimed in the Church. In John's Gospel, God's "Word" means his only-begotten Son, who is the fullness of God's Revelation and who took flesh (the Word incarnate) and became man for the sake of our salvation (65, 81, 101, 241, 461; cf. 2653).

WORKS OF MERCY: Charitable actions by which we come to the aid of our neighbors in their bodily and spiritual needs (2447). The spiritual works of mercy include instructing, advising, consoling, comforting, forgiving, and patiently forbearing. Corporal works of mercy include feeding the hungry, clothing the naked, visiting the sick and imprisoned, sheltering the homeless, and burying the dead (2447).

WORLD: Creation, or the earth, or even the universe. "All that is"--often called the "world" in Scripture--owes its existence to God's act of creation; God's creation is called "good" in the Bible, and human beings are said to have been created "in his own image and likeness" (282, 295). In the New Testament the "world" is sometimes used to indicate the forces of opposition to the work of Jesus and of his Holy Spirit. In this sense it signifies the world which Jesus came to redeem from sin. The world will reach its goal and perfection when it has been renewed and transformed into "the new heaven and the new earth" in the fullness of God's kingdom (1043).

WORSHIP: Adoration and honor given to God, which is the first act of the virtue of religion (2096). Public worship is given to God in the Church by the celebration of the Paschal Mystery of Christ in the liturgy (1067).

-Y-

YAHWEH (YHWH): The personal name of the God of Israel, revealed to Moses on Mt. Sinai, meaning "I am who I am" (205).

Forms

(Examples)

- ❖ PRE Family Registration Form
- ❖ PRE Student Registration Form
- ❖ Sacramental Information Form
- ❖ Catechist Certificate Application
- ❖ Catechist Certification and On-Going Formation Record

**For Office Use Only**

Pd \$ _____ Date Processed _____

Verified Parishioner _____

2025-2026 PRE Family Registration**Parish Name:** _____

Return this completed family registration + all student registration with payment to the Parish Office
_____ (Mailing Address)

Tuition

Family Max \$ _____

✙ 1st Child: _____✙ 3rd Child: _____✙ 5th Child: _____2nd Child: _____4th Child: _____6th Child: _____

Sacramental Prep: _____

Family Information

Circle One: Father/Stepfather/Guardian

Last Name: _____

First Name: _____

Best phone Number: _____

Religion: _____

Language(s) Spoken: _____

Email Address: _____

Circle One: Mother/Stepmother/Guardian

Last Name: _____

Maiden Name: _____

First Name: _____

Best Phone Number: _____

Religion: _____

Language(s) Spoken: _____

Email Address: _____

Marital Status: Married ____ Separated ____ Divorced ____ Widowed ____

Address where student resides: _____

Student Resided with: Both Parents Mother Father Guardian _____

Children being enrolled in PRE:

Name/Grade: _____

Name/Grade: _____

Name/Grade: _____

Name/Grade: _____

Name/Grade: _____

Name/Grade: _____

I give my permission for my younger students to be picked up by siblings who are in 6th grade or above. **Y N**

Parish where family is registered: _____

Emergency Information

Emergency Information: if parent(s) or guardian(s) cannot be reached, please notify the following:

Name: _____

Phone: _____

Address: _____

Relationship: _____

Agreement and Release

I am enrolling my child(ren) in the _____ Religious Education Program. I understand that as a parent, I am primarily responsible for the on-going religious formation of my child(ren), including regular attendance at Mass, reception of the sacraments, participation in the life of the parish, and ensuring my child(ren) regularly attends religious education classes. I give my permission for the parish and our PRE personnel to photograph or videotape my child(ren) while participating in PRE-Activities and understand that these may be published in the church bulletin, website, social-media or in the Church Today Publication. If I do not give my permission for this, I have attached my decline in writing. I give church staff and/or are volunteers permission to seek emergency medical treatment for my child(ren) if the need arises while he/she is in their care. Should I opt out of having my child(ren) received instruction through the VIRTUS Touching Safety Program for Children, as adopted by our nation's bishops for the protection of our children, I have attached my decline in writing. If there are special custody issues that PRE personnel should be aware of, I have attached the official court document and I agree to advise the PRE program administrators if any custody issues arise during the school year.

Signature: _____

Date: _____

2025-2026 PRE Student Registration

Attach one student form per child to the Family Form before submitting to the Parish Office.

Student Information

Last Name: _____ First Name: _____ Goes by: _____
Age as of 8/15/23: _____ Date of Birth: _____ Gender: **M** **F**
Grade in School for 2023-2024: _____ Name of School: _____

Please circle each grade level of Religious Education the student has completed: (PRE or Catholic School)

K **1st** **2nd** **3rd** **4th** **5th** **6th** **7th** **8th** **9th** **10th** **11th**

Special needs or learning differences of which we should be aware to help meet your child's needs in the classroom (such as ADD, ADHD, Autism, Asperger's, Dyslexia, Hearing Impairment, Visual Impairment, etc.)

What language is best for communication from the Church office: _____

Student Health and Medical Information

Student has (please mark all that apply, add others if needed and give pertinent information):

- ❖ Allergies to: _____
- ❖ Asthma Diabetes Epilepsy/Seizure Disorder Hay Fever Heart Condition
- Frequent or Severe Headaches Stomach Upsets
- Other, Please Describe: _____

Medications taken regularly and purpose:

Pediatrician Name and Phone Number: _____

Insurance Information (not mandatory but helpful in case of emergency)

Insurance Company: _____ Insurance Phone Number: _____
Insurance Policy #: _____ Group #: _____

Thank You! This information helps us to take the best possible care of your child.

Anything else we should know to best provide care and education for your child:

Sacrament Information

Please attach a copy of BOTH SIDES of the Baptism certificate (including notations) if not received at this parish.

**Please check box if preparing
to receive in 2026**

Baptism

☐

Date Received: _____
(Month/Day/Year)

Godparent/Sponsor: _____

Church: _____

Street Address: _____

City, State, Zip, Country: _____

First Reconciliation

☐

Grade or Year Received: _____

First Eucharist

☐

Date Received: _____
(Month/Day/Year)

Church: _____

Street Address: _____

City, State, Zip, Country: _____

Confirmation

☐

Date Received: _____
(Month/Day/Year)

Sponsor: _____

Church: _____

Street Address: _____

City, State, Zip, Country: _____

Office of Religious Education and Faith Formation

Catechetical Enrichment

The Diocesan Office of Religious Education and Faith Formation is grateful to provide a curriculum in a workshop format to offer catechist a well-rounded theological and personal formation. This curriculum is designed to provide the core elements along with continual education for both new and experienced Catechist in our Diocese. This instruction is provided by the Diocese at no cost to a parish outside of any print/online material they wish to purchase.

The expectation is that each parish will get all Catechist to participate in the Initial, Basic, and Ongoing formational programs. Each Catechist will do a reasonable amount of reflection after each workshop and spend time in prayer, both oriented toward becoming a better Catechist in helping hand over the deposit of faith to the faithful to whom they are entrusted.

Office of Religious Education and Faith Formation: Example: Catechist Enrichment Record

Name: _____ Parish: _____

Grade Level: _____ City: _____

CI Catechists- Indicate level of certification achieved: _____ **Initial** _____ **Ongoing** _____ **Mentor**
 _____ **Parish Catechetical Leader (PCL)** _____ **School Catechetical Leader** _____ **OCIA Team**

Initial Formation Track

1. The Vocation of the Catechist
2. Profession of Faith- Jesus Christ
3. Catholic Understanding of Scripture
4. Prayer, Sacraments, and Worship
5. Ecclesiology and the Mission of the Church
6. Morality and Catholic Social Teaching

Date Completed

Ongoing Faith Formation Track

1. The Vocation of the Catechist
2. The Mission of Catholic Schools and the Role of Teachers
3. The Universal Call to Holiness
4. The Evangelizing Classroom
5. Catechesis: Echoing What God Has Revealed
6. Christ: His Person and Works
7. Fostering Holiness in Children
8. Scripture: The Driving Force of Doctrine
9. The Blessed Virgin Mary
10. Ten Commandments and Beatitudes
11. The Catechist: Witness to the Truth
12. + any 9 Options listed in the Track

Mentor Formation Track

1. The Vocation of the Catechist
2. Catechetical Mentorship
3. Personal Vocation and the Mentoring Relationship
4. Being Guided and Guiding Souls

Continued on next page

Parish Catechetical Leader (PCL) Formation Track

1. The Vocation of the Catechist
2. Personality and Profile of the Successful PCL
3. The Kerygma: Key Doctrines
4. Praying with Scripture: Lectio Divina
5. Teaching Catechesis for Conversion
6. Planning for Success: Program Organization and Assessment
7. Legal Issues for PCLs: Ecclesial and Civil
8. Religious Education Material Evaluation and Selection
9. Recruiting, Training, and Forming Catechists 1
10. Recruiting, Training, and Forming Catechists 2
11. The Parish as a Workplace: Maintaining Healthy Relationships
12. The Family as the Context of Catechesis
13. Faith and Moral Development: Ages 3-6
14. Faith and Moral Development: Ages 6-12
15. Faith and Moral Development: Ages 12-18
16. Child Catechetical Methodologies and Learning Styles
17. Preventive System of St. John Bosco
18. Catechesis for Persons with Disabilities

School Catechetical Leader Formation Track

1. The Vocation of the Catechist
2. The Mission of Catholic Schools and the Role of Teachers
3. Facilitating Conversion in a Catholic School
4. Family Systems in a Catholic School
5. Pedagogy of Revelation and the Response of Faith
6. Praying with Scripture: Lection Divina
7. Teaching Catechesis for Conversion
8. Faith and Moral Development: Ages 3-6
9. Faith and Moral Development: Ages 6-12
10. Faith and Moral Development: Ages 12-18
11. Child Catechetical Methodologies and Learning Styles
12. Preventive System of St. John Bosco
13. Catechesis for Persons with Disabilities

OCIA Team Formation

1. The Vocation of the Catechist
2. Pedagogy of Revelation and the Response of Faith
3. Sacred Scripture: The Big Picture
4. The Catechumenate: Paradigm for All Catechesis
5. Catechesis in the Precatechumenate: Delivering the Gospel
6. Catechesis in the Catechumenate: Faith, Hope and Love
7. The Catechist: Witness to the Truth
8. Discipling Adults
9. Developing and Evangelizing and Welcoming Parish

Continued on next page

Requirements for Certification Levels:

1. Be assigned to a Mentor (assigned by your DRE/Principal or the Office of Religious Education and Faith Formation.
2. Complete workshops for level of certification under the guidance of a Mentor.
3. Workshops are completed only after a mentor has approved the completed work on the CI system. The CI will maintain this data for completed workshops. Catechists should keep their own record of completed workshops and share this with their DRE/Principal.

When a Catechist has completed workshops which qualify for a level of certification, according to the above, please check the level of certification requested and submit a copy of the "Catechist Formation Record" form to the Office of Religious Education and Faith Formation, Dcn Jason Lavergne, dcnjlavergne@diocesealex.org

Level of Certification Requested:

_____ Initial Formation

_____ Ongoing Formation

_____ Mentor Formation

_____ Parish Catechetical Leader

_____ School Catechetical Leader

_____ OCIA Team

Signature

Date Approved

Catechist Formation Notes & Enrichment:

Catechists are expected to participate in on-going faith formation after initial certification level reached. To maintain a level of certification, they are required to complete a minimum of 5 hours of formation annually. This may include more catechist formation workshops of their choosing, retreats, parish missions, Bible studies, etc. Once completed, these efforts should be logged below. See example for format.

Title	Date	Location
The Eucharist in Scripture	06/13/2024	St. Francis Xavier Cathedral

Catechetical Guidelines for Home School Families

<https://www.diocesealex.org/our-diocese/office-of-religious-education-and-faith-formation/dre-portal/>

Catechist Resources

Classroom Management

From Catholic author and catechist Jennifer Fitz, here is a pamphlet with highlights from her book, “Classroom Management for Catechists”. Currently out of print, it can be downloaded electronically for a nominal fee.



How do I get these kids to behave?!

#1. Take your work seriously. Prepare before class, arrive on time, and dress for the job. Treat your class like a serious commitment, and your students will, too.

#2. Model the behavior you expect from others. Your students will learn from you! Avoid sarcasm, bad language, and chit-chat with other adults during class time. When you do something wrong, take responsibility for your mistakes, apologize, and resolve to avoid the problem behavior in the future.

#3. Communicate expectations clearly. Have students build their own list of class rules at the beginning of the year. Do a rule-review before the start of prayers, games, or other situations where students tend to misbehave. Don't assume students know how to behave as you expect – explain, show, and practice.

#4. Avoid embarrassing your students. Build trust and confidence by handling sensitive topics with discretion and courtesy. When behavior needs to be corrected, speak with respect and understanding – sometimes you, too, have a hard time doing what you know is right!

#5. Never engage in a contest of wills. You cannot force students to behave. Avoid ultimatums, stand-offs, and high-pressure tactics.

Always give your students a graceful way to rejoin the class when they are ready to behave.

#6. Provide activities during idle time, so students are not left to entertain themselves. If your students have nothing to do, they will find something to do! Plan a back-up assignment, game, discussion topic, review quiz, or other activity to fill times when students have to sit and wait.

#7. Use routines to save time and energy. Develop routines for arrival, dismissal, and other predictable parts of class, so you don't need to give new instructions every class session. Use the same general pattern for each class, so students know what to expect.

#8. Strategize. Make detailed class plans that flow logically from one activity to the next. Choose a balance of activities so students don't spend long periods at the same kinds of tasks. Put the hardest work earlier in the class session, and unwind with the fun stuff closer to the end of class. Allow time for questions, and for students to share their own thoughts about their faith.

#9. Did you "walk it out"? Walk through your classroom and test your plans. Are there any distractions you need to eliminate? Is it easy to move from one activity to the next? Are the supplies you need in place, and electronics in working order? Prepare ahead to prevent problems, minimize chaos, and give your class the best possible start.

#10. Respect your students. Meet them with the love of Jesus no matter what. Jesus doesn't give up on you, so don't give up on your students!

The love of Christ is shared heart to heart, with patience, forgiveness, and understanding. How can you help each student grow closer to Jesus today?

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use in your parish and diocese.

To download the file, visit:

JenniferFitz.wordpress.com

... If mercy has been shown to me, it is because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience ...--1st Timothy 1:16

Struggling with class discipline?

You aren't alone!

My first year teaching religious education was a disaster. I was excited about sharing my faith, but I didn't know how to manage a room full of energetic children. I needed to learn how to calm the chaos.

The good news is that classroom behavior management is a specific set of skills that anyone can learn and master. No matter how crazy and out-of-control your class feels right now, you can turn it around.

To help other new and struggling

catechists, I've put together a book of step-by-step strategies for managing classroom behavior in the religious education setting. Look for *Classroom Management for Catechists* in 2013 from Liguori Publications.

Learn to teach a class you and your students will love!

Jennifer Fitz

jen@fitzes.com

Below is taken from Sara J Creations 2019 Classroom Management tips for Religious Education

Sara J Creations offers insight into her experience with Religious Education Classroom management.

www.sarajcreations.com

Her concise highlights can offer a quick review to get started, especially if you are new to a classroom setting.

Setting Your Expectations

Set your expectations at the beginning of the year. What do you expect from students? Kindness? Respect for others? Raising their hands? Going to the restroom before classes begin? Let them know upfront. All this should not be a surprise to them as is expected with their primary education classes in school. Ask yourself, how can they meet your expectations if they have no idea what they are?

Always try not to use the prohibitive from such as “don’t talk when someone else is talking” or “no chewing gum in class.” Always try to phrase things in the positive of what you want them to do, such as “When someone is talking, you are listening.” Instead of no yelling, try, “Quiet voices when we are inside.”

Along with expectations is setting up rules or guidelines for your classroom. This is always more beneficial when students help create these rules so they can take some ownership of the classroom. I like to compile a list of their rule suggestions (combined with my rules/expectations) and then try to combine them and narrow them down, so you only have 3-5 rules. Any more than that and they won’t remember them.

I like to use Be Safe, Be Kind and Be Your Best. I don’t know that I’ve had a student suggest a rule yet that hasn’t been able to fit into one of these categories.

Consequences

Make sure you follow through on your rules. If someone isn’t following the rules, make sure you take care of that situation so that all of the students know that you are consistent and expect the rules to be followed. This is when I always look for a natural consequence versus a punishment. A natural consequence is one that naturally happens because of the choice the child made. Yelling out for example could have a natural consequence of you don’t call on them. A student is messing around and breaks their pencil so they can’t get their work done. The natural consequences they need to solve the problem and fix the pencil so they can get their work done in class or becomes homework.

Something I used a lot was writing, not necessarily as a consequence but as a way to reflect on their behavior. So maybe it was writing an apology note to someone they hurt or maybe it was writing a note home to mom and dad explaining what happened in class and why they couldn’t complete their work. Again, not meant as punishment (and definitely not something to do with their very young or students who struggle with writing) but more meant to reflect on their behavior and how they could change it in the future.

You want to make sure you are tying the consequence directly to the child’s action when possible and handling the behavior with privacy for the child. That might mean pulling them to the side and talking to them, versus correcting their behavior and giving a consequence in front of the whole class.

Here is a suggestion of the order to handle a behavior problem but this can be changed depending on if it's a repeat offense and the severity of the situation.

- 1st Warning
- 2nd Consequence and/or removal from the situation (the situation, not the classroom)
- 3rd Right to reflect on behavior and how to change
- 4th Parent Contact
- 5th Send student to DRE/principal to help

On Task At All Times

Keep students on task to eliminate down time and ultimately behavior issues. If students are always working on something, there is less time for messing around and being off task.

Bell work

Have something for the students to do as they walk in the door. Sometimes called bell work, this gives students a meaningful assignment to work on instead of just coming in and sitting and waiting for everyone else to get there.

Some things to think about when designing bell work:

- 1st Is it related to what we are learning that day?
- 2nd Does it bring them closer to Jesus?
- 3rd Is it something they can do independently and quietly?

Fast Finishers

Also, think about having extra activities, games, etc. that fast finishers can do so that they aren't disrupting others once they are done with the activity you've assigned. This can be things like reading a book about a saint, practicing prayers using puzzles, color pages, etc. I have found this works the best when you set out a few options and students can choose an activity that interests them.

Classroom Set up and Movement

Many of your students have been sitting in school all day, and they might be tired and hungry. You need to make sure they aren't just sitting at a desk or a table for the whole hour and a half or so that you have them. Throughout your time together have them move around the classroom for different activities.

For example:

- students come in and work on a task independently at their seats
- once the whole class arrives walk over and gather around the prayer table
- meet on the corporate to read from the Bible or the lesson/chapter of the day
- head back to their seats to work on the activity
- go for a walk to the church or Chapel to pray, etc.

Movement will help them to stay focused and adjusting the seating options will give them some flexibility to work in a spot that is best for them. Also think about your movement as a teacher. You do not want to be stuck in one spot in the front of the classroom lecturing to students. As you are talking and as students are working, move around the room. If you notice an off-task behavior, go stand near that child. Often that's all it takes for that behavior to stop, you in close proximity to that student.

Be Positive, Look for the Positive

Start looking for positive behavior especially in those students who are the most disruptive. Compliment, acknowledge and share any little positive that you notice. Often when you “call out” a student for positive behavior, the others quickly tried to mimic the behavior in the hopes that you will notice them too. Something as simple as, “I like the way John raised his hand when he had something to say, thanks John.”

Acknowledging the positive is one of the reasons that I like reward tags sometimes called brag tags. Not only do I give them out to students as rewards for learning new prayers, completing lessons, or learning about a new Saint, but I also use them to recognize and reward positive behaviors that I see

When addressing a student behavior problem, you want to remain as positive as possible. It is hard because you are frustrated and exhausted possibly, but the student needs to know that it is a safe environment, and you are trying to help them make better choices so they can learn and come to know Jesus better. Make sure to talk to the child privately instead of correcting their behavior or voicing your concern in front of everyone. That would just cause embarrassment for the student.

Loyola Press on YouTube

In 2011, Joe Paprocki, DMin created short videos on getting started as a Catechist. These video series are a product of his book titled “The Catechist’s Tool Box” How to Thrive as a Religious Education Teacher). The videos and the book is a great resource for anyone in Catechesis.

<https://www.youtube.com/playlist?list=PL4AB2A97A38A90E68>

<https://store.loyolapress.com/the-catechists-toolbox-by-joe-paprocki>

Lesson Planning



From: TheReligionTeacher.com

You can view the video here <https://www.youtube.com/watch?v=QEX4G61DCd0>

The Religion Teacher's Guide to Lesson Planning by Jared Dees. This 62-page guide to Lesson Planning is a great resource for any teacher. Filled with more details of the process below, it also contains templates and teaching strategies.

https://www.stmaryeg.org/uploads/2/5/9/1/25913310/thereligionteachers-guide-to-lesson-planning_1_.pdf

The beginning of Lesson Planning has four initial steps.

1. Know the Topic (What should I teach?)
 - a. Catechism of the Catholic Church
 - b. Curriculum
 - c. Textbook
 - d. Lesson Preparation Template
2. Create Lesson Objectives (What do I want them to learn?)
 - a. Upon completion of this lesson, students will be able to:
3. Determine the Assessment (How will I know they have learned it?)
 - a. Engaging questions
 - b. Activities such as small groups
4. Choose the PROCES to Reach the Objectives (How will I get them there?)

Lesson Preparation Template

Chapter:		Section/Pages:	
Terms, People, Places			
Main Ideas		Questions/Activities	
Critical Thinking Opportunities			

Teaching Techniques and Strategies



From “The Religion Teacher” website: you can find one example from over 250 teaching strategies to get students attention in the classroom setting. At times, getting and keeping students’ attention can be a real challenge. Throughout the school day, most teachers use the same teaching strategies (mostly lecture) again and again. Catechists are faced with the challenge of trying to make religious education different from just another school class. Religion teachers are charged with the need to make religion more than just another subject among many.

The website suggests grabbing people’s attention by presenting the unexpected. One needs to break patterns. Surprise gets our attention. Do you use the element of surprise in your lesson planning? Do you include mystery? Do you start with a question or start with the answers?

Get students attention with inductive teaching

Rather than presenting the facts, first help students realize they need the facts. Get them motivated about learning what you will teach. Inductive teaching (or inquire-based learning or discovery teaching) first exposes students to some phenomenon or experience and then leads them to understanding of concepts based on that experience.

Inductive teaching strategies that use the unexpected, inductive approach:

1. 20 Questions
 - a. Discovery teaching technique that starts with a statement, activity, image, video or activity that students experience for the first time
2. Inventory questioning
 - a. This form of questioning activates students’ prior knowledge and helps them assess their own opinions or beliefs about certain topics prior to a lesson.
3. Anticipation Guide
 - a. This reading strategy encourages students to self-assess their opinions about a text before and after reading it.
4. Case Studies
 - a. Providing real-life situations to which students can apply knowledge is an excellent way to encourage critical thinking.
5. Unknown Objects
 - a. Teachers display objects that are relatively foreign to the students and ask them to make educated guesses about what it is and what it does.
6. Tell Stories
 - a. Using stories to captivate students’ attention is always an excellent use of inductive teaching
7. Authentic Role-Playing
 - a. Any role-playing experience that the teacher uses to create an authentic experience without the students realizing that the teacher is role-playing.

References

CAE	<u>Catholic Education Center</u> . Diocese of Arlington Virginia
CCC	<u>The Catechism of the Catholic Church</u> . English Translation. United States of Catholic Conference (Washington, D.C. 1994)- Libreria Editrice Vaticana
Compendium	<u>Compendium to the Catechism of the Catholic Church</u> . United States Conference of Catholic Bishops (Washington D.C. 2006)
CJC	<u>Code of Canon Law</u>
CT	<u>Catechesi Tradendae</u> (“On Catechesis in Our Time”) Apostolic Exhortation. Pope John Paul II (Rome, 1979).
DOM	Diocese of Memphis
DC	<u>Directory for Catechesis</u> . United States Conference of Catholic Bishops (2020)
DV	<u>Dei Verbum</u> (“Dogmatic Constitution on Divine Revelation”). Second Vatican Council (Rome, November 18, 1965)
EV	<u>Evangelium Vitae</u> (“The Gospel of Life”) Encyclical Letter. Pope John Paul II (Rome, 1995)
GDC	<u>General Directory for Catechesis</u> . Sacred Congregation for the Clergy (1998)
GDSCM	<u>Guidelines for Doctrinally Sound Catechetical Materials</u> . United States Catholic Conference (Washington, D.C. 1990)
JF	<u>Jennifer Fitz</u> “Classroom Management for Catechists”
JP	<u>Joe Paprocki</u> Catechist Toolbox
LG	<u>Lumen Gentium</u> (“Dogmatic Constitution on the Church”) Second Vatican Council (Rome, November 16, 1964)
LP	<u>Loyola Press</u> (“Finding God: Following Jesus”)
NCCA	<u>National Council for Curriculum Assessment</u>
NSC	<u>National Statues for the Catechumenate</u> (USA)
RCIA	<u>Rite of Christian Initiation of Adults</u> (1998 edition)
S	Sadlier’s (“Christ In Us”)
SC	<u>Sacrosanctum Concilium</u> (“Constitution on the Sacred Liturgy”) Second Vatican Council (Rome, December 4, 1963)
SCS	Sara J Creations www.sarajcreations.com
TRT	<u>The Religion Teacher</u> Thereligionteacher.com
USCCA	<u>United States Catholic Catechism for Adults</u> (January 2007)

NCCL



The National Community of Catechetical Leaders is dedicated to promoting the ministries of evangelization and catechesis in the US Catholic Church by fostering a community of leaders who proclaim and teach the Word of Jesus Christ through the witness of accompaniment, education, and formation in the Catholic faith.

NCCL traces its roots to 1934 when diocesan directors of the Confraternity of Christian Doctrine (CCD) were first convened by Bishop Edwin O'Hara of Great Falls, Montana.

In 1991, the organization changed its bylaws, structure, and governance to widen its membership and to facilitate decision making and governance processes.

The organization was renamed the National Conference of Catechetical Leaders. (NCCL) In 2022 the name was updated to the National Community of Catechetical Leaders to embrace the diversity of people in catechetical ministry.

In alignment with their established mission, NCCL strives to build an interactive community through the following Strategic Priorities:

1. To resource the catechetical community through NCCLCatholic.org, and regular communication through email and social media
2. To resource the catechetical community for its ministry today through regular articles and reports on important topic in catechesis, research and trends, and innovations in catechesis
3. To gather the catechetical community for enrichment and networking through online conferences, regional convocations, and an annual conference
4. To network, support, and resource diocesan leaders involved in catechetical ministry
5. To be a catalyst for innovations in catechetical ministry by engaging parish catechetical leaders in designing creative initiatives to address critical issues and audiences in catechesis
6. To equip parish catechetical leaders with the knowledge, skills, and tools for catechesis with all ages and generations through a national leadership education program

The NCCL website, is replete with materials, conference recordings, online and in person gatherings that any parish will find most useful.

Membership with NCCL is Free: [NCCL - National Community of Catechetical Leaders - Catholic Resources \(ncclcatholic.org\)](https://ncclcatholic.org)

NCCL will a book available for purchase September 1, 2024 titled "Guided by the Directory for Catechesis; Transforming the Vision and Practice of Parish Catechesis". This will be a great resource for any parish.

NCCL has also offered a PDF or Word document on Practice Resources based on the book. Both the Book and the Practical Resources can be received at: [Informs - Directory for Catechesis \(ncclcatholic.org\)](https://ncclcatholic.org)

Review the "My Emmaus" formation program from the Archdiocese of Hartford developed by NCCL.

<https://www.catholicedaohct.org/my-emmaus-a-faith-formation-journey>

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Notes