

Sixth 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 pages 19-20 and Creed, page 5, 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 Sixth Grade Child

Characteristics

Sixth-graders feel they do not belong for they are too old for elementary school and too young for junior high. Along with increased physical growth, eleven-year-olds are developing new emotional patterns and are subject to variable moods from one extreme to another. They may be fidgety, disagreeable, resentful, argumentative, insolent, and sulky at one time and at others exuberant, out-going, candid, communicative, sincere, and friendly.

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

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

Faith Development Needs

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

Eleven-year-olds are beginning to recognize connections between the past and the present. This is the appropriate time to teach, in a detailed manner, The Story of the Bible, also called God's Plan of Salvation History. (See Overview / Scope section pages 19-20). The catechist will guide the students to understand that salvation history is still unfolding and that God continues to communicate Himself to us in everyday life. This is an opportunity to teach about actual grace.

Pre-adolescents, due to their growing awareness of their impulses and their feelings, develop definite ideas about their future. The catechist is to encourage them to learn about vocations of Christian service in religious life and/or the ordained ministry.

It is necessary to foster the virtue of hope. Christian hope is based upon knowledge of the love God has for us, and on a love that knows that with God all things are possible. Scripture is to be studied on a daily basis in order to deepen hope. The pages of the Bible reveal to us that God has kept all of His promises. He sent His Son as our Savior and to begin the Church through which we can receive the Sacraments. Special emphasis needs to be placed on receiving Jesus in the Holy Eucharist and receiving His forgiveness and healing in the Sacrament of Reconciliation.

Eleven-year-olds are self-conscious about their bodies. Therefore, they need to be led to understand and accept themselves as persons who possess the dignity (worth) of being children of God.

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

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 (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).

<u>Prudence:</u>	Discovering our true good and choosing the right means of achieving it (Simplified definition) making a right judgment
<u>Justice:</u>	Giving the proper due to God and neighbor Being fair
<u>Fortitude/Courage:</u>	Firmness in the pursuit of good The courage to do what is right
<u>Temperance:</u>	Moderating the attraction of the pleasures of the senses that provide 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 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 and sublimation. 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 strives to achieve three objectives:

1. To maintain in the family *a positive atmosphere of love, virtue and respect for the gifts of God*, in particular the gift of life
2. To help children to understand the value of sexuality and chastity in stages, sustaining their growth through enlightening words, example and prayer
3. To help them understand and discover *their own vocation 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

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

Students at this age need a safe and secure setting for exploring questions and doubts. As they try to integrate the reality of their life experience with their religious beliefs, they need a forum in which to explore their feelings. It is crucial that the catechist provide such a forum. It would be helpful to have the students write down their questions so that answers can be carefully prepared in a concise manner for the following session.

Peer pressure is becoming stronger. However, youth are willing to work hard and have a zest for community projects. This is a good age for planning activities that are of service to those in need.

In teaching young people to pray, the catechist should keep in mind that learning to pray is different from learning prayers. Prayer is to be taught so that the boys and girls unite themselves to God with spontaneity and joy. Silent prayer is to be encouraged, for example, after the narration of a Gospel passage, especially using “Praying with Scripture” (*Lectio Divina*). The prayer worksheet can be downloaded from the Diocesan website, on the Catechesis page. The prayer dimension of good decision-making can be introduced at this time.

Catechists need to nourish their own personal relationship with Jesus Christ. Through continued growth in prayer they are enabled to make an essential contribution to the lives of the children by sharing faith experiences with them. The best textbook is the spiritual life of the catechist.

The Profile of a Sixth 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 sixth grade year is formation in discipleship. This will include the study of Jesus' teachings about the Kingdom of God, the path to His Kingdom, His call of discipleship and the first step of discipleship, living by the Ten Commandments.

Families should participate in Mass each Sunday and all Holy Days of Obligation. Parents and young people 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. My response to His call is faith.

In Sixth 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 –God's Plan of Salvation History for the full teaching, pages 19-20).

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: Go to [www.dioceseoflacroix.com/office and ministries/catechesis/SalvationHistoryinArtwork](http://www.dioceseoflacroix.com/office-and-ministries/catechesis/salvation-history-in-artwork)

2. 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. They form a communion of Persons. (CCC 234, 232, 237)

3. God reveals to us in Sacred Scripture that there is only one God and He is a Trinity of Persons. **God created all that exists as a way of sharing His love with us. God is Creator and Lord of all things and so deserves our worship and adoration.**

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..." (See Prayer Section, Sign of the Cross)

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

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God. 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.

The Burning Bush: God reveals that He is a personal God.

God reveals to us in Sacred Scripture that He is a Trinity 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 manifest the Catholic Church.

The Holy Spirit has been present in all of history: The Holy Spirit inspired the prophets of the Old Testament; through the power of the Holy Spirit Mary conceived Jesus; the Spirit descended upon Jesus in the form of a dove at His Baptism; the Spirit came to the Apostles on Pentecost to strengthen them supernaturally to manifest publicly the Church. This included preaching the Gospel, celebrating the Sacraments and governing the people in the practice of the Faith. Moreover, the Holy Spirit continues to be present in the Church today.

5. 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. While we should treat animals with kindness because they are God's creatures, they do not have dignity – they do not have an immortal soul in which to know and love God. (CCC 426, 356, 301, 759, 375, 2014)

Genesis 1:26-27

Matthew 19:13-15

Psalm 139

Jeremiah 1:4-10

Luke 24:33-49

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.

“Let the children come to Me.”

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

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

Due to Adam's sin, God sent us a Redeemer. 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.

6. 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)

Genesis 1:27

John 14:23

1 Corinthians 6:19-20

“God created man in His own image, in the image of God He created him, male and female He created them.”

“Jesus answered, “Whoever loves me will keep my word, and my Father will love him... and make our dwelling with him.”

“Your body is a temple of the Holy Spirit” -God dwells within you.

7. God gave Adam and Eve everything they needed to live with Him forever. But they disobeyed God resulting in the Original Sin. 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 covenants with them. A covenant is a sacred family bond: “He will be our God and we will be His people.”

Genesis 9:8-17	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	God said to Moses: “I also establish My Covenant with you...I will take you for my people and I will be your God.”
Exodus 12:21-36	God’s people celebrate the first Passover and are delivered from slavery in Egypt.
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, “This cup is the new covenant in My Blood, which will be shed for you.”

8. Jesus is God. Jesus was born as man on the first Christmas as our Savior.
(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.**”
9. 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).
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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.
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Jesus knew His work would be difficult so He went into the desert to fast and pray for forty days to prepare Himself for it (CCC 538). Jesus resisted the temptations of Satan with words from Scripture.

Matthew 4:1-11	The temptation of Jesus: “One does not live by bread alone, but by every word that comes forth from the mouth of God” (CCC 538).
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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)

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- 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.”

The Purpose of the Parables

- Matthew 13:10-15** Jesus, “Why do you speak to them in parables?”

“One must enter the Kingdom, that is, become a disciple of Christ, in order to ‘know the secrets of the Kingdom of Heaven.’ For those who stay ‘outside,’ everything remains enigmatic” (CCC 546).

Jesus’ invitation to enter the Kingdom – Parables (short stories)

- Matthew 13:1-9, 18-23** **The Parable of the Sower:** We must receive the word of God, believe it and cooperate with God’s grace to live it.
- Matthew 13:33** **Parable of the Yeast:** Jesus’ Kingdom must affect every part of our lives.
- Matthew 13:31-32** **The Parable of the Mustard Seed:** The work of Christ began in a small, hidden way but now is the greatest spiritual Kingdom.

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.”
- Luke 8:40-56** Raising of Jairus’ daughter.
- Luke 9:28-36** **The Transfiguration of Jesus** (CCC 554-556)
- John 9:6-7** **Man born blind.**
- John 11:1-44** **Raising of Lazarus.**
- Acts 2:22-24** **Peter’s speech at Pentecost**

“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.

- Matthew 17:1-8** **The Transfiguration:** “This is My beloved Son, with whom I am well pleased, listen to Him” (CCC 554).

“For a moment, Jesus reveals His Divine glory,” confirming Peter’s confession that He is God.

The Keys of the Kingdom

- Mark 3:13-19** “Jesus appointed twelve [whom He also named Apostles].”
- Matthew 16:18-20** “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” (CCC 553).

Jesus endowed His Church with a human structure that is hierarchical.

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.”

Jesus is the Way to Heaven. Only by following Him can we be with Him. Here are some things that help to grow closer in your friendship with Jesus:

- Actively participate at Mass and receive Jesus in Holy Communion every Sunday (and more often if possible).
- Talk with Jesus every day in prayer.
- Follow Jesus by keeping the Commandments
- Help others as much as you can – think of others first.

Galatians 2:20-21

“...it is no longer I who live, but Christ who lives in me.”

This is who you are and God loves you. However, God wants you to be the best you can be. To be a holy person, God has to help you because there are things you cannot do without His help. Sanctifying grace, a share in God’s life received in the Sacraments, helps you to be the best. When you are being your best, it is Christ in you, strengthening you through your cooperation with His grace, through which you become more like Him.

John 15:1-17

“...Without Me you can do nothing” (cf. CCC 1108).

We have to be united with Jesus Christ through prayer and the Sacraments, most especially the Sacraments of Reconciliation and the Holy Eucharist in order to bear fruit for the Lord.

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.”

First Step of Discipleship – Living by the Ten Commandments - God’s laws of love

Matthew 5:48

Jesus said, “You therefore, must be perfect as your Heavenly Father is perfect.”

Matthew 5:3-11

The Eight Beatitudes: “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven...”

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.”

Luke 6:12

Jesus always spent time in prayer before His work.

Luke 18:1

“We ought always to pray and not lose heart.”

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

Obeying 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 us joyful and brings interior peace.

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).

In following Jesus, through daily prayer and reception of the Sacraments, we are able to resist temptations to sin, to face our difficulties with patience and charity and to cooperate with God's grace to make sacrifices.

Jesus accomplished the coming of His Kingdom

John 19:1730	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.

Love for Jesus – Devotion to His Sacred Heart

1 John 4:8	"God is love" 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).
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- 10. Jesus chose Peter as the leader of His Church and made him the first Pope. Furthermore, Jesus gave to the Apostles the power to bring God's mercy and forgiveness to all Christians. This power has been passed on to the pope, bishops and priests whom God has called and will continue to call to carry on Christ's work of bringing people closer to God.**

Matthew 28:16-20	Jesus said to the Apostles: "All power in Heaven and on earth has been given to me. 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, teaching them to observe all that I have commanded you..."
Luke 9:1-6	Jesus "sent them to proclaim the Kingdom of God..."

As believers, we are called to be an apostle and share in the work of the Apostles. This service to our neighbor is called the apostolate. We are to look for ways to bring others to Christ by sharing the Gospel, the "Good News" with them. Our ultimate motivation in everything we do for our neighbor is to bring them to Jesus Christ so they will one day be with Him in Heaven.

First Step of Discipleship – Living the Ten Commandments - God's laws of love

Jesus came to establish the New Covenant, not setting aside the Ten Commandments but perfecting them. The foundation of all law is God's love for us. Jesus teaches that the capstone of all law is our love for God.

John 15:9-17	"It was not you who chose Me, it was I who chose you to go and bear fruit... The command I give you is this, that you love one another."
John 15:18-21	If you find that the world hates you, know that it has hated Me before you."
John 16:13	When He comes, being the Spirit of Truth He will guide you to all truth."

The Sacraments strengthen us to be faithful as disciples of Jesus Christ

John 10:10b	"I came that they may have life, and have it abundantly."
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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 Sixth 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. **Our Lord Jesus Christ is High Priest and unique mediator between God and man. Priests and bishops act in the person of Christ (*in persona Christi*) and give to us the Sacraments. (CCC 1548)**
2. Due to the effects of original sin, we have a weakened human nature, which means we have an inclination toward sin and therefore we need sanctifying grace to know, love and serve God. Sanctifying grace is a participation in God's Divine Life and is received in the Sacraments. (CCC 1116-1117, 1129, 1263-1264)
3. **The seven Sacraments are efficacious signs instituted by Christ and entrusted to the Church, by which divine life is given to us. We need all seven of the Sacraments.**
(CCC 1114-1116, 1123, 1127, 1129-1134)
 - a. **The seven Sacraments are words and actions instituted by Jesus.**
 - b. **Jesus gave them to the Church, the family of God, beginning with Peter and the rest of the Twelve Apostles. (cf. Mt 16:19ff, 18:18, 28:16-20)**
 - c. The Sacraments are efficacious; in other words they do what they say, not simply represent something because Jesus works through, with and in these actions, things and words (matter and form)
 - d. **In the Sacraments we receive a share in God's life through sanctifying grace; we receive the grace of God's help at all other times, called actual grace, which is necessary to be freed from sin (salvation) and to grow in holiness (sanctification)**
4. The Sacraments are our deepest encounters with Jesus on earth. Through the Sacraments we have *communion* with Jesus – we are united with Him.
5. **The source of the Sacraments is Jesus love for the Father and us, which He showed by His death on the Cross. Jesus' suffering (passion), Death, Resurrection from the dead and Ascension into Heaven, that is called the Paschal Mystery, destroyed our death and restored our life**
(CCC 1067).
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 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. The psalms and the Old Testament and New Testament readings are used in the celebration of the Sacraments.**
 - 9. Liturgy includes the seven Sacraments with the Holy Eucharist as the center and source of the Sacraments, the Liturgy of the Hours, the liturgical year and sacramentals. The Liturgy of the Hours consists of praying 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. (CCC 1174-1178, 1168-1173, 1667)**

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. (CCC 1069-10790)
 - 10. The liturgical year celebrates the life of Christ and also honors Our Lord and the Blessed Virgin Mary with special feasts, as well as commemorating the martyrs and the saints. There are holy days of obligation, solemnities, feast days and memorials. (CCC 1168-1172)**

Sacraments of Initiation – New life in Christ

In the Sixth Grade, students should be led to deeper ***understanding*** of the following truths of faith unless where noted to be ***introduced***.

Recognize Baptism, Confirmation and Holy Eucharist as Sacraments through which we are initiated into the Church. These are the Sacraments of Initiation. Through these we are all enabled to be holy (to be saints) and to carry out the mission of evangelizing the world so that others may be holy. (CCC 1533)

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Lord. These supernatural gifts are given for personal growth in holiness and to sustain the moral life. (CCC 1265-1266, 1812-1813, 1830-1831)

3. 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. (CCC 1234-1245)
 4. The Church gives us the rite of Baptism and its symbols: The students should be taught the Rite of Baptism, the visible symbols that are used and the unseen reality of Christ and His grace.
(symbols: CCC 1234-1245)

1 Confirmation:

- Brings an increase and deepening of baptismal grace
 - Gives the Holy Spirit in order to root us more deeply in the divine filiation
 - Incorporates us more firmly into Christ
 - Strengthens our bond with the Church
 - Associates us more closely with her mission
 - Helps us bear witness to the Christian faith in words accompanied by deeds

2. The signs and rite of Confirmation (CCC 1293-1301, 1320), its necessity (CCC 1486-90, 1497), its effects (CCC 1302-05, 1316-17), and the sacrament (CCC 1296-1311, 1319).

3. The bishop is the ordinary minister of Confirmation, but priests may also confirm. (CCC 1312, 1314)

4. Like Baptism, Confirmation imprints an indelible spiritual mark on one's soul thus Confirmation may only be received once and remains forever. (CCC 1121, 1317, 1295-1296)

5. The Holy Spirit is a Divine Person without a body. He is the third Person of the Blessed Trinity, the Lord and Giver of Life with Whom we can develop a relationship. We use symbols to understand who the Holy Spirit is. These symbols include wind, breath, water, oil (anointing), fire, cloud and light, seal, hand, finger of God, and a dove. (CCC 691-701)

- C. Through **the Sacrament of the Eucharist** we receive the Body and Blood of Christ, with His soul and His Divinity. Holy Communion increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sin. Jesus Christ is to be honored with the worship of adoration. (CCC 1413, 1416, 1418)
Matthew 26:26-30 The Last Supper

- Jesus told us unless we eat of His Body and drink of His Blood we shall not have eternal life. He gave us His Body and Blood at the Last Supper when

He commanded the Twelve Apostles to celebrate this memorial until His return. (John 6:51ff; CCC 1406, 1337)

2. The Eucharist is the Church's highest prayer. (CCC 1407)
3. Through transubstantiation, even though the bread (host) and wine looks like ordinary bread and wine after the consecration, it is really Jesus' Body, Blood, Soul and Divinity. He is truly and substantially present. The Holy Eucharist is the Bread of Life, that is, the living, risen Lord. (CCC 1413)
4. The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, resurrection of Christ, the one historical event made present by the liturgical action. (CCC 1409)
5. In the celebration of the Eucharist, Jesus acts through the priest and is truly present (Body, Blood, Soul and Divinity). (CCC 1410, 1413)
6. Only a bishop and 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)
7. What is necessary to receive the Eucharist?
 - We must be free from grave (mortal) sin (CCC 1385, 1415)

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. (CCC 1387)
8. 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)
 - Think about the sacrifice of Jesus' Passion, Death, and Resurrection being made present on the altar.
 - Ask Jesus to help us offer our lives in union with Him to the Father.
9. Jesus is present in the Church, even after Mass, because the consecrated Hosts are kept in the tabernacle. We may be with Jesus and adore Him in the Church even outside of Mass. (CCC 1377-1381)

Sacrament of Healing – Jesus, Physician of our Souls and Bodies

Life as a child of God can be weakened and our union with Him can even be lost by sin. The Church, through the power of the Holy Spirit, continues Jesus' work of healing and salvation through these Sacraments of Reconciliation and Anointing of the Sick. Here Jesus works as the Physician of our souls and bodies just as He did in the Gospels.

- A. Through **the Sacrament of Reconciliation**, God forgives our sins and increases our spiritual strength. Our peace is restored in relationship with God, the Christian community, and one's self. (CCC 1420-1498)

Matheus 16:16-20 Jesus gives the Apostles the power to forgive sins.
Luke 5:17-26 Jesus heals the paralytic

1. The spiritual effects of the Sacrament of Penance are:
 - reconciliation with God by which the penitent recovers grace
 - reconciliation with the Church
 - remission of the eternal punishment incurred by mortal sins
 - remission, at least in part, of temporal punishments resulting from sin
 - peace and serenity of conscience, and spiritual consolation
 - an increase of spiritual strength for the Christian battle.(CCC 1496)
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 (CCC 1440, 1849-1852, 1443-1445) (2 Cor 5: 18-21)
3. There is mortal (deadly) and venial sin. Mortal sin is a serious disobedience to God's laws of love that destroys the Divine Life of God in the soul through the loss of sanctifying grace. It results in the loss of charity and constitutes a break in our relationship with God. 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 wounds our relationship with Him. (CCC 1855, 1857, 1855-1864, 1455-1458).
4. 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)
5. A priest can never reveal what is heard in confession. There is no exception. This is called the sacramental seal of Confession. (CCC 1467)
6. 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 (contrition) (CCC 1448, 1451)
Contrition involves sorrow for sin and 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 God for offenses against Him. Reparation means to show sorrow for sin. (CCC 1459-1460)

7. Understand that the Sacrament of Confession / Reconciliation is important for preparing to receive the other Sacraments, especially the Eucharist. We must be in the state of grace to receive the Holy Eucharist. Mother Church encourages us to frequent the Sacrament of Confession on a monthly basis. (CCC 1415, 1421, 1468-1470)
8. Confession of venial sins is strongly recommended by the Church.
The regular confession of our venial sins helps us
 - 1) form our conscience
 - 2) fight against evil tendencies and break sinful habits
 - 3) allows Christ to heal the wounds of our sins
 - 4) helps us to progress in the life of the Spirit (CCC 1457-1458)

- B.** Through **the Anointing of the Sick**, the conferral of a special grace is given to those who are seriously ill, old, and/or close to death. Its full celebration includes Reconciliation, Anointing and Eucharist. The name “Viaticum” is given to the Eucharist for those who are about to leave this life, so that Jesus is with them as they pass from this world to the Father.
(CCC 1420-21, 1499-1532)

Luke 4:38-39

Jesus heals Peter's mother-in-law

1. The celebration of the Anointing of the Sick consists essentially in the anointing of the forehead and hands of the sick person, the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of the Sacrament. (CCC 1531)

2. The special grace of the Sacrament of the Anointing of the Sick has as its effects:
 - a) the uniting of the sick person to the passion of Christ for his own good and that of the whole Church. We are able to offer up our sufferings in union with Christ.
 - b) the strengthening, peace and courage to endure in a Christian manner the sufferings of illness or old age.
 - c) the forgiveness of sins, if the sick person was not able to obtain it through the Sacrament of Penance.
 - d) the restoration of health, if it is conducive to the salvation of souls
 - e) the preparation for passing over to eternal life. (CCC 1532)
 3. The Anointing of the Sick gives the person the strength to be sorry for sin and to resist temptation so that our friendship with God can be stronger now and at the moment of death.

Sacrament of Service – Directed towards the salvation of others

Holy Orders and Matrimony are directed to the salvation of others; if they contribute to personal salvation it is only through service to others that they do so. (CCC 1534)

- A. Through **the Sacrament of Holy Orders**, bishops, priests and deacons continue the mission entrusted by Jesus Christ to His Apostles until the end of time. There are three degrees: bishop, priest and deacon. (CCC 1533-1600)
This Sacrament:

- confers an indelible spiritual mark (like Baptism and Confirmation)
 - bishops are successors of the Apostles; they lead the Church; they are to teach the Faith and administer the sacraments; they ordain priests and deacons to help them
 - deacons are ordained for tasks of service; they are never able to administer the sacraments of Confirmation, Eucharist, Reconciliation, or Holy Orders (CCC 1596)

Mathew 4:18-22 Call of the Apostles
Luke 22:14-20 The Last Supper

1. “The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the ‘common priesthood of the faithful’” (CCC 1591).
 2. “The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching, by divine worship and pastoral governance.” (CCC 1592).
 3. The bishop receives the fullness of the Sacrament of Holy Orders, which integrates him into the Episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the Apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter. (CCC 1594)

III. Life In Christ

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 Sixth 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.

Love

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. In order to be able to love another, we need to be selfless instead of selfish. Jesus wants us to treat others with kindness. (CCC 357, 1766, 2447, 2262)

Law of Love

1. **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)
(CCC 2056-2057, 2060-2063, 2067, 2072-2074, 2083, 1724)
2. God gave Moses the Ten Commandments (Exodus 20: -17). The Ten Commandments are God's laws of love that guide us to love God and our neighbor. The Holy Spirit strengthens us to be faithful to God's love by living according to the Commandments. Jesus' two-fold Law of Love sums up the Ten Commandments. Students should memorize each commandment and understand their meaning in a manner that applies to their life.

(CCC 2056-2057, 2060-2063, 2067, 2072-2074, 2083, 1724)

Living by the Ten Commandments - God's laws of love

- | | |
|----------------------|---|
| John 14:15 | Jesus said, "You are My friends if you do what I command you." |
| 1 John 2:1-11 | "My children, I am writing this to you so that you may not commit sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one." |

Exodus 20: 2-6

The First Commandment: There is only one God. You shall not have other gods besides Me. (CCC 2083)
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 *divination* 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. We should avoid these even as recreation.
(See CCC 2115-2117).

Exodus 20:7

The Second Commandment: God’s name is Holy. You shall not use God’s name in vain. (see Moral Life #4 and 5) (CCC 2142)

Psalm 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

The Third Commandment: Remember to keep God’s day holy.

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 2181-2185). Since we are followers of Jesus, Sunday is our day of prayer dedicated to God, to be spent with family and to 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

The Fourth Commandment: Honor your father and mother. (CCC 2214-2217)

Colossians 2:20

“Children, obey your parents in everything, for this pleases the Lord.”

We are to *love* our parents, to *respect* our parents and to *obey* our parents.

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Exodus 20:13

The Fifth Commandment: You shall not kill.

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.
(CCC 2258).

Matthew 5:21-22

Jesus said, “You have heard that it was said to the men of old, ‘You shall not kill...But I say to you that everyone who is angry with his brother shall be liable to judgment.”

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

The Sixth Commandment: You shall not commit adultery.

The Sixth and Ninth Commandments forbid unfaithfulness in marriage. (CCC 2331)

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. Would Jesus think this was good for you to watch this program or read this book? Is it something that has to be whispered about? If it is, then you should probably stay away from it. Fill your mind with everything that is good and pure.

Exodus 20:15

The Seventh Commandment: You shall not steal. (CCC 2401)

1 Corinthians 6:10

“Neither ...thieves nor robbers will inherit the Kingdom of God.”

Ezekial 33:14-15

“Restoring stolen goods...he shall surely live.

Exodus 20:16

The Eighth Commandment: You shall not lie. (CCC 2464)

Matthew 5:37

“Let your ‘Yes’ mean ‘Yes’ and your ‘No’ mean ‘No.’

Romans 9:1

Paul said, “I speak the truth in Christ, I do not lie.”

Ephesians 4:29

“Never let evil talk pass your lips; say only the good things men need to hear, things that will really help them.”

Exodus 20:17

The Ninth Commandment: You shall not covet your neighbor's wife. (CCC 2514)

Mathew 5:8

Blessed are the pure in heart for they shall see God.

We are to be pure in thought, word and deed. “Purity requires *modesty*. Modesty means refusing to unveil what should remain hidden. Modesty is necessary due to the effects of original sin. We can be tempted to use other people. Teaching modesty to children and adolescence means awakening in them respect for the human person” (CCC 2521-2524).

Exodus 20:17

The Tenth Commandment: You shall not covet your neighbor's goods. (CCC 2534)

2 Samuel 12:1-4

The rich man envied the poor man and ended by stealing his lamb. “The tenth commandment requires that envy be banished from the human heart” (CCC 2538).

Conscience

God created us with an internal guide to help us determine which actions are good and which actions are bad. This is known as our conscience. The voice of conscience calls us “to love and to do what is good and avoid what is evil.” Our conscience must be properly formed or taught. To form our conscience we must look to the Word of God and to the knowledge and practice of the Ten Commandments.

(CCC 1776, 37, 1783-1785)

Questions to ask before making a decision:

- 1. Would this decision go against the Ten Commandments?**
- 2. Will the results of this decision be good for me, my family, my friends?**
- 3. Will my decision hurt anyone?**
- 4. Would I make the same decision if my parents were involved?**
- 5. How would Jesus guide me in this decision?**

God gave us a conscience so that we could know right from wrong according to the law written on our heart. The law written on our heart is called the natural law. (The natural law is principally expressed in the Ten Commandments)

(CCC 1955-1956).

Even though we basically know in our hearts what is right and wrong, it is hard to avoid what is wrong and do what is right. This is why God teaches us about right and wrong through the Bible, the Church, and personal prayer. This is why it is important for us to listen to God in prayer and let Him help us to make up our mind what to do according to a properly-formed conscience (CCC 1785-1787).

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.

In desiring to follow Christ, we are called to live according to the Beatitudes. Through the Beatitudes, we become poor in spirit, recognizing that God is the source of all that we are and have. Consequently, we want to place Him first in our lives. We seek to be generous with all the gifts God has given us as well as respecting other people's property. This is called stewardship. (CCC 1716-1717)

Mathew 5:3-12

Jesus proclaims the Beatitudes.

Sin/Choices

- 1. We commit sin when we are disobedient to God by breaking His laws. We have a weakened human nature and a tendency to commit sins because of the effects of original sin. That means we fall into sin very easily. We are tempted to sin by others, Satan and by our weakened human nature. (CCC 1264, 1426, 1428, 2848-2849, 2340)**

2. There are good (virtuous) and bad (sinful) choices. Right choices are the way we love God, others and ourselves. This is how we grow in holiness. Sinful choices are acts of selfishness. Sins wound us personally as well as our relationship with God and others.
(CCC 1852-1853, 1849-1850)

3. 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 (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.

<u>Prudence:</u>	Discovering our true good and choosing the right means of achieving it
<u>Justice:</u>	(Simplified definition) making a right judgment Giving the proper due to God and neighbor Being fair
<u>Fortitude/Courage:</u>	Firmness in the pursuit of good The courage to do what is right
<u>Temperance:</u>	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 young people respect other people's property and tell the truth.

4. The virtue of temperance is exercised when young people practice self-control and do not eat or drink too much. Fasting as a form of penance, i.e. giving up desert altogether, further develops the virtue of temperance, which leads to proper self-control and self-mastery. This self-control assists a person to practice chastity, self-control of sexual desires that begin developing in the teen years. "Temperance helps us to treat others with respect and is the foundation of a pure heart." (CCC 1809)
5. The foundation of the Christian life is the Theological Virtues of Faith, Hope and Charity. God infused the Theological Virtues 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)
6. We can grow in the Theological Virtues through prayer, by making right choices and by perseverance. We can also lose the Gifts of Faith, Hope and Charity through voluntary doubt, making bad choices, voluntary despair and lukewarmness etc.
(CCC 1810-1811, 2087-2094)
7. There are two kinds of sin: *venial sins* and *mortal sins*. Venial sins are little sins but 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 (saying hateful things against God) and failing to attend Sunday Mass due to your own fault. Serious offenses against neighbor include stealing and lying.

8. 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. (CCC 1857-1859, 1861)
9. 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. (CCC 1862-1863)

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

10. 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, of thinking I own it and can treat nature as I wish, but a service under the Lord to whom the earth belongs. (CCC 2415-1418, 2402)

Note to Catechist: The heart of Catholic Social Teaching is ultimately to lead people to God. The Ten Commandments provide the foundation for Catholic Social Teaching.

The ultimate goal of all social work of the Church, which is referred to as the social apostolate, is the spread of the Kingdom of God over the earth, drawing the power for this work from the Eucharist and prayer. “Charity is the soul of this work.” (CCC 863-864, 2105)

11. 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)

12. 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)

Dignity

1. **God created each person in His own image and likeness. God knows and loves each individual person. The foundation of our dignity is that each person can enter into a personal relationship with God, even entering into communion with Him in receiving the Holy Eucharist.** (CCC 356-357)
2. **Each person is a child of God and must be treated with respect. This includes the way that we treat ourselves, which we call self-respect.**
3. Jesus Christ always used His abilities the way God wanted Him to. By imitating Jesus, we grow in being the “image and likeness of God.” The Sacraments help us to become more like Jesus and to act like Him because the Sacraments give grace. When we use God’s gifts with the help of His grace, we grow in dignity and become more like God.

4. By sinning, we lower the perception of our own dignity and the dignity of others. Everyone has the basic dignity of being a person, that is, a creature that is able to know and love the Creator. When we use our abilities to think and choose the way God does, we help other people to see the goodness of God.

Note: For those few young people who may be dating, etc. – they might need to hear more specific details about chastity. See Grades 7 and 8 for tips on what they need to know. Empower parents to have a heart to heart conversation with them about these points.

Vocation

1. Our personal vocation is not mainly what we choose to do but primarily what we have been chosen for. God has given each person distinct gifts. We seek to discover the adventure of life, which God has planned for us in order to use these gifts to serve the Church and the world.
2. Christ calls each person to follow Him in a special way as a married person, a dedicated single person, a consecrated person, a deacon or an ordained priest. These are the personal vocations by which we respond to live God's primary call, to seek and to love Him. This is the vocation to holiness of life. We discover our personal vocation through prayer, role models, the wise guidance of faithful adults and circumstances in life.
(CCC 1547-1551, 1601, 1618-1620, 1878-1880)
3. God's plan for each person is called a vocation (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 should pray daily 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)
4. 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)

The Last Things: Death, Judgment, Heaven and Hell

1. **Death is one of the effects of Adam and Eve's sin, not part of God's original plan. After death our soul will come immediately before God, Who will present our lives to us and we will know whether we have really loved God. If God's life in us is strong enough, we will go to Heaven.** (CCC 1008, 1021-1023)
2. **If our love for God is not perfect enough for Heaven, we will go to Purgatory, a temporary separation from Heaven where a person's love for God is purified.**
3. If we have chosen to separate ourselves from God, we will go to Hell. Hell is a place of eternal separation from God where there is no love of God, no love of neighbor and no love of self.

IV. Christian Prayer

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. In order to know God and His specific plan for our lives, we must take time to pray, that is to talk, listen and be with God and His family, the Church. Prayer as relationship with Jesus is essential for growing as a child of God in the Family of God. A life without prayer is like a life without breath.

In Sixth 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 of His 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 living relationship with God. We can learn about God at home and at school but we cannot know Him personally without prayer. (CCC 2565)
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. 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 united us to Himself. (CCC 101-104, 125)
7. The memorization of basic prayers offers an essential support to the life of prayer, yet it is also important to help students savor their meaning. (CCC 2688) Children should be able to recite the following: (new prayers are bolded)

Act of Faith	Angel of God	Apostle’s Creed
Hail Holy Queen	Memorare	Morning Offering
Mysteries of Rosary	Prayer to the Holy Spirit	Act of Contrition

Here are some examples of additional prayers.

Prayer After Reconciliation	Prayer Before Eucharist
Prayer to St. Michael	Prayer After Eucharist
Prayer to Know One’s Vocation	Prayer Before Reconciliation

Act of Faith The Angelus

Act of Hope The Divine Praises

Act of Love

8. 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)
9. The Mass is the highest form of prayer. At the Mass, the bread and wine are changed into the Body and Blood of Jesus. The Holy Eucharist is the deepest encounter between God and us on this earth because we are able to literally be in communion with Jesus Christ. (CCC 1374, 1391, 1324-1325, 1407)
10. **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)
11. In order to stay close to Jesus Christ, and to be strengthened to live a life in imitation of Him, we should regularly (monthly if possible) receive the Sacrament of Reconciliation.
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 2626-2644)
13. We know how much Jesus loves us because He allowed Himself to be crucified so that our sins could be forgiven. One way to remind ourselves of His great love is to pray in front of the crucifix. This symbol of love draws us to serve God and our neighbor more lovingly. We want to pray the "Our Father" every day, asking God for all that we need.
14. **An important way to return Christ's love is to be devoted to His Sacred Heart. The enthronement to the Sacred Heart, for the home or classroom, is bound essentially to the Holy Eucharist, for it aims to bring Christ, truly present on the altars of sacrifice and in the tabernacles of our parish churches, into our homes and classrooms. It aims to link the altar and tabernacle of the parish church with the places of prayer and devotion in the home.** (Contact the Office of Sacred Worship for information on the enthronement to the Sacred Heart.) (Synod Acts #12)
15. We show our love for Jesus by being devoted to His Sacred Heart. The devotion to the Sacred Heart is expressed traditionally in many ways: personal consecration, participation in First Friday Mass and devotions, praying the litany of the Sacred Heart of Jesus, praying the morning offering, enthroning your home or classroom to the Sacred Heart of Jesus.
16. 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)
17. Young people should be helped and encouraged to develop a personal prayer life, which should be fostered through silent meditation upon Scripture, spontaneous prayer, praying the Rosary, thinking about the mysteries of Jesus and Mary's life and applying them to our own life.
18. Prayer helps us to grow in our friendship with the Father, the Son, the Holy Spirit, Mary and the saints. We need to be faithful to daily prayer. God will give us the desire to pray and the grace to be faithful to daily prayer. Moreover, we should pray for the souls in Purgatory who died in God's friendship but who are being purified before they enter the joy of Heaven (CCC 1030-1032).

19. 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)
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)

More Catholic Tales for Boys and Girls, Caryll Houselander (Sophia Press)

The Lion, the Witch and the Wardrobe, and the other six novels of The Chronicles of Narnia, C.S. Lewis (HarperCollins)

My Path to Heaven, Caryll Houselander (Sophia Press)

Prayer

Act of Faith

O my God, I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Spirit; I believe that Thy 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 that the Holy Catholic Church teaches, because You have revealed them, Who can neither deceive nor be deceived. Amen

Act of Hope

O my God, relying on Your infinite goodness and promises, I hope to obtain pardon of my sins, the help of Your grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.

Act of Love

O my God, I love You above all things, with my whole heart and soul, because You are all good and worthy of all love. I love my neighbor as myself for the love of You. I forgive all who have injured me and ask pardon of all whom I have injured. Amen

The Angelus

To be said every morning, noon, and evening – if said while standing, one genuflects at the words: “and the Word was made flesh”.

- V. *The angel of the Lord declared unto Mary.*
R. And she conceived of the Holy Spirit. Hail Mary
V. *Behold the handmaid of the Lord*
R. Be it done to me according to they word. Hail Mary
V. *And the Word was made flesh*
R. And dwelt among us. Hail Mary
V. *Pray for us, O holy Mother of God*
R. That we may be made worthy of the promises of Christ.

Let us pray. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ Our Lord. *Amen*

Divine Praises

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

Saints

In Sixth 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**.

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, 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 to be our Mother at the foot of the Cross. She is also the Mother of the Church CCC 963).
6. 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)
7. 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)
8. 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. God wants everyone to be a saint. Our greatest happiness is achieved in becoming a saint.
(CCC See glossary for the definition of a saint, 867, 2030, 213-216)
9. 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.
10. 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.

11. The Saints want us to be with them in Heaven and they can pray for us as well as 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)

12. The Communion of Saints consists of Christ's disciples who are still pilgrims on earth, those believers who have died and are being purified in Purgatory and the saints who are already with God in Heaven (CCC 954).

Recommended Saints Books

Edmund Campion: Hero of God's Underground, Harold C. Gardiner, S.J. (Ignatius Press)
The Story of Benedict XVI for Young People, Claire Jordan Mohan (New Hope Publications)
Saint Francis of the Seven Seas, Albert J. M.M. Nevins (Ignatius Press)
Joan of Arc, illus. Angela Barrett, Josephine Poole (Knopf Books)
The Curé of Ars, Mary Fabyan Windeatt (Tan)
Saint Benedict, Mary Fabyan Windeatt (Tan)
Saint Paul the Apostle, Mary Fabyan Windeatt (Tan)

Vocabulary

At the end of this grade level, students should know the following:

New Words

Abba	Acts of the Apostles	addiction	beauty
blasphemy	call to holiness	calumny	canon
contemplation	correct conscience	cursing	Decalogue
distractions	Emmanuel	Emmaus	emotions
Epistles (letters)	evangelists	fidelity	first reading
foreshadow	formation of conscience	Gentiles	gluttony
happiness	historical books	homily	inerrancy
inspiration	inspire	inspired writers	Israelites
Jews	literal sense	Magisterium	media
mediate	Mediator	meditation	Messiah
New Covenant	New Testament	oath	occasion of sin
Old Covenant	Old Testament	Paraclete	passions
Pentateuch	perjury	Pharisees	prophets
psalm response	psalms	Sabbath	sacrilege
Sanhedrin	second reading	sincere	slander
sloth	spiritual sense	Suffering Servant	superstition
swear	synagogue	theme	Torah
Tradition	truth	type	values
vocal prayer	Word of God	Writings	

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

Grade 6

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	cincture
command	commandment	communion fast	Communion of Saints
community	conception	confession	confessional
Confirmation	conscience	consecrate	consecrated hosts
consecrated life	consecration	contrition	conversion
Coronation of Mary	counsel	covet	covetousness
creation	Creator	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 response	faithfulness	Family of God	fasting
Father	fear of the Lord		
fervent	Finding of Jesus in Temple	followers	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 & likeness
images	Immaculate Conception	immodesty	imperfect
Incarnation	incense	indelible	indelible spiritual mark
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 (charity)
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
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	priest	priestly vocation
purgatory	reason/intellect	Reconciliation	Redeemer
redemption	redemptive	redemptive suffering	relics
religious vocation	respect	Resurrection	Revelation
reverence	Rosary	sacrament	sacramentals
sacred chrism	Sacred Mysteries	Sacred Scripture	Sacred Tradition
sacrifice	salvation	Salvation Story	sanctify
sanctifying grace	sanctuary	sanctuary light	Satan
scapular	self-control	service	sin

single vocation	solemnity	Solemnity of Mary	soul
spiritual	sponsor	state of grace	Stations of the Cross
statue	steal	stole	strength
suffering	Sunday	Sunday rest	tabernacle
talents	temple	temptation	Ten Commandments
theological virtues	tithing	Transfiguration	transubstantiation
trespasses	Triduum	Trinity	understanding
venial sin	Vicar of Christ	virtue	Visitation
vocation	votive candle	will of God	wisdom
witness	worship	wrong	

Recommended Teacher and Parent Resources

Raise Happy Children, Teach Them Joy!

Mary Ann Budnick

Twenty virtues: temperance, moderation, modesty, chastity, sociability, hospitality, friendship, respect for others, tact, courtesy, simplicity, patriotism, prudence, flexibility, understanding, loyalty, audacity, humility, optimism and cheerfulness.

R.B. Media, Inc. 154 Dural, 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

Father Benedict J. Groeschel, C.F.R.

Our Sunday Visitor

Ten Prayers God Always Says Yes To

Anthony DeStefano

Doubleday

Go in Peace, Your Guide to the Purpose and Power of Confession, 101 Questions

Fr. Mitch Pacwa, S.J. and Sean Brown

Ascension Press