

Fifth Grade



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Introduction

Thank you for answering the call of God to be a teacher of the Faith, which involves leading children closer to Christ! Catechesis is the art of teaching the Faith in order to facilitate a personal encounter with Jesus Christ. The teaching should lead to understanding who Christ is in light of God's word (what He has revealed to us in Sacred Scripture and Sacred Tradition) in order to be changed through His grace to become more and more like Him. Transformed by the working of grace, "the Christian thus sets himself to follow Christ and learns more and more within the Church to think like Him, to judge like Him, to act in conformity with His commandments, and to hope as He invites us to" (*On Catechesis in Our Time*, Pope John Paul II, #20. Hereafter CT). "The definitive aim of catechesis is to put people not only in touch 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" (CT, #5).

1. How are catechists to teach in a way that leads children and young people into communion with Jesus Christ? Sacred Scripture is the driving force of all catechesis. The students need to know that the teachings are based upon God's Word. In addition, when the Word of God is spoken, grace is given. We need grace in order to receive Jesus' teaching. The *General Directory for Catechesis* (GDC), (a universal Church document promulgated by Pope John Paul II in 1997) tells us that a primary place to encounter Jesus is through the Sacred Scriptures. The Bible transmits "the very word of God..." [For this reason the Church desires that] "catechesis should be an authentic introduction to *lectio divina* (*Divine Readings*)," which is a way of meditating upon Scripture and applying it to one's life (GDC #127). "*Thy Word is a lamp to my feet and a light to my path.*" (Psalm 119:105).
2. An overview of Salvation History is to be presented at the beginning of each grade. Each and every teaching of the Faith that follows should be presented in light of this Story of God's Plan for us (GDC #128). This gives students the context for all the content of our catechesis. (See Overview/Scope section, page 19-20 and Creed, page 6, number 1.
3. The doctrinal content of our catechesis is found in the *Catechism of the Catholic Church*, which is the "sure norm for teaching the Faith." (GDC #121) All Catholic School administrators, teachers, DRE's, CRE's, catechists and Youth Ministers should regularly utilize the Catechism when teaching the Faith (GDC, #121).
4. Holiness of life is essential in order for the catechist's teaching to bring others into intimacy with Jesus Christ. Teachers must first and foremost be witnesses. "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (*Evangelization in the Modern World*, Pope Paul VI, #41).

In the Curriculum that follows, please note that a truth of the Faith that is being introduced will be **bolded**.

When introducing a new aspect of a teaching, present a brief overview of the truth of the Faith in the context of the Big Picture which is developed in the Overview/Scope section pages 2-6, helping the students to simply understand the teaching and to see how it is connected to their life.

All other teachings of the Faith, which are not bolded, were introduced in a previous grade and are to be reinforced, leading to greater understanding and integration into the students' lives.

Profile of a Fifth-Grade Child

Characteristics

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

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

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

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

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

Faith Development Needs

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

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

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

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

Learning to live as Jesus wants us to will require training. The way that we make good and holy choices is through the exercise of virtue. A virtue is a good moral habit. We develop the Cardinal Virtues, also called the natural or moral virtues, of prudence, justice, fortitude and temperance through education, deliberate acts and perseverance in struggle. These efforts are purified and elevated by God’s grace (CCC 1810).

Prudence: Discovering our true good and choosing the right means of achieving it
(Simplified definition) making a right judgment

Justice: Giving the proper due to God and neighbor
Being fair

Fortitude/Courage: Firmness in the pursuit of good
The courage to do what is right

Temperance: Moderating the attraction of the pleasures of the senses that provides balance in the use of created goods
Acting with self discipline or self control (CCC 1803-1809)

Examples: The virtue of justice is exercised when children are fair in sharing their possessions.
The virtue of temperance is exercised when young people use the Internet for twenty minutes rather than two hours.

The catechist can help the children to choose to be good out of love for God by loving and respecting others. This will require that children be helped to develop the virtues so as to become habits in order to guide their conduct (CCC 1805-1809). According to *the Truth and Meaning of Human Sexuality*, Guidelines for Education within the Family by the Pontifical Council for the Family – Rome (hereafter TM), from the age of innocence until the time of puberty, children are to be trained in friendship skills and virtuous living. Developing the virtue of temperance involves formation in self-discipline and self-control. The virtue of temperance is the foundation of the virtue of chastity, which allows us to overcome the temptation to look upon or use another person as an object for pleasure and sexual satisfaction rather than a person to be loved. This temptation is a result of the effects of original sin. Therefore, the virtue of chastity needs to be developed.

The document notes that for children in the years of innocence, “this period of tranquility and serenity must never be disturbed by unnecessary information about sex” (TM #78). Chastity is training in the “gift of the person” (CCC 2346). “Chastity is not to be understood as a repressive attitude. On the contrary, chastity should be understood rather as the purity and temporary stewardship of a precious and rich gift of love, in view of the self-giving realized in each person’s specific vocation...Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being”(TM #4). The integration of sexuality means self-mastery, in controlling desires and submitting them to love and respect as ordered to the gift of self. “The virtue of chastity blossoms in friendship” (CCC 2347).

“As in the first years of life also during childhood, parents [and teachers] should encourage a spirit of collaboration, obedience, generosity and self-denial in their children, as well as a capacity for self-reflection. In fact, a characteristic of this period of development is an attraction toward intellectual activities. Using the intellect makes it possible to acquire the strength and ability to control the surrounding situation and, before long, to control bodily instincts, so as to transform them into intellectual and rational activities” (TM #86).

“An undisciplined or spoiled child is inclined toward certain immaturity and moral weakness in future years because chastity is difficult to maintain if a person develops selfish or disordered habits and cannot behave with proper concern and respect for others. Parents [and teachers] should present objective standards of what is right and wrong, thereby creating a sure moral framework for life” (TM #86).

It is the understanding of the Catholic Church that parents are the primary educators of their children. In the Catholic Schools and Religious Education Programs, formation in chastity will be taught in the context of the moral life with a focus on the dignity of the human person. Human sexuality, which is to include formation in chastity, is the responsibility of the parents.

Educating children for chastity involves three objectives:

- To maintain in the family *a positive atmosphere of love, virtue and respect for the gifts of God*, in particular the gift of life
- To help children to understand the value of sexuality and chastity in stages, sustaining their growth through enlightening words, example and prayer
- To help them understand and discover *their own vocation to the priesthood, to marriage or to consecrated virginity for the sake of the Kingdom of Heaven* in harmony with and respecting their attitudes and inclinations and the gifts of the Holy Spirit (TM #22)

At the heart of this task of educating their children in chastity, parents are enlightened by “two fundamental truths:

- that man is called to live in truth and love
- that everyone finds fulfillment through the sincere gift of self (TM #37)

It is the duty of the parish to help and support parents “in fulfilling their fundamental right and duty to educate their children for love.” (TM #41-47) The Diocese of La Crosse, through the Office of Natural Family Planning, offers training and support for parents and parents/young people in matters of human sexuality and

formation for chastity. For information call (608) 791-2658. The Diocese also offers resources such as *Taking A Stand, Helping our Kids Win the Battle for Sexual Purity* for both parents, Catholic school teachers and catechists in the religious education programs. Please call the Office of Catechesis and Evangelization for recommendations on resources or training for religious educators (608) 791-2658.

Implications

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

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

To ten-year-olds God becomes a partner, a Person they can talk to, a Person who affects them personally, a Person with whom they can enjoy periods of silence and reflection. At this point the catechist can establish a positive attitude toward prayer and its purposes. Among the suggestions for praying are the following: traditional prayers, silent prayer, spontaneous prayers and petitions, meditative prayer using "Praying with Scripture" (which can be downloaded from the Diocesan website / Catechesis main page) , prayer services, faith sharing.

Ten-year olds can be helped to develop daily prayer times. Just as they make plans for time with peers, they can plan ahead for their times of prayer. A commitment to times of daily prayer will help them to know Jesus and to love Him as they understand His authentic love for us.

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

The catechist is responsible for educating students in attitudes and behaviors concerning the dignity of the human person. This is to include the ways of service that we are able to offer to those in need, especially the gift of prayer. Current areas of concern are world peace, world hunger, the rights of the oppressed, the right to life, and a greater awareness of the dignity of the human person. Inasmuch as fifth-graders are service-oriented, they can be encouraged to become involved in these issues.

Note: The Profile of a Fifth Grade Child, including Characteristics, Faith Development Needs and Implications was adapted from the Diocesan Curriculum, Office for Catechesis, Diocese of Sioux Falls.

Curriculum Guidelines

Theme: God the Father calls us to a life of holiness. We live holy lives by imitating Jesus Christ. The Holy Spirit given to us at Baptism strengthens us to live holy lives.

The primary goal for the fifth grade year is dedicated to understanding the Kingdom that Jesus established through His Death and Resurrection. Each person is called to enter His Kingdom on earth through the Sacrament of Baptism by which we come to know and love God. We remain part of the Kingdom by cooperating with God's grace, which helps us to love God and our neighbor as ourselves.

Families are to participate in Mass each Sunday and all Holy Days of Obligation. Parents and children should be encouraged to receive the sacrament of Reconciliation regularly.

I. Creed - Profession of Faith

Section one on the Creed pertains to what God, Our Heavenly Father, has revealed about Himself and His Plan for our salvation (saving us from sin) and sanctification (making us holy) through Jesus Christ His Son by the power of the Holy Spirit. God acts first; He continually calls out to us in love, inviting us into an intimate personal relationship. This personal response to His call is faith.

In Fifth Grade, catechists should present a full explanation of God's Plan of Salvation History so that students will come to *understand* the Story of God's Family. Teachings points that are **bolded** are to be introduced in this grade level. Scriptures that are **bolded** are new for this grade.

1. Present the overview of Salvation History.
(See Overview / Scope section, page 19-20 for the complete lesson plan on God's plan of Salvation History).

Note: Sacred Art, the captions that go under the Sacred Art if displayed as a timeline on the wall, and the outline for presenting God's Plan of Salvation History can be downloaded from the Diocesan website: www.dioceseoflacrosse.com/office_and_ministries/catechesis/SalvationHistoryinArtwork

2. **God the Holy Spirit inspired the human authors of Sacred Scripture to write down God's message to His people. The Catholic Church gathered together these inspired writings into the Bible, which has not changed since its inception.** This complete list is called the Canon of Scripture. It includes 46 books for the Old Testament and 27 for the New Testament. The Bible and the teachings of the Church (Sacred Tradition) are two important sources of our knowledge about God. (CCC 120, 105, 81)
I Thessalonians 2:13 "You received not a human word but...the word of God."
2 Timothy 3:16 All Scripture is inspired by God and is useful for teaching."
3. There is only one God. There are three Persons in one God: God the Father, God the Son, and God the Holy Spirit. The three Persons in one God is the Blessed Trinity. God has no beginning and no end. Each of the three Divine Persons of the Blessed Trinity gives Himself totally to the others; because they perfectly love each other. (CCC 234, 232, 237)

God reveals to us in Sacred Scripture that there is only one God and He is a Trinity of Persons.
Deuteronomy 6:4-5 "Hear, O Israel: The Lord our God is one Lord..."
Exodus 2:23-3:14 The Burning Bush: God reveals that He is a personal God.
Matthew 28:16-20 Jesus said, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit..."
John 14:11 Jesus said, "Believe Me that I am in the Father and the Father in Me."

4. **We can think of God the Father as our Creator, God the Son as our Teacher and Savior and God the Holy Spirit as our Helper but all three Divine Persons create, teach, save and help together. The Blessed Trinity is a mystery of Faith. A mystery of Faith is a truth revealed by God that we cannot fully understand because of the limits of our minds and the greatness of God. Nevertheless, a mystery of faith is reasonable. We can come to know the mysteries of Faith by studying creation, the Bible and what the Church teaches.**
5. **God the Father, in His mercy and love that never ends, sent His Son, Jesus Christ, to the world to reveal the Truth about God and about ourselves (Divine Revelation). Jesus revealed the greatest truth about God: that there are three Persons in the one true God. The three Persons in one God is a communion of Persons.**

Luke 1:26-38

The Annunciation: God the Father sent the Angel to announce to Mary that she will be the Mother of Jesus, the Son of God and this will take place by the power of the Holy Spirit.

Matthew 3:13-17

The Baptism of Jesus: The Holy Spirit came upon Jesus and the Father spoke these words: “This is my Beloved Son, with whom I am well pleased.”

Acts 2:1-4

Pentecost: God the Father and the Son sent the Holy Spirit upon the Apostles and the Blessed Virgin Mary, empowering them to publicly begin the Catholic Church.

6. **God is our Father Who loves us and cares for us. The Blessed Trinity created each person to be in communion with Himself. Only we, as human persons, are able to know and love our Creator. We are called to share by knowledge and love, in God’s own life. It was for this end that we were created, and this is the fundamental reason for our dignity. (Animals and plants have value and are important to us but they do not have dignity. They do not have an immortal soul in which to know and love God.) We are brought into the family of God through the Sacrament of Baptism. (CCC 426, 356, 301, 759, 375, 2014)**

Genesis 1:1-31

Creation by God: God created us in His image. This means that He created us with an intellect, a will with freedom to choose good or evil and He created us to be in communion with other persons and most especially Himself. This is the foundation of our dignity: We are able to enter into a personal relationship with God Himself.

7. **God created us by giving us an immortal soul. Being a “person” who can know and love God gives man and woman a special worth or “dignity.” All persons have equal dignity and dignity cannot be taken away. Moreover, persons differ in talents and abilities but not in dignity. Dignity is not determined by how productive a person is in society. For example, a mentally handicapped person or a terminally ill person has the same dignity as a healthy person. (CCC 356-358)**

Dignity

Matthew 19:13-15

“Let the children come to Me.”

Psalm 139

“Lord, You know me; ... You understand my thoughts from afar.”

Jeremiah 1:4-10

“Before I formed you in the womb I knew you...”

Luke 24:33-49

Due to Adam’s sin, God sent us a Redeemer, His only Son. This was an undeserved gift of His mercy and love. He created us out of love and He then redeemed us out of love. The fact that God did become one of us is a great honor to us as His creatures.

8. **God created everything from nothing out of wisdom and love. God created both visible, material things as well as invisible, spiritual things, such as the human soul. God created Adam and Eve as the crown of creation because the human person is created to be in friendship with God. Furthermore, God gave Adam and Eve a higher position (dominion) over the earth, which means responsibility to take care of creation (stewardship). (CCC 296, 355, 364-365)**

9. God created Adam and Eve in His image and likeness. He created Adam and Eve and the whole human race to know, love and serve Him so that we can be united with Him both here and forever in Heaven. Adam and Eve were united with God through sanctifying grace within their souls – a participation in God’s Divine Life. (CCC, 362-366, 356-357, 374-376, 1934)

Genesis 1:27 “God created man in His own image, in the image of God He created him, male and female He created them.”
 1 Corinthians 6:19-20 “Your body is a temple of the Holy Spirit.”
 John 14:23 “Jesus answered, “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.”

10. God created the angels. Some angels chose to rebel against God and became devils. Then God created Adam and Eve. God gave Adam and Eve everything they needed to live with Him forever. (CCC 327, 391-395, 355, 358)

Revelation 12:7-9 The battle between St. Michael and the Devil

11. Adam and Eve disobeyed God and lost the gift of grace within their soul. This was the Original Sin. Sanctifying grace is a share in God’s own Life. God still loved them and promised that He would send a Savior to reunite us with God. God showed His love to His people by entering into mutual promises (covenants) with them. A covenant is a sacred family bond: “He will be our God and we will be His people.” (CCC 396-398)

Genesis 3 The Original Sin and Promise of a Savior (Genesis 3:15)
 Genesis 9:8-17 To Noah God added, “This is the sign that I am giving for all ages to come, of the Covenant between Me and you...I set My [rain]bow in the clouds...”
 Exodus 6:4-7 To Moses, God said, “I also establish My Covenant with you...you will be my people and I will be your God.”
 2 Samuel 7:13 God said to David, “Your house and your kingdom shall endure forever before Me; your throne shall stand firm forever.”
 Luke 22: 14-20 Jesus said to the Apostles, “This cup is the new covenant in My Blood, which will be shed for you.”

12. Jesus is God. Jesus was born as man on the first Christmas as our Savior. **Jesus is the Son of God. Jesus is also called the Son of Man because He was born to the Blessed Virgin Mary. When the Son of God became man, He took on human flesh - was incarnated in a human body. This is called the Incarnation.** (CCC 464, 233, 461, 463, 443-445)

Mark 1:1 “The beginning of the Gospel of Jesus Christ, the Son of God.”
 Luke 2:11 “For today in the city of David, a Savior has been born for you who is Messiah and Lord.”
 Galatians 4:4-5 “God sent His Son, born of a woman...”
Luke 2:40 Jesus’ hidden life at Nazareth
 Luke 1: 26-38 The Annunciation: The Angel Gabriel announces to Mary that she will be the Mother of Jesus: Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.”
 Luke 1:39-45 The Visitation: Mary visits her cousin Elizabeth to serve her in her time of need. Elizabeth was going to have a baby at a very old age.
 Luke 2:1-20 The Birth of Jesus: The angel said, “For today in the city of David a Savior has been born for you who is Messiah and Lord.”
 Matthew 1:18-2:12 The Visit of the Magi: “They prostrated themselves and did Him homage.
 Luke 2:22-38 Presentation of Jesus in the Temple: Jesus is consecrated to the Father and to His will.”
 Luke 2:41-52 Finding Jesus in the Temple doing the will of His Father: Jesus said, “Did you not know I had to be in My Father’s house?”

13. **Jesus became man in order to reunite us with Himself by forgiving us of our sins through His death and Resurrection, and by giving us sanctifying grace through the Sacraments. Sanctifying grace is a share in God's own Life.** (CCC 606, 613-614)

John 1:29 "Behold the Lamb of God who takes away the sin of the world."
1 Corinthians 15:3 "Christ died for our sins in accordance with the Scriptures."
2 Peter 1:4 "...That you may come to share in the Divine nature."

14. Jesus came to bring His Kingdom of truth and love, of justice and peace, of holiness and grace. "The Church is the seed and beginning of this Kingdom."
"Everyone is called to enter the Kingdom" (CCC 567, 543).

The Beginning of Jesus' Mission

Luke 3:21-22 **Jesus' Baptism: "You are My beloved Son; with You I am well pleased"** (CCC 535-537).

Jesus sanctified the waters of Baptism by descending into the waters. We go down into the water with Jesus in our own baptism, dying to selfishness and sin and rising to new life in Him.

Mark 1:12-13 **Jesus "remained in the desert for forty days, tempted by Satan.**

Jesus knew His work would be difficult to so He went into the desert to fast and pray for forty days to prepare Himself for it (CCC 538). Satan tried to persuade Jesus to make life easy for Himself with His miraculous powers but Jesus was faithful and resisted the temptations of the devil.

The Proclamation of the Kingdom of God

Mark 1:14-15 "Jesus came to Galilee proclaiming...the Kingdom of God is at hand. Repent, and believe in the Gospel."

Mark 4:10-20 To enter the Kingdom, one must first accept Jesus' word.

Luke 4:18 Jesus is sent to "preach good news to the poor."

"The Kingdom belongs to the *poor and lowly*, which means those who have accepted it with humble hearts" (CCC 544)

Matthew 21:28-32 To enter the Kingdom, "words are not enough; deeds are required" (CCC 546).

Matthew 25:31-46 Jesus said, "For I was hungry and you gave Me food..."

"Jesus identifies Himself with the poor of every kind and makes active love toward them the condition for entering His Kingdom" (CCC 544).

Luke 6:27-36 Love of enemies: "Love your enemies and do good to them."

Jesus' invitation to enter the feast of the Kingdom – Parables (short stories)

Matthew 13:24-43 **The Parable of the Weeds among the Wheat**

Matthew 13: 44-50 **The Parable of the Talents: What use have we made of the talents we have received? (CCC 546)**

Signs of the Kingdom of God

Luke 7:18-23 "The blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them. And blessed is the one who takes no offense at Me."

"The miracles of Jesus manifest that the Kingdom is present in Him and attest that He is the promised Messiah" (CCC 547). A miracle is an act above the laws of nature that only God can perform.

Sometimes God performs a miracle to prove that a person He has sent is telling the truth. Since Jesus is God, He worked them by His own power.

Miracle Stories

Jn 2:1-11	The wedding feast of Cana: the first miracle. “Do whatever He tells you.”
Mt. 9:18-26	Daughter of Jairus
Lk, 17:11-19	The Ten Lepers

The Keys of the Kingdom

Mark 3:13-19	“Jesus appointed twelve [whom He also named Apostles].”
Matthew 16:18	“You are Peter, and upon this rock I will build My Church, and the powers of Hell shall not prevail against it. I will give you the keys to the Kingdom of Heaven.”

The Path to the Kingdom

John 14:6	Jesus said, “I am the Way, and the Truth, and the Life; no one comes to the Father but by Me.”
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Jesus is the way to Heaven. In order to stay close to Him we need to:

- Receive Jesus in Holy Communion every Sunday, and more often if possible, so that He can live in you.
- Talk with Him every day in prayer.
- Follow Him by keeping the Commandments
- Help others as much as you can – think of others first.

John 15:1-17 **“...Without Me you can do nothing” (cf. CCC 1108).**

Jesus’ call of discipleship

1 Samuel 3:1-19	“Speak Lord, for your servant is listening.”
Mark 2:13-17	Jesus said to Levi (Matthew), “Follow Me.”

Jesus’ call to daily prayer

Matthew 6: 7-15	“This is how you are to pray: Our Father...”
Matthew 18:19-20	“If two of you agree about anything for which they are to pray, it shall be granted to them by my Heavenly Father.”

The Conditions of Discipleship

Luke 9:23-27	“If anyone wishes to come after Me, he must deny himself and take up his cross daily and follow Me.” (CCC 1435)
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Through daily prayer and reception of the Sacraments, we are able to cooperate with God’s grace in order to resist temptations to sin, to face our difficulties with patience and charity and to make sacrifices.

Jesus accomplished the coming of His Kingdom

John 19:17-30	Jesus’ Death: Jesus loved us so much that He gave His life for us to save us from our sins and so we could be with Him forever in Heaven.
Matthew 28:1-10	Jesus’ Resurrection: Jesus overcame death by rising from the dead so that we can live with Him forever in Heaven.

II. Sacraments – Celebration of the Christian Mystery

Section two focuses on the Sacraments. Sacraments communicate God's grace, which unites us with Him and strengthens us to remain in communion with Him. Through the Sacraments God communicates a share in His Divine Life out of love for us. We are to approach the Sacraments with expectant faith and proper dispositions so as to receive the grace that Christ intends to give. Sanctifying grace transforms our hearts and should lead to a way of life that is lived in imitation of Christ.

In Fifth Grade, students are to *review* for greater *understanding* the following Truths of Faith except where a teaching is to be *introduced*, which will be **bolded**. Scriptures that are **bolded** are also new for this grade.

1. A Sacrament is a sacred sign instituted by Christ to give grace. Jesus shares Himself and His love with us through the Sacraments. (CCC 1131, 1210, 1114-1115)
2. Due to the effects of original sin, we have an inclination to sin and therefore we need sanctifying grace to know, love and serve God. Sanctifying grace, which is a share in God's Life, is received in the Sacraments. (CCC 1116-117, 1129, 1263-1264)
3. The seven sacraments are: Baptism, Confirmation, Eucharist, Reconciliation (also called Confession or Penance), Anointing of the Sick, Holy Orders, and Matrimony. (CCC 1210, 1423-1424)
4. **Jesus gave the seven Sacraments to the Church through which we can experience His love and mercy in being united with Him. We receive the Sacraments through the Church. When we are baptized, we become members of God's family, the Church.** (CCC 1114-1118)
5. The Sacraments are our deepest encounters with Jesus on earth. Through the Sacraments we have *communion* with Jesus – we become united with Him.
6. The Sacraments are ordinarily celebrated in a church where the family of God comes together as a community to worship Him. The church is a house of God and is sacred especially because Jesus is offered on the altar in the sacrifice of the Mass and is truly present in the tabernacle. (CCC 1181, 832, 1379)
7. Sunday is the Lord's Day. It is the day that Jesus rose from the dead and for this reason, we are to attend Mass and devote time to family, leisure, rest and works of charity. (CCC 2184, 2172)
8. Liturgy includes the seven Sacraments with the Holy Eucharist as the source, the other six Sacraments, the Liturgy of the Hours, the liturgical year and sacramentals. The Liturgy of the Hours consists of praying mainly the Psalms. It is making the day holy in praying through Christ our Lord. Priests and consecrated persons pray the Liturgy of the Hours at specific times of the day. The lay faithful are invited to participate in this prayer of the Church.
9. Liturgy means the participation of the people of God in the work of God. The liturgy celebrates the work of Christ in redeeming us by calling us, saving us, blessing us, sanctifying us (making us holy) and giving glory to our Heavenly Father. The work of the people is joined with Christ through our response of thanksgiving, praise, worship, adoration, sacrifice, intercession and giving glory to our Heavenly Father in the liturgy.
10. The liturgical year is the Church's calendar in which we celebrate the life and saving work of Christ, as well as honor Mary and the saints. There are liturgical seasons throughout the year in which we remember the different aspects of the Paschal Mystery of Christ.
 - a. Advent: devoted to preparation for the coming of Christ at Christmas and the coming of Christ at the end of time
 - b. Christmas: the yearly celebration of the birth of Jesus (Nativity) and His early life

- c. Lent: the primary penitential season reflecting the forty days Jesus spent fasting and praying in preparation of the celebration of the Paschal Mystery
 - d. Easter Triduum: the Passion and Resurrection of Christ is the culmination of the entire year
 - e. Easter Season: the joyful celebration of the Resurrection of Christ
 - f. Ordinary Time: celebrates the life of Christ and His saving work in all its aspects. (The term *Ordinary* comes from the word *ordinal*, which means a specified order. Here Ordinary does not mean commonplace.)
- 11.** The following liturgical gestures are outward signs that reflect our inward love and respect for God: genuflection, kneeling, Sign of the Cross, folding hands for prayer, blessing ourselves with Holy Water. For example, we genuflect upon entering a Catholic Church as a sign of adoration because Jesus is truly present in the tabernacle. (CCC 1153-1155, 1208)
- 12.** Different colors are used for the liturgical celebrations and seasons throughout the year.
- Advent: purple, rose
 - Christmas: white
 - Epiphany: white
 - Ordinary Time: green
 - Lent: purple, rose
 - Holy Week: purple and red
 - Easter: white, gold
 - Pentecost: red
 - Martyrs: red
 - Mary: white
- (CCC 1168, 1171, 2698, 1438)
- 13.** The name(s) of the parish priest(s), bishop and pope should be known.
- 14.** The following are to be identified in the Church:
- | | | | |
|-------------------|--------------|-----------------|-----------------------|
| adoration chapel | alb | altar | baptismal font |
| Blessed Sacrament | bread | chalice | ciborium |
| confessional | crucifix | cruets | holy water |
| holy water font | holy oils | host | incense |
| Lectionary | monstrance | prayer book | paten |
| pew | Sacramentary | sanctuary light | Stations of the Cross |
| stole | tabernacle | votive candle | vestments |

Sacrament of Baptism

In Fifth Grade, students are to *review* for greater *understanding* the following Truths of Faith except where a teaching is to be *introduced*, which will be **bolded**. Scriptures that are **bolded** are also new for this grade.

- 1. The Sacrament of Baptism is the gateway to all the other sacraments.
(CCC 1213-1215, necessity: CCC 1257-1261; For catechist’s reference: Baptism of desire: CCC 1258-1260, unbaptized babies who die: CCC 1261)
Scriptures related to Baptism (CCC 1217-1222)
- | | |
|------------------|---|
| Genesis 6:9-9:17 | Noah’s Ark: God cleansed the earth of people who did not love God with the floodwaters and saved Noah and his family. |
| Exodus 14:5-31 | Moses and the parting of the Red Sea: God made the Israelites His people by bringing them to safety through the waters of the Red Sea. |
| John 3:1-21 | Jesus said that we enter the Kingdom of God by being baptized. |
| Luke 3:21-22 | The Baptism of Jesus: “You are My beloved Son.” |
| Matthew 28:19-20 | Jesus gave this mission to His Apostles: “Go therefore and make disciples of all nations, baptizing them in the name of the Father ...” |

John. 3:1-5

“...No one can enter the Kingdom of God without being born of water and the Spirit.”

2. **Through Baptism, we receive a share in God’s life and love (grace).** The Blessed Trinity comes to dwell within the person’s soul, making him/her a child of God and member of His Family, the Church.
3. Through Baptism we receive:
 - a. Cleansing from original sin and forgiveness of all personal sin committed before Baptism.
 - b. Sanctifying grace, which is a share in the life of the Blessed Trinity, makes us children of God, members of the Body of Christ, and temples of the Holy Spirit and co-heirs of the Kingdom.
 - c. An indelible mark on our souls (can never be repeated or removed).
The Gifts necessary to live as children of God.
(CCC 1266) (three Theological Virtues - CCC 1813, seven Gifts of the Holy Spirit - CCC 1831) (effects: CCC 1262-1274, 1279-80)
4. Through Baptism, we receive the three Theological Virtues of Faith, Hope and Charity. These virtues come from God and lead us back to Him. The Theological Virtues are the foundation of the Christian moral life. We also receive the seven supernatural Gifts of the Holy Spirit, which are wisdom, understanding, right counsel, fortitude, knowledge, piety, and fear of the Lord (awe and wonder before the Lord). These supernatural gifts are given for personal growth in holiness and to sustain the moral life. (CCC 1265-1266, 1812-1813, 1830-1831)
5. The symbols of Baptism are: baptism with water, anointing with oil of catechumens and chrism, the clothing of the white garment and the reception of the candle lit from the Easter candle. Students are to study the Rite of Baptism. (CCC 1234-1245 symbols)
6. If we were baptized as infants, our parents and godparents made the Baptismal Promises for us to God. The Baptismal Promises are to be lived in our everyday life. (CCC 1185, 1254, 2340)
7. Every Catholic child can be given a saint’s name at Baptism. It may be the first name, the middle name or the saint of the day that falls on their birthday. This saint becomes the child’s patron saint and “provides a model of charity.” Children should study the lives of their patron saints and ask for the saint’s intercession.
(Note to catechist: “The ‘baptismal name’ can also express a Christian mystery or Christian virtue. (CCC 2156)

Sacrament of Reconciliation / Penance

In Fifth Grade, students are to *review* for greater *understanding* the following Truths of Faith except where a teaching is to be *introduced*, which will be **bolded**. Scriptures that are **bolded** are also new for this grade.

1. The Sacrament in which we confess our sins and ask to receive Jesus' mercy and forgiveness is called the Sacrament of Confession or Forgiveness or Penance or Reconciliation or Conversion. In the Sacrament of Reconciliation, we confess to the priest who acts in the person of Christ, because Jesus gave to priests the authority to absolve us from sin in His name (See John 20:21-23). (CCC 1423-1424, 1486-90, 1495-1496.)

Sacrament of Reconciliation

John 20:19-23 Jesus instituted the Sacrament of Reconciliation.

Mark 2:1-12 "Child, your sins are forgiven."

Psalm 86:5 "You, O Lord are good and forgiving."

Luke 15 Parables of the Prodigal Son, Lost Coin, Lost Sheep

Matthew 5:23-26 "Go first and be reconciled with your brother and then come."

Psalm 51 "Have mercy on me in Your goodness, in your abundant compassion blot out my offense."

2. Sin is primarily turning away from God, an offense against God, that damages our relationship with Him, and at the same time, damages the Church and our relationship with others. **Conversion, a radical reorientation of the whole life away from sin and evil, and toward God or a deeper conversion of a turning back to God, entails repentance, forgiveness and reconciliation with both God, family members and our neighbor. We are healed and strengthened in the Sacrament of Reconciliation.** (CCC 1440, 1849-1852, 1443, 1445)
3. Only God is able to forgive sins. However, Jesus entrusted His own exercise of the power of forgiving sins to His Apostles on Easter Sunday night. The Apostles handed on this power to their successors, the bishops and to the priests who share in the ministry of the bishop. (CCC 1441-1445, 1456, 1461, 1466, John 20:19-23)
Luke 5:17-26 "But that you may know that the Son of Man has authority on earth to forgive sins, " He said to the man who was paralyzed, "I say to you, rise, pick up your stretcher, and go home."
4. There is mortal (deadly) and venial sin. Mortal sin, a serious disobedience to God's laws of love, is saying no to our friendship that destroys our friendship with Jesus and results in a loss of sanctifying grace. Mortal sin also causes the loss of charity. For a sin to be mortal, three conditions must be present: serious matter, full knowledge of the evil act, and full consent of the will. Mortal sin completely separates us from God. Venial sin is breaking a commandment in a less serious matter that hurts our friendship with Jesus. (CCC 1855, 1857, 1855-1864, 1455-1458).
5. The guaranteed way to be reconciled with God after committing a mortal sin is the Sacrament of Reconciliation. When we are sorry and seek forgiveness through the Sacrament of Reconciliation, God forgives us. Contrition is sorrow for sin and a firm commitment not to sin again. (CCC 1496-1497, 1451, 1456)
6. A priest can never reveal what is heard in confession. There is no exception. This is called the sacramental seal of Confession. (CCC 1467)
7. Five steps to make a good confession: (CCC 1491-94)
 - 1) Pray to the Holy Spirit to help me know my sins (examination of conscience) (CCC 1448, 1454)

- 2) Pray for the grace to be sorry for my sins (CCC 1448, 1451)
 - 3) Make up my mind not to sin again (CCC 1448, 1451)
Contrition involves sorrow for sin and a firm purpose to change.
 - 4) Go to confession:
 - a) Make the Sign of the Cross.
 - b) Tell my sins to the priest. (Each mortal sin must be confessed - trying to remember the number of times the sin was committed).
(CCC 1448, 1456, 1495)
 - c) Listen to the guidance of the priest to help me break sinful habits.
 - d) Pray the Act of Contrition (with true sorrow and a firm purpose to change).
 - e) Prayerfully listen to the words of absolution:
God, the Father of mercies, through the death and the resurrection of His Son has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God grant you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit. Amen.
(CCC 1449)
 - 5) After leaving the confessional, pray or do the penance the priest gives you and thank God for forgiving your sins. The penance given by the priest is an act, such as a prayer or an act of charity, whereby the sinner makes amends for sin, especially in reparation (to show sorrow for) to God for offenses against Him. (CCC 1459-1460)
- 8.** Understand that the Sacrament of Confession / Reconciliation is important for preparing to receive the other Sacraments, especially the Holy Eucharist. We must be in the state of grace to receive the Holy Eucharist.
(CCC 1415, 1421, 1468-1470)
- 9.** Mother Church encourages us (especially parents taking their children) to frequent the Sacrament of Confession. This helps us to be purified, strengthened, and enlightened to live the Christian life. The longer we stay away from the Sacrament of Confession, the more we think we do not sin.
- 10.** We are obliged to confess serious sins at least once a year. Confession of venial sins is strongly recommended by the Church. The regular confession of our venial sins helps us:
- form our conscience
 - fight against evil tendencies and break sinful habits
 - allows Christ to heal the wounds of our sins
 - helps us to progress in the life of the Spirit
- (CCC 1457-1458, 1496)

Sacrament of the Holy Eucharist

In Fifth Grade, students are to *review* for greater *understanding* the following truths of Faith except where a teaching is to be *introduced*, in which case it will be **bolded**. Scriptures that are **bolded** are also new for this grade.

1. At the Last Supper Jesus changed bread and wine into His Body and Blood. This is called transubstantiation. He ordained the Apostles as His first priests and told them to celebrate this memorial until His return. (CCC 1323, 1337-1341)

Sacrament of the Holy Eucharist

Matthew 26:26-30 Jesus instituted the Sacrament of the Holy Eucharist at the Last Supper.
“This is My Body...This is My Blood.”

John 6:22-71 Jesus gives Himself to us as Living Bread to be *received*. He wants you to receive Him in Holy Communion. Communion means unity. When you receive Jesus, you share a special closeness with Him.

John 6:51, 54, 56 ***“I am the living bread that came down from Heaven; if anyone eats of this bread, he will live forever; he who eats My Flesh and drinks My Blood has eternal life and...abides in Me and I in Him.”***

John 6: 1-15 **Jesus fed five thousand.**

2. At Mass, the priest prays the same words that Jesus said at the Last Supper over the bread and wine and the bread and wine become the Body and Blood of Jesus. This is the Sacrament of the Holy Eucharist. The sacrifice of the Mass is an offering of Jesus’ life of obedience and service to the Father, which He did on the Cross.

“Take this, all of you, and eat it: This is My Body which will be given up for you. Take this all of you, and drink from it: This is cup of My Blood, the Blood of the new and everlasting Covenant. It will be shed for you and for all so that sins may be forgiven. Do this in remembrance of me.”

(Matthew 26: 26-29; Mark 14: 22-25; Luke 22: 14-20; CCC 1375, 1353, 1371)

3. Jesus commanded the Twelve Apostles to celebrate this memorial until His return. Jesus told us if we eat of His Body and drink of his Blood we shall have eternal life. Communion with Jesus in the Holy Eucharist prepares us for perfect union with Him in Heaven (See John 6:51-58). (CCC 1402-1406)
4. Holy Communion is Jesus' Body, Blood, Soul and Divinity. The Holy Eucharist continues to look and taste like ordinary bread and wine after the consecration even though the substance has changed. This is called transubstantiation, which means change of substance. This is what we mean when we say Jesus is truly present in the Holy Eucharist. (CCC 1413)
5. The priest acts in the person of Christ (*in persona Christi*) by teaching us about God’s Word (Liturgy of the Word) and by giving us Jesus in Holy Communion (Liturgy of the Eucharist). (CCC 1592, 1548-1551, 1410)
6. The priest is a man who has been called by God through the Sacrament of Holy Orders to represent Jesus in giving us the seven sacraments and leading us in prayer. (CCC 1536, 1591,-1592, 1598, 1581, 1552)
7. Only a priest, through the power of the Holy Spirit, can consecrate bread and wine so that it becomes the Body and the Blood of Jesus. (CCC 1120)
8. There are two main parts of the Mass in which we come together to pray as one family (CCC 1348, 1408)

Liturgy of the Word (CCC 1349)

- The readings through which we listen to God's Word from the Bible (CCC 1349)
- These readings include: a first reading (usually) from the Old Testament; a second reading mainly from the letters of St. Paul; and the Gospel from Matthew, Mark, Luke or John. We stand for the Gospel reading out of reverence because we are hearing the life and words of Jesus. (At Mass during the weekday, there are only two readings.)
- The Gospel is proclaimed by either the priest or deacon

Liturgy of the Eucharist

- The presentation and preparation of the gifts in which we get ready to thank God and offer ourselves with Jesus to the Father (CCC 1350)
- In the Eucharistic Prayer, the priest prays the words of Jesus and through the power of the Holy Spirit the bread and wine become the Body and Blood of Jesus (CCC 1352-1354, 1408)
- The Lord's Prayer or the Our Father is "the most perfect of prayers" of the Church given to us by the Lord Jesus (CCC 2774, 2765, 2759)
- The words to prepare to receive Jesus: "Lord, I am not worthy to receive You, but only say the word and I shall be healed." (CCC 1386)
- The reception of Jesus in the Holy Eucharist (CCC 1331, 1355, 1388)
- We become tabernacles of the living God (CCC 1179)
- Prayer of thanksgiving to Jesus after receiving Him in Holy Communion
- The dismissal in which we are blessed and sent forth in peace to love and serve the Lord and one another (CCC 1332, 1397)

9. The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church. The Mass is both a sacrifice and a Sacred Banquet of communion in which we are united with Christ by receiving His Body and His Blood. (CCC 1357, 1382, 1362-1367)
10. Jesus addresses an invitation to us, urging us to receive Him in the Sacrament of the Eucharist. To respond to this invitation we must *prepare ourselves* for so great and so holy a moment. Before Mass when we kneel down in the pew, it is good to:
 - Close our eyes and remember that Jesus is truly present in the tabernacle.
 - Ask the Holy Spirit to help us to pray, letting go of all distractions and plans.
 - Pray, slowly, an Our Father or another prayer to prepare for Mass. (CCC 1385, 2670)
11. Know what is necessary to receive the Eucharist:
 - We must believe in Jesus and that He is truly present in the Holy Eucharist (CCC 1355)
 - We must be free from grave (mortal) sin (CCC 1385)

A person in the state of mortal sin must not receive Holy Communion till he/she is able to receive forgiveness in the Sacrament of Confession / Reconciliation. If a person dies in the state of unrepented mortal sin, he/she cannot enter Heaven as mortal sin is choosing against God. (CCC 1415)

- We must observe the fast required by the Church, specifically not to eat or drink anything other than water for one hour before Holy Communion (CCC 1387)
 - Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment – being united with the Son of God. (CCC 1387)
12. The way in which we receive Our Lord shows the deep respect and depth of our belief that this is Jesus, truly present in the Eucharist. (CCC 1061-1065) This should include:
 - Being recollected and focusing on Our Lord
 - In approaching Jesus, we reverence Him with a bow of the head

- Receiving Him reverently either on our hand, which should form a throne or on the tongue
 - Saying the word Amen (I believe) in response to the priest saying “The Body of Christ”
13. Once we receive Jesus in Holy Communion, we kneel down in prayer and thanksgiving. We may close our eyes to give Him our full attention. We silently pray to Him and He listens. Jesus is pleased when we share our life with Him. (CCC 2637)
14. The fruits of receiving the Holy Eucharist: (CCC 1391-1401, 1416, 1419)
- Joins us more fully to Jesus and His Family, the Church
 - Frees us from less serious or venial sins and preserves us from grave (mortal) sins
 - Sustains our strength to be faithful to Jesus in daily prayer and to live by His commandments
 - Makes us long for eternal life, Heaven
 - Through the Eucharist, Christ unites the Church as one Body
 - Commits us to the poor and needy
15. Realize that Jesus is present in the Church, even after Mass, because the Blessed Sacrament is reserved in the tabernacle. We may be with Jesus and adore Him in church at any time. The sanctuary candle that is lit means Jesus is present in the tabernacle. (CCC 1377-1381)
16. We can offer adoration of the Sacrament of the Eucharist outside the Mass that is one of the most intimate prayers of the Church. The consecrated Host is placed in a sacred vessel that is called a monstrance for us to adore Jesus, truly present in the Blessed Sacrament. “To visit the Blessed Sacrament is . . . a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord” (Pope Paul VI, MF, 66). (CCC 1378, 1418)
17. **Sacrament of Confirmation**
John 14:15-17, 25-26; 15:26; 16:7-14
Jesus teaches about the Holy Spirit
Acts 2 Pentecost – The coming of the Holy Spirit
- “It is evident from its celebration that the effect of the Sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the Apostles on the day of Pentecost” (CCC 1302).
18. **Sacrament of the Anointing of the Sick**
Mk. 6:12-13 Anointing with oil
Lk. 4:38-39 Peter’s mother-in-law
19. **Sacrament of Holy Orders –**
Luke 22:19 Last Supper
Mt. 4:18-22 Call of the Apostles
20. **Sacrament of Matrimony**
John 2:1-12 Cana
Mt. 6:7-15; 18:19-20 Passages on Prayer
Mt. 5:1-11; Mk. 10:17-22; Mt. 8:1-3 Passages on Vocations

Recommended Books

Receiving Holy Communion, Rev. Lawrence G. Lovasik, S.V.D. (Catholic Book Publishing Co)
My Booklet About the Sacrament of the Holy Eucharist (Leaflet Missal Company)
My Booklet About God’s Love and Forgiveness (Leaflet Missal Company)
Going to Confession, Rev. Lawrence G. Lovasik, S.V.D. (Catholic Book Publishing Co)

III. Life In Christ – Fifth Grade

Section three is about how we should respond to God by the way we live. As His children, we should live as God has asked. The moral life is not an arbitrary list of rules. Living life as God asks us to is living a fully human life.

In Fifth Grade, students should *review* for greater *understanding* the following truths of Faith except where a teaching is to be *introduced*, which will be **bolded**. Scriptures that are **bolded** are also new for this grade.

1. God is love. God reveals His love through creation. God created us in His image and likeness and loves each person completely. We are children of God, Who is our loving Father. (CCC 220-221, 2083, 2086, 1701-1703)
2. Since we are created in the image and likeness of God and He loves us, He wills that we love ourselves. We show love for our soul by striving for holiness through loving God and our neighbor. We show love for our body by proper hygiene, by protecting it from harm and through modesty. Modesty is decency in dress, thoughts, words and deeds. It means refusing to unveil that which should remain hidden due to the effects of original sin. (CCC 356-357, 2521-2524, 1264, 2514)
3. Since all people are created in the image and likeness of God and He loves each person, He wills that we love all people. To love means to will the good of another. Willing the good of another means to be selfless instead of selfish. A person is to be loved not a thing to be used. Jesus wants us to treat others with kindness. (CCC 357, 1766, 2447, 2262)
4. Jesus’ two-fold Law of Love is a command to love God and to love others as Jesus has loved us. When we love others and ourselves we are doing what God wants us to do. God asks us to love our neighbor even as He loves us, and forgive others as Jesus forgives us. (CCC 1823-1825, 1844, 1970, 2196, 218-219)
5. God gave Moses the Ten Commandments (Exodus 20: -17). The Ten Commandments are for each person to know how to live as a child of God: to love God and our neighbor. The Ten Commandments are rules or laws given to us by God to ensure our true freedom and happiness in this life and for eternity. The Holy Spirit strengthens us to be faithful to God’s love by living according to the Commandments. (CCC 2056-2057, 2060-2063, 2067, 2072-2074, 1724)
6. God has loved us first. The Ten Commandments are a gift from God. (Students are to memorize the Ten Commandments and understand their meaning in a manner that applies to their life.) (CCC 2057, 2061, 2083)

The Ten Commandments - God’s laws of love

Exodus 20: 2-6

The First Commandment: There is only one God. You shall not have other gods besides Me. (CCC 2083)

Matthew 4:10

Jesus said “You shall worship the Lord your God and Him only shall you serve.”

Because God created us, keeps us in existence every second and we depend on Him for everything, we must give Him proper worship as the one true God and Creator of all things.

We worship other “gods” when we treat our possessions like gods: when we want more and more, when we are stingy, or by making a god out of popularity by even doing something we know to be wrong just to be popular.

Romans 1:5

“Through Him we have received the grace of apostleship, to bring about the obedience of faith, for the sake of His Name.”

Deuteronomy 6:4	“The Lord our God is one Lord. Therefore, you shall love the Lord, your God with all your heart, with all your soul and with all your strength.”
Jeremiah 29:8	All forms of <i>divination</i> are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to “unveil” the future such as consulting horoscopes, astrology, palm reading, ouiji boards etc. (See CCC 2115-2117).
Exodus 20:7	<u>The Second Commandment:</u> God’s name is Holy. You shall not use God’s name in vain.
Psalms 8:1	“O Lord, our Lord, how majestic is Your Name in all the earth.”
Matthew 5:33-34	Jesus said in the Sermon on the Mount, calling us to perfection: “You have heard that it was said to the men of old, ‘You shall not swear falsely...But I say to you, Do not swear at all.’”
Exodus 20:8-11	<u>The Third Commandment:</u> Remember to keep God’s day holy.
Exodus 31:15	“The seventh day is a Sabbath of solemn rest, holy to the Lord.”
Deuteronomy 5:12	“Observe the Sabbath day, to keep it holy.” We are to attend Mass on Sunday and Holy Days of Obligation. (CCC 2181-2183) “Human life has rhythm of work and rest” (CCC 2180-2184).
Genesis 2:3	“So God blessed the seventh day and made it holy, because on it He rested from all the work He had done in creation.” God did not need to rest but He knows that we need to rest and be strengthened by receiving Him in Holy Communion each Sunday (CCC 2185). Since we are followers of Jesus, Sunday is our day of prayer dedicated to God and rest from any unnecessary work. Above all, we must actively participate in the Mass on Sunday (or Saturday evening) and other Holy Days.
Exodus 20:12	<u>The Fourth Commandment:</u> Honor your father and mother.
Colossians 2:20	“Children, obey your parents in everything, for this pleases the Lord.” We are to <i>love</i> our parents, to <i>respect</i> our parents and to <i>obey</i> our parents.
Romans 13:9b-10	“You shall love your neighbor as yourself. Love does no evil to the neighbor; hence, love is the fulfillment of the law.”
Exodus 20:13	<u>The Fifth Commandment:</u> You shall not kill. (CCC 2258) We are to take care of our body and our soul and respect and honor the body and soul of others. We are to treat others with kindness, no matter what they look like, what they wear etc. We can deeply hurt someone through gossip, ignoring him/her or making fun of him/her. These things strike at a person’s dignity.
Exodus 20:14	<u>The Sixth Commandment:</u> You shall not commit adultery. (CCC 2331) The Sixth and Ninth Commandments forbid unfaithfulness in marriage.
1 Corinthians 6:19-20	“Your body is a temple of the Holy Spirit” -God dwells within you. We are to treat each person as a beloved child of God: with complete respect for his/her dignity. The Lord wants us to enjoy good things. We are to listen to, read and watch things that are good and pure, things that do not make us feel

uncomfortable or that break one of the Ten Commandments. It is helpful to ask: Would Jesus watch this program or read this book?

Exodus 20:15
Ezekial 33:14-15

The Seventh Commandment: You shall not steal.
“Restoring stolen goods...he shall surely live.

Exodus 20:16
Matthew 5:37
Romans 9:1

The Eighth Commandment: You shall not lie.
“Let your ‘Yes’ mean ‘Yes’ and your ‘No’ mean ‘No.’
Paul said, “I speak the truth in Christ, I do not lie.”

Exodus 20:17

The Ninth Commandment: You shall not covet your neighbor’s wife.

Exodus 20:17
John 14:15
Luke 18:1

The Tenth Commandment: You shall not covet your neighbor’s goods.
Jesus said, “You are My friends if you do what I command you.”
“We ought always to pray and not lose heart.”

“Prayer is an indispensable condition for being able to obey God’s commandments.” (CCC 2098)

Obedying the Commandments, God’s laws of love, is the only way to be truly happy in this life and the next. Being really and truly good makes you joyful and brings you interior peace.

7. When they sinned through disobedience, Adam and Eve lost God’s life in their soul. We all inherit the effects of original sin from Adam and Eve and so we are born without sanctifying grace. Due to the effects of original sin, we are inclined and tempted to sin. (CCC 417-418)
8. We commit personal sin when: 1) we know something is wrong 2) we have the freedom to choose 3) we do the wrong thing anyway. We can be tempted to sin through our own selfish desires, the Devil, what we see and hear from other people, the TV, the radio, and the Internet. We want to take these temptations to Jesus in our regular prayer times. The more good (virtuous) choices we make, the easier it becomes to resist temptation and continue to make good choices. We need the help of God through prayer and the sacraments to make good choices. (CCC 2846-2849)
9. As children of God, we are invited to share in God’s love and life by treating people the way God wants us to by living according to the Ten Commandments. Like Adam and Eve, we are tempted, which means having thoughts or being urged or pushed to do the wrong thing. However, we do not sin if we refuse to do the wrong thing. (CCC 2340, 1810-1811)
10. **All people are made to the image of God and deserve dignity and respect. However, this image of God within us has been marred by original sin and personal sin. Sinful choices are acts of selfishness. The effects of sin wound us personally and damage our relationship with God and others. It is through the grace that Christ won for us through His Death and Resurrection that the divine image has been restored within us.** (CCC 1701, 1849-1850)
11. **God created us in His image (Genesis 1:27). This means that we can think, choose and love like God. We do this through following His laws of love as well as living by the Beatitudes. Sin distorts the likeness of God in us and lowers our perception of our dignity.**
12. Grace helps us to do what is good and right by being generous and looking for opportunities to help our parents, families and others. Thinking about what is right and good before acting on feelings will help us to make good decisions. This should include such actions as being fair with others and sharing what we have been given by God, most especially with the poor. This is called stewardship. (CCC 1889)
13. Grace makes it possible to live with God someday in Heaven. God made all of us out of love and wants us to know Him, to love Him and to serve Him; He wants us to be His children. We receive sanctifying grace in the Sacraments, which helps us to love God and our neighbor and to live a good,

moral life. (CCC 1811)

- 14. Grace helps us to avoid what is wrong, for example, lying, stealing, cheating or being unkind to siblings. Grace helps us to live by the Ten Commandments. Grace will also help us to develop the virtue of modesty, which guides our choice of how to dress properly. (CCC 2082)
- 15. **We commit sin when we are disobedient to God by breaking His laws. We have a tendency to commit sins because of the effects of original sin . We are tempted to sin by others, Satan and by our weakened human nature.**
(CCC 1264, 1426, 1428, 2848-2849, 2340)

- 16. The way that we make good and holy choices is through the exercise of virtue. A virtue is a good moral habit. We develop the Cardinal Virtues, also called the natural or moral virtues, of prudence, justice, fortitude and temperance through education, deliberate acts and perseverance in struggle. These efforts are purified and elevated by God’s grace.

- Prudence: Discovering our true good and choosing the right means of achieving it (Simplified definition) making a right judgment
- Justice: Giving the proper due to God and neighbor
Being fair
- Fortitude/Courage: Firmness in the pursuit of good
The courage to do what is right
- Temperance: Moderating the attraction of the pleasures of the senses that provides balance in the use of created goods
Acting with self discipline or self control (CCC 1803-1809)

Example: The virtue of justice is exercised when children are fair in sharing their toys.
The virtue of temperance is exercised when children take 2 slices of pizza instead of the whole pizza.

- 17. The foundation of the Christian life is the Theological Virtues of faith, hope and charity. The Theological Virtues were infused by God into the soul at Baptism. Faith is our belief in God. Hope is trusting in God’s promises. Charity is loving others as God loves us. “The Theological Virtues dispose Christians to live in a relationship with the Holy Trinity.” (CCC 1842-1844, 1812-1829)
- 18. We can grow in the Theological Virtues through prayer, by deliberate acts and by perseverance. We can also lose the Gifts of Faith, Hope and Charity through voluntary doubt, despair and luke warmness. (CCC 1810-1811, 2087-2094)
- 19. The Theological Virtues give deeper meaning and purpose to the Cardinal Virtues.
Example: We do not want to be fair only because it makes us feel good to do so. Through the virtue of charity, we want to be fair to each person because each person is created in the image and likeness of God. However, we also need to be fair to each person purely out of our love for God.
- 20. There are two kinds of sin: *venial* sins and *mortal* sins. Venial sins are less serious sins but they are serious because they wound our friendship with Jesus. Most sins are venial sins. Mortal sins are very serious. They destroy our relationship with Jesus by saying no to Him. We lose the life of God within our soul, which we call sanctifying grace, if we commit a mortal sin. We cannot go to Heaven if there is an unrepentant mortal sin on our soul. (CCC 1855, 1857-1860)

Examples of mortally sinful actions: Serious offenses against God include blasphemy, which is saying hateful things against God, and failing to attend Sunday Mass due to your own fault. Serious offenses against neighbor include stealing and lying.

Examples of less sinful actions: Less sinful actions against neighbor include being unkind to someone, not obeying parents immediately, being lazy with homework

21. For a sin to be mortal, three conditions must be present: serious matter, full knowledge of the evil act, and full consent of the will. A person who commits a mortal sin should not receive Jesus in the Holy Eucharist until he/she goes to confession, receiving forgiveness and healing, by which the person is reunited with Jesus (CCC 1857-1859, 1861)
22. Venial sin wounds our relationship with God by breaking a commandment in a less serious matter. However, all sin is serious because sin offends God. Venial sin weakens charity toward our neighbor, leads to a disordered attachment to created goods (loving a person or thing more than God) and impedes the soul's progress in the development and exercise of virtues (good moral habits) and the practice of the moral good. Unrepentant venial sin disposes us little by little to commit mortal sin. (CCC 1862-1863)
23. It is important to examine our conscience and pray a sincere Act of Contrition every night. In examining our conscience, we ask ourselves:
- What did I do today that pleased God?
 - Did I pray to God today?
 - Did I listen to and obey my parents and teachers?
 - Was I kind to everyone or how was I selfish?
 - Pick one thing that you will ask Jesus to help you to avoid.
24. God's plan for each person is called a vocation or a calling. God created each person with special gifts and talents, which are to be used to serve God and others. Answering God's call to our vocation will bring us peace and joy. We can pray to know our vocation. God might call you to be a priest or consecrated person (nun, consecrated virgin, hermit etc.), to get married, or to the single life. (CCC 898, 873, 825, 871-945)
- A priest is a man who gives himself totally to God to serve the people.
 - A man and a woman become husband and wife through the Sacrament of Matrimony. They give themselves to God and to each other and they welcome children as a gift from God.
 - A nun gives herself totally to God (consecrates herself to live in poverty, chastity and obedience out of love for God) and lives in community with other nuns.
25. **Through prayer and wise guidance, each person needs to discover his/her personal vocation for that is the way to discover the role God wishes each to play in His plan of salvation. The path of our vocation involves treating people the way that God treats us, with complete and selfless love. This discovery, through prayer and discernment with the help of spiritual guides (parents, priests, teachers) to know God's will is a gradual process, which happens day by day.** (CCC 863; see Vocation in the Index of the Catechism of the Catholic Church)
26. Each person is created in the image of God and is loved by God. Therefore we need to love, care for and revere all people, especially those in need. Loving and helping others brings us joy. (CCC 225, 1702)
27. Our parents, who give us life, love and provide for us, are a very special gift from God. Classmates and neighbors are meant to be our friends. Friends are also gifts from God. We are grateful to God for all the beautiful gifts He has given us. (CCC 2215, on friendship and chastity 2347)
28. Note to Catechists: The heart of Catholic Social Teaching is ultimately to lead people to God. (CCC 863-864, 2105, 2420)
The Ten Commandments provide the foundation for Catholic Social Teaching. (CCC 1959, 2070-2071)
29. After we participate in the Sacraments, above all the Holy Eucharist, we receive the strength to go forth to love and serve the Lord by loving and serving our neighbor. (CCC 1397, 1396, 1391-1395)
30. God desires that we share what we have been given with others:

Spiritual gifts - the gift of faith and knowledge about God
Temporal gifts - our material possessions that have been given to us by God.

31. The missionary nature of the Church flows from our obligation to share the gifts God has given us with the world through the Corporal and Spiritual Works of Mercy. With our families, we should look for opportunities to serve those in need and to share the Good News about Jesus. (CCC 849, 913, 2447 – the works of mercy, 2443-2446)

The Diocese of La Crosse is committed, in particular, to the orphanage Casa Hogar Juan Pablo II in Lurin, Peru and to the care of the Holy Cross Parish in Santa Cruz, Bolivia. (Synod Acts #184)

Project Milk and the Lenten Mite Boxes are an especially important means of providing assistance to the Casa Hogar Juan Pablo II and Holy Cross Parish and are to be faithfully promoted. (Synod Acts #188)

32. God has given us everything. We need to show our gratitude to God by respecting and taking care of all His gifts. This is what we call stewardship. (CCC 2402, 2408)
33. Farming is the stewardship of the land, plants and animals for the glory of God and the service of His holy people.

Note: Stewardship is serving under the Lord for the care of all of God's creation. Stewardship is not mastery (thinking I own it and can treat nature as I wish), but a service under the Lord to whom the earth belongs. (CCC 2415-2418, 2402)

34. We were created to be happy and do God's will on earth so that when we die, we can live with Him in Heaven. We believe that Jesus will come again to judge the living and the dead at the end of time. Those who have followed Him in loving God and others will go to Heaven. (CCC 681-682, 678-679)
35. We believe in the resurrection of the body and that we can live with God forever. God will help us to get ready to live in Heaven. We are able to pray for those who have died especially for the souls in Purgatory. (CCC 1023-1024, 1020)
36. **Our souls are immortal. Death is the separation of our soul from our body. If we make the right choices in our lives by following God's will, and die as His friends, we will live forever with Him in Heaven. At the end of the world we will receive a glorified body that will be reunited with our soul.**

Recommended Teacher and Parent Resources

Raise Happy Children, Teach Them Virtues! (Our Sunday Visitor)

Mary Ann Budnick,

Twelve foundational virtues: obedience, sincerity, order, fortitude, perseverance, patience, industriousness, generosity, freedom, responsibility, justice and charity.

R.B. Media, Inc., 154 Doral, Springfield, IL 62704, www.rbmediainc.com

Talking to Youth About Sexuality, A Parent's Guide

Mike Aquilina, (General Editor),

Our Sunday Visitor Books, Huntington, IN,

(800) 348-2440, www.osv.com

The Virtue Driven Life, (Our Sunday Visitor)

Fr. Benedict Groeschel, C.F.R.

(800) 348-2440, www.osv.com

IV. Prayer Life

Prayer is an essential way we respond to God who loved us first. Prayer is necessary if we are to know God personally and to do His will. Living the Christian life is impossible without prayer.

In Fifth Grade, students are to *review* for greater *understanding* the following Truths of Faith except where a teaching is to be *introduced*, which will be **bolded**. Scriptures that are **bolded** are also new for this grade.

1. “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.” Prayer is the living relationship of the children of God with their Father, with His Son Jesus Christ and with the Holy Spirit. We are called to pray every day with our families. (CCC 2559, 2659-2660, 2565, 2615)
2. Prayer is a gift from God. God longs for us and calls us to respond to His love in prayer everyday. He gives us the strength (grace) to respond to that call. (CCC 2567, 2559, 2591)
3. The Holy Spirit teaches us how to pray and helps us to pray with our heart which strengthens our relationship with Jesus. (CCC 2650, 2670, 2672, 2657)
4. Prayer is the foundation of a lifelong relationship with God. We can learn about God at home and at school but we cannot know Him personally without prayer.
5. Daily prayer and living the Christian life are inseparable. Doing the will of God and reaching Heaven is only possible through prayer. We cannot forgive enemies, understand suffering and love God above all things without prayer. (CCC 2744-2745, 2757, 2752, 1023-1024)
6. God hears every prayer that we make and answers every prayer in a way that is best for us even if we do not always understand God’s ways. He is always faithful and is with us through all our joys and sorrows in life. (CCC 2610-2616)
7. **The Mass is the highest form of prayer.** When we participate in the Mass, we share in the priest’s action by offering our obedience and service along with Jesus as a sacrifice to God; this is the best prayer we can offer to God. To offer ourselves with Jesus means to do God’s will and to give up anything that keeps us from giving God obedience and service. Jesus Christ shows us His infinite love by giving Himself in the Holy Eucharist. (CCC 1324-1325, 1367, 1369-1370)
8. We need to participate fully in mind and heart in the prayers of the Sunday Mass. Each person is called to actively participate in the Mass by praying and singing. (CCC 1071)
9. **The Bible is the written Word of God and has an important place in Church, but should also be prayerfully read and meditated upon in the classroom and at home. The Gospels are the most important part of the Bible because they tell us about Jesus’ life, teaching, and how His Death and Resurrection saved us from sin and reunited us to Himself.** (CCC 101-104, 125)

- 10.** The memorization of basic prayers offers an essential support to the life of prayer. It is also important to help students savor their meaning. (CCC 2688)

Students should memorize the following prayers:

Prayer to my Guardian Angel	Apostles' Creed
Glory Be	Grace Before and After Meals
Hail Holy Queen	Hail Mary
Morning Offering	Mysteries of the Rosary (all 20)
Our Father	Sign of the Cross
Prayer Before Eucharist	Act of Contrition
Prayer After Eucharist	

Here are some examples of additional prayers.

Prayer Before Reconciliation

Prayer to St. Michael

Prayer After Reconciliation

Litany to the Sacred Heart of Jesus

Note to the Catechist: At their First Holy Communion, the children will renew their Baptismal Promises which is a Profession of Faith summed up in the Apostles' Creed. Therefore, the children should memorize the Apostles' Creed and have an understanding of these basic truths. Memorization tool: There are three basic parts to the Apostles' Creed: the section on God the Father, God the Son and God the Holy Spirit.

- 11.** The Our Father is the prayer that Jesus taught us. (CCC 2765, Matthew 6: 9-13)

- 12.** There are four forms of prayer: Adoration (praise and blessing), Contrition (repentance), Thanksgiving (gratitude), and Supplication (asking God for things). This can be memorized simply by the acronym ACTS: adoration, contrition, thanksgiving and supplication. In all prayer, we are lifting up our hearts and minds to God. (CCC 2626-2643, 2649)

- 13.** In addition to referring to the Church as the People of God, the word "Church" can also refer to a sacred building in which Christ is present in the tabernacle. The Church is where members of God's Family come together to worship the Lord and pray together. Believers are quiet when visiting a church in order to pray. (CCC 1181, 1180)

It is appropriate to be quiet when visiting a Catholic Church because Jesus is present in the tabernacle and we want to speak to and listen to Him. We also want to show respect for those who are praying in Church by maintaining an atmosphere of prayerful silence. (CCC 1185)

- 14.** **Young people should develop a habit of personal prayer both in the morning and the evening, encouraged by parents at home and a consistent commitment of prayer in class.**

- 15.** **Sacred images, statues, saints' pictures, a crucifix, holy water, and the Rosary are reminders of God's presence in our lives. Sacred images such as statues, icons and paintings help us to pray. Students should be encouraged to pray before the image of the Sacred Heart of Jesus that is displayed in the classroom. It is important to have these blessed objects in our home and at school to be mindful of God's love for us and His constant presence in our lives.** (CCC 478, 1159-1162, 1674, 2132)

- 16.** "God is love" (1 John 4:8) and He loves each person. A symbol of God's love is the Sacred Heart of Jesus. Jesus is the King of Love and the King of our homes. It is good to have an image of the Sacred Heart at home and in the classroom to remind us of Jesus' infinite love for us. (CCC 478) (Synod Acts #12)

- 17.** The Rosary is a wonderful form of prayer by which we meditate upon the mysteries of Christ's life and ask for Mary's intercession. (CCC 971, 2678, 2708, 1674)

18. The Stations of the Cross are a devotion we pray during Lent. These Stations follow the fourteen steps of Our Lord's intense suffering that concludes with His crucifixion, death and burial. (CCC 1674)
19. Recite and/or sing selected communal prayers and responses of the Mass:
Responses to Greeting and Penitential Rite
Responses to the Readings and the Gospel
Response to Intercessions
Response to Preparation of Gifts and the Eucharistic Preface
Holy, Holy, Holy
Memorial Acclamation
Great Amen
Our Father
Response to Sign of Peace
Lamb of God
Final Blessing and Dismissal
20. To visit Jesus in the Blessed Sacrament is a proof of gratitude, an expression of love, and a duty of adoration toward Christ Our Lord. (CCC 1418)

Recommended Bible Stories, Prayer Books, and Other Spiritual Reading

The Pieta Prayer Book (MLOR Corporation)
My Path to Heaven, Caryll Houselander (Sophia Press)
The Lion, the Witch and the Wardrobe, and the other six novels of The Chronicles of Narnia, C.S. Lewis (HaperCollins)
Catholic Tales for Boys and Girls, Caryll Houselander (Sophia Press)
Everyday Graces, A Child's Book of Good Manners, Karen Santorum (ISA Books)
New Catholic Picture Bible, Rev. Lawrence G. Lovasik, S.V.D. (Catholic Book Publishing Co)
Catholic Prayer Book for Children, Julianne M. Will (Our Sunday Visitor)
More Catholic Tales for Boys and Girls, Caryll Houselander (Sophia Press)

Prayers

Prayer to St. Michael

St. Michael, the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O prince of the Heavenly hosts, by the power of God, thrust into Hell Satan and the other evil spirits who prowl about the world seeking the ruin of souls. Amen.

Prayer Before Reconciliation

My loving Father, I love You because You are so good. I am sorry for all my sins and all I have done to hurt You. With the help of Your grace, I will try to do better that I may please You and show You my Love. Make me one with You always, so that my joy may be holy. Let me honor You by helping others for the love of You. Give me the peace and joy that lasts forever.

Prayer After Reconciliation

Heavenly Father, by dying on the Cross for love of us Your dear Son Jesus brought peace to the world by taking away our sins and giving us Your forgiveness. As a Catholic child I receive this peace and forgiveness in the Sacrament of Penance. I thank you for Your mercy to me and to all who are truly sorry for having offended you. Help me to use this Sacrament often. May the power of Your love given to me in this Sacrament guide me in all I do to please You in all things. Father, thank You for Your peace.

Saints

In Fifth Grade, students are to *review* for greater *understanding* the following Truths of Faith except where a teaching is to be *introduced*, which will be **bolded**. Scriptures that are **bolded** are also new for this grade.

1. Mary watches over us from Heaven with much love. She is a special friend of children (CCC 495).
2. God the Father chose Mary to be the Mother of the Savior. **God created her “full of grace” so that she could become the mother of the Savior.** (Luke 1:28) (CCC 490).
3. **Mary offered her prayer to God in response to the words of the Angel Gabriel: “Behold I am the handmaid of the Lord; let it be done to me according to your word” (Luke 1:38).** During the course of her earthly life, she loved God so much that she always said yes to Him. Mary never sinned. (CCC 490, 494)
4. Mary is the Mother of Jesus. Jesus is God the Son. Therefore, Mary is the Mother of God. Mary was with Jesus when He was crucified, suffering with Him.
5. Jesus gave Mary to us as our Mother to love and care for us. Mary loves us very much. We should love her as Jesus did and pray to her every day for help and guidance. **Mary is the perfect “pray-er”. We can pray with her and to her.** Mary will keep us from sin and lead us to her loving Son and our Savior. (CCC 964, 967-969, 2679)
6. It is important to study the life of Mary because she loves Jesus with all her heart. Furthermore, Mary teaches us about Jesus our Savior. We can ask Mary to pray for us as she is the Queen of all saints. **Mary never fails those who go to her in prayer.** (CCC 2618)
7. A saint is a person who came to know and love God, lived a life close to Jesus and is united forever with Him in Heaven. Just as we are able to ask friends and family members to pray for us, we can ask the saints in Heaven to pray for us. (CCC See glossary for the definition of a saint, 867, 2030)
8. The Church canonizes certain saints to present them to us as role models (heroes/heroines). The saints teach us by the example of their lives how to follow Jesus faithfully.
9. The process by which the Church *officially* declares someone to be a saint is known as canonization. This process has many stages and usually takes years. The person is first declared a Servant of God, and then is beatified or declared Blessed, before being canonized a saint. A canonized saint is a person who practiced heroic virtue and lived in fidelity to God’s grace. In addition, a miracle must have occurred and been declared authentic by the Church. The miracle would have occurred through the action of God but through the intercession of the saint.
10. The Saints want us to be with them in Heaven and they can pray for us and our needs. This is because there is a Communion of Saints. In reading about their lives, we see the example of their faithfulness to Christ. Our greatest happiness is achieved in becoming a saint. (CCC 956, 957, 959, 27)

Recommended Saints Books

Bells of Conquest: The Life of St. Bernard of Clairvaux (Daughters of St. Paul)

Saint Thomas Aquinas, Mary Fabyan Windeatt (Tan)

The Little Flower, Mary Fabyan Windeatt (Tan)

The Story of Benedict XVI for Young People (New Hope Publications)

Vocabulary

At the end of this grade level, students should know the meaning of the following words. Some words are not in the curriculum.

New Words

abstinence	acolyte	alb	All Soul's Day
amice	apostolic	apostolic pardon	apparition
cantor	capital sins	cardinal virtues	celebrant
chaplet	Chaplet of Divine Mercy	chasuble	cincture
commit	commitment	consent	corporal works of mercy
Corpus Christi	covenant	credo	devotion
diaconate	dignity	diocese	efficacious
episcopacy	eternity	feast day	fellowship
form	humility	in persona Christi	initiation
intelligence	involuntary	irreverence	judgment
judgment after death	justice	lectionary	lector
matter	meekness	memorial	minister
moral life	moral virtues	morality	oath
obligation	observe	ordination	Paschal candle
Passover	persecution	procreation	prudence
repent	resolve	restitution	rites
scourging	spiritual life	spiritual works of mercy	stewardship
temperance	venerate (honor)	Viaticum	vice
voluntary	vows	will	

Previous Words

absolution	absolve	abstain	actual grace
Adam	adoration	adoration chapel	adore
Advent	Advent candles	Advent wreath	All Saints' Day
alleluia	all-knowing	all-loving	almighty
alms	almsgiving	altar	altar server
amen	angels	Annunciation	anoint
Anointing of the Sick	Apostles (Twelve Apostles)	Archangels	Ascension
Ash Wednesday	ashes	Assumption of Mary	Baptism
baptismal font	basilica	bear false witness	Beatitudes
believe	Bethlehem	Bible	bishop
Blessed Sacrament	blessing	Blood of Christ	body
Body of Christ	Bread of Life	Breaking of Bread	brother
Calvary	catacombs	cathedral	Catholic
chalice	charity (love)	chastity	Child of God
chrism	Christ	Christian	Christmas
Church	church building	ciborium	commandment
communion fast	Communion of Saints	community	conception
confession	confessional	Confirmation	conscience
consecrate	consecrated hosts	consecrated life	consecration
contrition	conversion	Coronation of Mary	corporal
counsel	covet	covetousness	creation
Creator	cross	creatures	creed
crucifix	crucifixion	crucify	daily crosses
deacon	decade	deliberate	demon
devil	disciples	dishonesty	disobey
Easter	Easter Saturday	Egypt	Epiphany
eternal	Eucharist	Eucharistic Prayer	evangelization
Eve	everlasting	evil	examination of conscience
Faith	faith	faith response	faithfulness
Family of God	fasting	Father	fear of the Lord
fervent	Finding of Jesus in Temple	followers	font
forgiveness	fortitude	free will	generosity
gentleness	genuflection	glorious	glory

God	god-parent	Golgotha	Good Friday
goodness	Gospels	grace	guardian angels
hallowed	Heaven	heirs	hell
hermit	holiness	holy	Holy and Divine Liturgy
holy cards	Holy Communion	Holy Day	Holy Law
Holy Mass	holy oils	Holy Orders	Holy Sacrifice
Holy See	Holy Spirit	Holy Thursday	holy water
Holy Week	hope	host	
human	image and likeness	images	Immaculate Conception
immodesty	imperfect	Incarnation	incense
indelible	indelible spiritual mark	infinite	infinite
injustice	innocence	intercession	Jerusalem
Jesus	Jesus' hidden life	Jesus' public life	Joseph
joy	just	kindness	Kingdom of God
knowledge	Lamb of God	Last Supper	Law of Love
Lent	Lenten abstinence	Lenten fast	lie
liturgical year	liturgy	Liturgy of the Eucharist	Liturgy of the Word
Lord	Lord's Supper	love	luminous
Magi	married vocation	martyr	Mary
Mass	Matrimony	Memorial	merciful
mercy	Mercy Sunday	miracles	miraculous medal
missalette	mission	missionary	modesty
monk	monstrance	mortal	mortal sin
Most Blessed Sacrament	Mount Sinai	mystery	Nativity
novena	nun	obedient	obey
offer	offering	ordinary bread (unleaven)	ordinary grape wine
Ordinary Time	original sin	Palm Sunday	parable
paradise	pardon	parish	Paschal Mystery
Passion	pastor	paten	patience
patron saint	peace	penance	Pentecost
People of God	perfect	perpetual	Peter
pew	piety	poor souls	Pope (Holy Father)
praise	prayer	Precepts of the Church	Precious Blood
Presentation of Jesus in Temple	Reconciliation	priest	priestly vocation purgatory
reason/intellect	redemptive suffering	Redeemer	redemption
redemptive	Resurrection	relics	religious vocation
respect	rosary	Revelation	reverence
Rosary	Sacred Mysteries	sacrament	sacramentals
sacred chrism	saint	Sacred Scripture	Sacred Tradition
sacrifice	sanctifying grace	salvation	Salvation Story
sanctify	scapular	sanctuary	sanctuary light
Satan	single vocation	self-control	service
sin	spiritual	solemnity	Solemnity of Mary
soul	statue	sponsor	state of grace
Stations of the Cross	suffering	steal	stole
strength	talents	Sunday	Sunday rest
tabernacle	theological virtues	temple	temptation
Ten Commandments	trespasses	tithing	Transfiguration
transubstantiation	venial sin	Tridium	Trinity
understanding	Visitation	vestments	Vicar of Christ
virtue	wisdom	vocation	votive candle
will of God	worship	witness	witnesses
womb		wrong	