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August 17, 2002

Dear Principal:

It is my pleasure to present to you the Department of Catholic School's *Religion Handbook*. This handbook will serve as an important resource in your continuing efforts to enhance the effectiveness of religious instruction and catechesis in your school.

The Congregation for Catholic Education, in *The Religious Dimension of Education in a Catholic School*, clearly defines the importance of religious instruction in our schools:

The Catholic school finds its true justification in the mission of the Church. Through it, the local Church evangelizes, educates, and contributes to the formation of a healthy and morally sound life-style among its members.

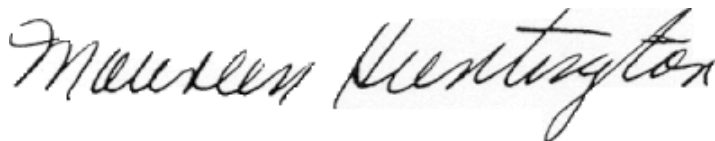
While the Catholic school is like any other school in the complex variety of events that make up the life of the school, there is one essential difference: it draws its inspiration and its strength from the Gospel in which it is rooted...The special character of the Catholic school and the underlying reason for its existence, the reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the overall education of the students.

Although all areas of your school' curricular and extra-curricular programs play an important part in the development of its Catholic identity and climate, the quality and faithfulness of its school's program of religious education cannot be overestimated.

Paramount among this *Handbook's* resources is the Elementary School Religion Curriculum. This section will be a vital asset in your efforts to evaluate the comprehensiveness of your school's Religion program. Please use this as your primary reference as you develop your school's Religion curriculum, evaluate your Religion teachers' performance, and select Religion textbooks and resources.

The most important role you play is that of "the spiritual leader of the school." This *Handbook* includes directives, guidelines, and resources that will assist you in the further deepening and development of your school's Catholic identity and mission.

Sincerely,

A handwritten signature in cursive script that reads "Maureen Huntington". The signature is written in black ink and is positioned above the typed name and title.

Maureen Huntington  
Superintendent of Catholic Schools

# Religious Education Mission Statement

The Catholic schools and parish religious education programs of the Archdiocese of San Francisco are dedicated to the mission of providing our young people with a catechetical program that will help them to grow in faith, hope and love.

We are dedicated to staffing these programs with well-trained catechists, each of whom will serve as authentic role models of Catholic faith. We will provide these catechists with excellent resources for instruction, prayer, service opportunities and community-building activities.

In partnership with parents, the primary educators of children in the ways of faith, it is our goal to help children deepen their understanding of God the Father, Son and Holy Spirit. With God's help, our efforts will assist students' growth into adults whose faith is "living, conscious and active."

# Religious Education Philosophy Statement

The aim of catechesis is to help students grow in “communion and intimacy with Jesus Christ.”<sup>1</sup> Included in the catechetical mission of the Church is the call:

- To foster in each student a clear understanding of the *Word of God* fully revealed through the message and person of Jesus Christ and lived through the teachings and practices of the Catholic Church
- To create *Christian Community* in the classroom, marked by a spirit of Christian love and morality, so that students can see God’s presence in themselves and in all people
- To provide opportunities for *Christian Worship* through frequent celebrations of the sacraments, the liturgical year, and other prayer experiences
- To provide a variety of opportunities for students to be of *Service* to the Church, the local community, and the world.<sup>2</sup>

In living out this calling, catechists in parishes and schools help their students’ faith become “living, conscious, and active.”<sup>3</sup> We recognize that the parish is the preeminent place for catechesis and that the efforts of both parish and school catechists will bear fruit in their students’ active participation in the sacramental and community life of the local church.

We recognize parents as the primary educators of their children in the ways of faith. It is in the family that young people first hear God’s loving invitation and make their first response in faith. We also recognize that an active faith life is not always present in many of our students’ homes. Given this reality, catechists are given the task not only to provide solid religious instruction but also to evangelize the students entrusted to them.

Catechists, through their good example<sup>4</sup> and effective teaching, are called to help students deepen their awareness of the Triune God’s presence in their lives.<sup>5</sup> Through these efforts of evangelization and catechesis, students will be able to grow in faith, hope, love and in the practice of their faith.

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<sup>1</sup> *General Directory for Catechesis, no. 71; Catechesis Tradendae, no. 5*

<sup>2</sup> *Sharing the Light of Faith, no. 30; General Directory for Catechesis, nos. 85-87*

<sup>3</sup> *Sharing the Light of Faith, no. 32*

<sup>4</sup> *The Religious Dimension of Education in a Catholic School, no. 96*

<sup>5</sup> *General Directory for Catechesis, no. 82*

# Archdiocese of San Francisco

## Elementary School Religion Directives

*From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illuminated by the light of faith, an environment permeated with the Gospel spirit of love...*

*The religious dimension of the school climate is expressed through the celebration of Christian values in Word and Sacrament, in individual behavior, in friendly and harmonious interpersonal relationships, and in a ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted.*

*If it is not present, then there is little left which can make the school Catholic.*

Congregation for Catholic Education  
The Religious Dimension of Education in a Catholic School

### The Principal as “Spiritual Leader of the School”

Although parents are the primary educators of their children in the ways of faith, the role Catholic schools play in the handing of the faith has become increasingly important. In an era marked by declining church attendance by Catholic school families, significant challenges by popular culture to basic Christian virtues, and a decline in the number of priests and religious who staff Catholic schools, the role that a Catholic school principal plays in the spiritual life of his/her school is more important than ever.

The principal sets the tone for the school’s Catholic identity. The spiritual climate of the school and the role it plays in the development of each student’s life in Christ must be key components in the following areas:

#### *Vision/Leadership*

The principal is called to establish a mission/philosophy that clearly reflects the fact that the school has been entrusted by the Church to assist parents in the education and formation (spiritual, intellectual, emotional and physical) of their children. This mission/philosophy should guide all areas of the school curricular and extra-curricular programs and serves as the basis all interactions among the schools various stakeholders.

#### *Hiring*

The principal is called to hire qualified teachers who can also serve as role models for a Catholic faith that is “living, conscious and active.”

#### *Religious Instruction*

The principal is called to:

- Provide for teachers’ ongoing formation as catechists and faith role models through mentoring, religion inservice training, retreats and prayer services, and the fostering of a professional community marked by faith



- Ensure the quality of religious instruction by frequent observations of religion classes, monitoring of religion time allotments, and mentoring of teachers in ways appropriate to the various stages of their careers
- Select Religion textbooks that provide students with a comprehensive knowledge of Catholic doctrine, spirituality, and morality. It is also important that textbooks include teachers' manuals that provide numerous teaching strategies that engage students' imagination and help them to retain and understand the Religious Education Learning Outcomes outlined by the Department of Catholic Schools

### *School Climate*

The principal is called to create a climate in which all members of the school community—students, parents, and teachers—can grow to their fullest God-given potential. The school community, enlivened by Jesus' message and example, is to be safe and respectful places where all stakeholders can achieve to the best of their ability.

### Religion Curriculum Development

Each school should have a well-defined K-8 Religion Curriculum that is consistent with its Mission and Philosophy Statements and is adapted to the needs of the school's local ethos, history, and student population. The Department of Catholic Schools *Elementary Schools Religion Curriculum Guidelines* are to serve as the basis for all local Catholic schools' Religion curriculums.

Students have the right to know what the Church teaches. For this reason individual religion teachers are not allowed, at their own discretion, to depart from the local school's Religion curriculum in order to adopt and implement one of their own making. The result could be that major areas of catechetical instruction, mandated by the universal Church in *The General Directory for Catechesis* and the United States Bishops' *Sharing the Light of Faith: the National Catechetical Directory*, could be omitted for some students.

Regular consultation between the local school principal, pastor, religion coordinator, and teachers with the Department of Catholic Schools will ensure that our catechetical efforts are comprehensive, meaningful, and effective.

### Religion Coordinators/Religion Coordination

Using the *Elementary School Religion Coordination Check List* principals, in fulfillment of their roles as the spiritual leaders of their schools, on an annual basis are to review each area of responsibility in the area of "Religion Coordination." Although major components of this key are may be delegated to a "Religion Coordinator" or to a "Religion Coordination Team," it is the primary responsibility of the principal to ensure that the following areas of the schools religious and spiritual life are provided for:

#### *Promoting a Knowledge of the Faith*

- Local implementation of K-8 Religion Learning Outcomes
- Teacher Religion Certification training
- Observation of Religion teachers classroom performance
- Oversight of Family Life/Human Sexuality program
- WASC Religion In-Depth review
- ACRE testing coordination

### *Fostering Authentic Christian Community*

- Implementation of programs and processes that enhance or initiate a sense of Christian community in all areas of the school program
- Coordinate display of various signs/symbols of Catholic faith in all public areas of the school facility
- Collaborate with parish staff in regarding opportunities for parent faith formation
- In collaboration with pastor, attend to the spiritual/pastoral needs of students, parents, faculty and staff

### *Catholic Spirituality and Worship*

- Plan annual faculty/staff retreat and other regularly scheduled prayer services
- Oversee preparation of student body liturgical and paraliturgical celebrations
- Oversee local site celebrations of liturgical year
- Coordinate with parish pastor and/or director of religious education students preparation for their first confession and first communion liturgies
- Encourage faculty participation in a variety of opportunities of for spiritual growth (retreats, School of Pastoral Leadership, Young Adult Ministry Programs, parish involvement)

### *Service to Others*

- Coordinate/implement age-appropriate service-learning experiences
- Integrate principals of Catholic Social Teachings throughout all curricular areas
- Oversee Mission Awareness Program (coordinate with Archdiocesan Propagation of the Faith Office)
- Integrate Vocation awareness concepts at all levels of the Religion program

### Religious Education Time Allotments

The total weekly time allotments indicated in the Department of Catholic Schools' *Administrators Reference Guide* are to be strictly observed, but the time may be blocked into three, four or five weekly periods as directed by the adopted text or the established school curriculum.

Kindergarten	--	100 minutes per week
Grades 1-3	--	150 minutes per week
Grades 4-8	--	200 minutes per week

In schools with departmentalized junior high programs, the Religion allotment is:

Grades 6-8	--	225 minutes per week
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Appropriately planned liturgical experiences, formally integrated into the school program, may be reckoned as part of the time allotment on a limited basis.

Family Life/Human Sexuality instruction may be counted as part of the Religion allotment as long as such instruction is incorporated as part of a Religion textbook series or stand-alone Family Life series approved by the Department of Catholic Schools.

### Grading and Reporting

Student assessment in Religion is to be tested, evaluated, graded and reported using the same procedures established by the school for other subjects in the curriculum, in accord with the guidelines outlined in the *Administrators' Reference Guide*. Such assessment may include: regularly scheduled quizzes and tests, written work, student presentations, group projects, and portfolios.

Student progress may be reported by the use of the conventional "A-F" grading scale. These grades may only reflect the students' academic performance and knowledge of the content of Catholic

doctrine as covered in the approved textbooks. Under no circumstances is it appropriate to base a student's Religion grade on his/her agreement with the Catholic faith or his/her participation in the life of a local Catholic parish. Special care must be given to non-Catholic and non-Christian students in order to ensure that they realize that the grade they earn in Religion is based, not on their adherence to Catholic beliefs and values, but on their mastery of the objective material taught in accordance with the textbook.

## Religion Certification of Teachers

### *Basic Religion Certification*

In order to be certified to teach Religion in a Catholic school in the Archdiocese of San Francisco, intern teachers must attend each Basic Certification Workshop during their first two years of teaching. By the end of their second year, they must have completed Basic Certification inservice training in the following eight areas: Christology, Sacraments, Church, Scripture, Catholic Faith and Creed, Spirituality, Morality, and Liturgy.

These daylong workshops are held at Mercy Center in Burlingame. Each of these workshops covers two of the above topic areas. Teachers' attendance at these workshops is mandatory. If a teacher is not able to attend, prior notice must be given to the Department of Catholic Schools. These workshops are held twice yearly, in the fall and Spring Semesters.

These inservices are designed to give teachers new to Catholic schools a solid background in the major areas of Catholic doctrine, spirituality, and worship. Each keynote session is followed by breakout sessions at which master teachers give participants practical suggestions for the effective teaching of the required topic areas.

### *Religion Recertification*

Basic Religion certification expires three years from the date it was initially awarded. Teachers must have their Religion status "re-certified" every three years thereafter by taking inservice training in the following areas: Church, Christology, Morality, Pedagogy, Prayer & Liturgy, Sacraments, Scripture, Catholic Social Teachings, and Elective.

Recertification workshops sponsored by the Department of Catholic Schools are held after school at various school sites throughout the Archdiocese. These are designed to give veteran teachers theological updating and catechetical training in order to help them to become even more effective Religion teachers.

Faculty retreats, on-campus inservices, attendance at the Archdiocesan Religious Education Institute or the Los Angeles Religious Education Congress are acceptable means of earning Religion Recertification credit. Please contact the Department of Catholic Schools in order to ensure that these events can count for Religion Recertification.

### *Records*

The Department of Catholic Schools keeps records of teacher attendance at all Archdiocesan sponsored Religion inservices. Annual attendance reports are mailed to each school in May. It is the responsibility of the local school site (principal and/or Religion coordinator) to keep hardcopy records and backup of teacher attendance at Archdiocesan sponsored inservices and other on or off-campus Religion inservices/retreats sponsored by the school or other institutions. Teachers should keep the originals of all attendance certificates and provide copies of these to the principal and/or Religion coordinator. The accurate record keeping of Basic Religion Certification and Re-Certification progress is an important part of ensuring teachers' professional growth as religious educators and catechists. Sample record keeping forms provided by the Department of Catholic

Schools are distributed to principals annually at the Opening Administrators' Conference in August.

### Liturgy and Sacraments

The celebration of the seasons and major feasts of the Church's liturgical year is a major component of the Catholic school's program. These celebrations reinforce the school's Catholic identity and help students and faculty alike to grow in their faith. Celebrations of the Eucharist and the Sacrament of Reconciliation, celebrations honoring the school/parish's patron saint(s), and various paraliturgical events should be scheduled on a regular basis. The principal and religion coordinator should maintain excellent communication between school and parish staff in order to provide for harmonious facilitation of all liturgical and paraliturgical events.

### Sacramental Preparation

There should be regular and close collaboration among school and parish staff (pastor and director of religious education) whenever the school plays an important role in the sacramental preparation of youth (especially first Penance and First Holy Communion).

*See Archdiocesan Policies Regarding First Confession and First Communion*

(Revised June 2002)

# Religion Teacher Certification

The role elementary Catholic school Religion teachers play in the spiritual life of their students cannot be overestimated. In a time when many Catholic school families choose not to be active participants in the sacramental and community life of the local parish, the Catholic school teacher may be the only faith role model children have. Although the Church rightly proclaims that parents are their children's primary teachers, in the area of faith formation, the Catholic school teacher is, too often, the only one to play this parental role.

For this reason it is important that Catholic school Religion teachers be practicing Catholics who understand the Church's teachings not only in the essential creedal beliefs of the faith, but in a wide variety of other areas. It is also critical that these teachers have a fundamental grasp of the Church's guidelines regarding appropriate catechetical practices. In order for Religious Education to have an appropriate sense of importance, students should perceive that their teachers devote the same effort and planning to their Religion classes as they do those of other subjects.

Although most of our new teachers come to us having earned (or are in the process of earning) state teaching credentials, many do not have any training in Catholic doctrine or in catechesis. This situation is a cause for concern, for as the Congregation for Catholic Education says, in *The Religious Dimension of Education in a Catholic School*:

*... an unprepared teacher can do a great deal of harm. Everything possible must be done to ensure that Catholic schools have adequately trained religion teachers; it is a vital necessity and a legitimate expectation. In Catholic schools today, these teachers tend more and more to be lay people, and they should have the opportunity of receiving the specific experiential knowledge of the mystery of Christ and of the Church that priests and Religious automatically acquire in the course of their formation.*

In response to this challenge, the Department of Catholic Schools offers comprehensive instruction in Catholic doctrine, spirituality and catechesis to new teachers through the Basic Religion Certification program. In recognition of the important role religious instruction plays in the spiritual life of our schools, teachers are required to keep this certification current throughout their careers through their participation in the Religion Recertification program.

On the following pages, please find the policies and procedures for each program. As the "spiritual leaders of Catholic schools" principals have the important responsibility to ensure that Religion teachers have the knowledge and skills needed to provide students with the quality religious education they deserve.

# Basic Religion Certification Policies

1. All elementary school teachers new to the Archdiocese of San Francisco who will serve as Religion teachers are required to complete the requirements for Basic Religion Certification by the end of their second year of full-time service. Until this is achieved, new teachers will be allowed to teach Religion on a probationary basis throughout their participation in the Basic Religion Certification Program
2. Basic Religion Certification is earned by the attendance at and participation in four daylong inservices sponsored by the Department of Catholic Schools that cover the following Catholic doctrinal areas:
  - Cycle #1*
    - A. Catholic Faith and Creed
      - i) Christology
      - ii) Church and Mary
      - iii) Morality
  - Cycle #2*
    - B. Sacraments
      - i) Spirituality
      - ii) Liturgy
      - iii) Scripture
3. Each year the Department of Catholic Schools sponsors two of these daylong inservices. At each event two of the above topics are covered. Breakout sessions facilitated by master teachers will outline effective teaching techniques at various grade levels.
4. In order to earn Basic Certification within the 2 year deadline, new teachers must attend each scheduled inservice. Principals should notify the Assistant Superintendent for Faith Formation and Religion Curriculum of any teacher(s) who are unable to attend any of these inservices.
5. Teachers who do not earn Basic Religion Certification by the end of their second year of full time service may be subject to the following consequences:
  - A. Forfeiture of their probationary status to teach Religion at any Catholic school in the Archdiocese of San Francisco.
  - B. Continuance of probationary status for 1 or 2 years by the mutual agreement of the local principal and the Assistant Superintendent for Faith Formation and Religion Curriculum. This agreement will include written notification that will outline a plan for the teacher's timely completion of Basic Certification.
6. Pending the approval of the Assistant Superintendent for Faith Formation and Religion Curriculum, teachers may be allowed to have some or all of these Basic Religion inservices waived if they have had similar training. Some options include:

- Similar certification awarded by another diocese
- A bachelor of arts degree in Theology, Religious Education or other similar coursework awarded by a Roman Catholic college or university
- Extensive undergraduate/graduate work successfully completed at a Roman Catholic college or university
- California Basic or Master Catechist Certification

N.B.: the Assistant Superintendent for Faith Formation and Religion Curriculum must approve any waivers for Basic Religion Certification.

7. Certificates of completion will be awarded to teachers who complete the requirements for Basic Religion Certification. Copies of this certification should be placed in the teacher's personnel file at the local school and at the Department of Catholic Schools. Notation of this will be made in Basic Religion Certification database at the Department of Catholic Schools.
8. Teachers in the Basic Religion Certification program may attend Religion Recertification inservices. Although these may not be applied to their requirements for Basic Religion Certification, the Department of Catholic Schools will keep records of these inservices and apply them to the completion of their first Religion Recertification at the appropriate time.
9. Religion certification records of teachers who leave employment at Archdiocesan Catholic schools will be retained for a period of five (5) years. If they are re-employed by any Archdiocesan Catholic school, their previous certification credits will be counted.

# Basic Religion Certification Procedures

1. Principals and/or religion coordinators are to review Basic Religion Certification policies and procedures with all new Religion teachers. At that time they should calendar the Basic Religion Certification inservices for that school year and arrange for substitute teachers. Each subsequent year, principals and/or religion coordinators should review each teacher's progress toward timely completion of certification requirements.
2. Teachers are to arrive at all Religion inservices on time and are to sign in on the appropriate registration form. Those who do not arrive on time will face one or more of the following consequences:
  - They will not be allowed to attend the inservice and will be asked to return to their school.
  - They will be allowed to attend the inservice, but may be asked to complete additional work to make up for the time they missed.

Similarly, unless an emergency situation arises, teachers are to remain at the inservice for its duration. Teachers who leave early will run the risk of not receiving credit for their attendance. Since the dates for these inservices have been announced well in advance, it is the teacher's responsibility to arrange his/her professional and personal calendar to ensure that he/she will be able to attend each inservice in its entirety.

3. Teachers are to actively participate in these inservice through attentive and respectful attention to the speaker's presentation and by participation in group discussions. Teachers are not to do other work (grading papers, personal business, etc.). Teacher who do not comply with this requirement will face one or more of the following consequences:
  - They may be asked to leave the inservice and may forfeit credit for their attendance.
  - The Assistant Superintendent may contact their principal and inform them of this situation. A conference with the teacher, principal and Assistant Superintendent may also be scheduled.
  - Notification of this incident may be noted in the local school's personnel file and the teacher's file at the Department of Catholic Schools.
4. At the end of the inservice, teachers will receive a "Certificate of Attendance." Teachers should keep the original certificate for their files and make a copy for their personnel file at the local school. The Department of Catholic Schools maintains records of teachers' attendance in its own database.
5. In May of each school year the Department of Catholic Schools will send to each school a report of its teachers' progress toward timely completion of the requirements for Basic Religion Certification. The report will include the following information:
  - Teacher's name
  - Inservice topics completed
  - Inservice topics not completed
  - Due date for timely completion of Basic Religion Certification



6. Upon completion of the requirements for Basic Religion Certification teachers will receive a certificate from the Department of Catholic Schools. The certificate will note the deadline for completion of requirements for Religion Recertification. The teacher should keep the original certificate and make a copy for his/her file at the local school. A copy will be placed in the teacher's file at the Department of Catholic Schools and notation will be made in the Basic Religion Certification database.
7. **Teachers who do not complete requirements for Basic Religion Certification by the end of their second year of full-time service will lose their probationary status as a Religion teacher and will be notified of this by the Department of Catholic Schools.** A copy of this notification will be sent to the principal and should be kept in the teacher's school file. A copy of this notification will be kept in the teacher's personnel file at the Department of Catholic Schools. Principals should work with the Assistant Superintendent for Faith Formation and Religion Curriculum to discuss the length any "grace period" as well as the terms and condition that will apply to the teacher's completion of requirements.
8. Notification will be sent to principals of any teacher who was registered for a Basic Religion Certification inservice but was not in attendance.
9. Teachers who have earned Basic Religion Certification should begin to attend Religion Recertification inservices the next school year in order to meet program requirements and deadlines.

# Religion Recertification Policies

1. In order to maintain their certification to teach Religion in a Catholic Elementary School in the Archdiocese of San Francisco, all teachers are required to renew their Basic Religion Certification every three years.
2. Religion Recertification is earned by the attendance at and participation in after school inservices that focus on catechetical principals in the following areas:
  - Church
  - Christology
  - Morality
  - Pedagogy
  - Prayer and Liturgy
  - Sacraments
  - Scripture
  - Catholic Social Teachings
  - Elective
3. In order to earn Religion Recertification within the 3 year deadline, teachers must attend inservices in each of the above areas. These inservices must be a minimum of 1.5 to 2 hours in duration. A schedule of these inservices is published in August each year (see the annual *Religion Inservices Brochure*).
4. Teachers who do not complete the requirements for Religion Recertification may be subject to the following consequences:
  - A. Forfeiture of their certification to teach Religion at any Catholic school in the Archdiocese of San Francisco.
  - B. The granting of probationary status for 1 or 2 years by the mutual agreement of the local principal and the Assistant Superintendent for Faith Formation and Religion Curriculum. This agreement will include written notification that will outline a plan for the teacher's timely completion of Religion Recertification.
5. The normal means of earning Religion Recertification credit is through attendance at inservices sponsored by the Department of Catholic Schools. Teachers are encouraged to utilize the following alternative means of completing the requirements for Religion Recertification:
  - Inservices sponsored by the Archdiocesan Office of Religious Education and Youth Ministry
  - Coursework offered by the School of Pastoral Leadership
  - The Summer Religion Inservice
  - The San Francisco Religious Education Institute
  - The Los Angeles Religious Education Congress
  - Master Catechist inservice training
  - Local school inservices and/or retreats
  - Coursework or inservices/workshops sponsored by Roman Catholic colleges or universities

N.B.: The Assistant Superintendent for Faith Formation and Religion Curriculum must approve any requests for these alternative means of earning Religion Recertification.

6. Certificates of completion will be awarded to teachers who complete the requirements for Religion Recertification. Copies of this certification should be placed in the teacher's personnel file at the local school and at the Department of Catholic Schools. Notation of this will be made in Religion Recertification database at the Department of Catholic Schools.
7. Religion certification records of teachers who leave employment at Archdiocesan Catholic schools will be retained for a period of five (5) years. If they are re-employed by any Archdiocesan Catholic school, their previous certification credits will be counted.
8. Because Catholic school teachers are called to continually grow as ministers and professional educators, waivers of the requirement for Religion Recertification will not be granted for any reason.

## Religion Recertification Procedures

1. Principals and/or religion coordinators are to review Religion Recertification policies and procedures with all teachers who have recently earned Basic Religion Certification. At the beginning of each new school year they should calendar these teachers' attendance at Religion Recertification inservices. Each subsequent year, principals and/or religion coordinators should review each teacher's progress toward timely completion of certification requirements.
2. Teachers are to arrive at all Religion inservices on time and are to sign in on the appropriate registration form. Those who do not arrive on time will face one or more of the following consequences:
  - They will not be allowed to attend the inservice and will not receive credit for the Recertification topic.
  - They will be allowed to attend the inservice, but may be asked to complete additional work to make up for the time they missed.

Similarly, unless an emergency situation arises, teachers are to remain at the inservice for its duration. Teachers who leave early will run the risk of not receiving credit for their attendance. Since the dates for these inservices have been announced well in advance, it is the teacher's responsibility to arrange his/her professional and personal calendar to ensure that he/she will be able to attend each inservice in its entirety.

3. Teachers are to actively participate in these inservice through attentive and respectful attention to the speaker's presentation and by participation in group discussions. Teachers are not to do other work (grading papers, personal business, etc.). Teacher who do not comply with this requirement will face one or more of the following consequences:
  - They may be asked to leave the inservice and may forfeit credit for their attendance.
  - The Assistant Superintendent may contact their principal and inform them of this situation. A conference with the teacher, principal and Assistant Superintendent may also be scheduled.
  - Notification of this incident may be noted in the local school's personnel file and the teacher's file at the Department of Catholic Schools.
4. At the end of the inservice, teachers will receive a "Certificate of Attendance." Teachers should keep the original certificate for their files and make a copy for their personnel file at the local school. The Department of Catholic Schools maintains records of teachers' attendance in its own database.
5. In May of each school year the Department of Catholic Schools will send to each school a report of its teachers' progress toward timely completion of the requirements for Religion Recertification. The report will include the following information:
  - Teacher's name
  - Inservice topics completed
  - Inservice topics not completed
  - Due date for timely completion of Religion Recertification

6. Upon completion of the requirements for Religion Recertification teachers will receive a certificate from the Department of Catholic Schools. The certificate will note the expiration date of this Recertification. The teacher should keep the original certificate and make a copy for his/her file at the local school. A copy will be placed in the teacher's file at the Department of Catholic Schools and notation will be made in the Religion Recertification database.
7. **Teachers who do not complete requirements for Religion Recertification by their expiration date will lose their certification as a Religion teacher and will be notified of this by the Department of Catholic Schools.** A copy of this notification will be sent to the principal and should be kept in the teacher's school file. A copy of this notification will be kept in the teacher's personnel file at the Department of Catholic Schools.

Principals should work with the Assistant Superintendent for Faith Formation and Religion Curriculum to discuss the length any "grace period" as well as the terms and conditions that will apply to the teacher's completion of requirements.

8. Notification will be sent to principals of any teacher who was registered for a Religion Recertification inservice but was not in attendance.

# Elementary School Religion Coordination

The fostering of the spiritual life of a Catholic elementary school is a central component of its identity, mission, and effectiveness.

In *Sharing the Light of Faith: the National Catechetical Directory* the Catholic bishops of the United States have identified four key tasks that must be addressed at every level of the school's program. These are:

- Proclaiming and teaching God's word, as revealed in Sacred Scripture and in the teachings of the Catholic Church;
- Celebrating the sacred mysteries through the sacraments and other formal and informal liturgies;
- Serving the people of the world, locally and globally; and
- Creating a lived sense of Christian community among all members of the school community.

The formation of teachers, not only as well-trained and effective Religion teachers, but also as living models of Christian faith is an important element in the fostering of our schools' spiritual life. Likewise the development of a sound Religion curriculum that incorporates the use of solid catechetical textbooks and other materials will also help students grow not only in their knowledge of the faith but in their ability to live out this faith consciously and actively. The thoughtful and creative celebration of the liturgical year will help students and faculty alike to deepen their faith and their appreciation of the Gospel.

The principal, as the school's spiritual leader, has the primary responsibility to ensure that the Catholic identity of the school is a vibrant and living reality. Due to the many responsibilities a modern Catholic school principal faces, however, he/she cannot do this alone.

Thus it is essential that every Catholic school principal identify a person or a team of persons to assist him/her in this important effort. On the following page please find a sample job description for the position of *Religion Coordinator* as well as a sample *Religion Coordination Checklist* for schools that wish to take a "team-approach" to this task.

Please refer to these pages as part of your formation process for new Religion Coordinators or Religion Coordination Teams. This information can also be helpful as part of any review (e.g. WASC Religion In-Depth) you may undertake.

**JOB TITLE:** Religion Coordinator

**REPORTS TO:** Principal

**PRIMARY FUNCTION:**

To assist the principal in the formation of the school's Catholic identity and mission through the development of a sound program of Religion curriculum and instruction, the creation of a sense of Christian community among all members of the school, the frequent celebration of the liturgical year through the sacraments and other formal and informal liturgies, and by providing students ample opportunities to learn about their faith through various acts of service.

**QUALIFICATIONS:**

1. A believing and practicing Catholic
2. Three years of experience as a Catholic school teacher
3. Excellent human relations and communication skills
4. The ability to develop, implement, and evaluate various programs that foster the school's Catholic identity
5. Basic Religion Certification

**DUTIES:**

The Religion Coordinator shall assist the principal in the following:

1. The development of a local Religion Curriculum based on guidelines published in the Department of Catholic Schools' *Elementary Schools Religion Curriculum*.
2. Regular evaluations of the effectiveness of the school's Religion program (through formal and informal meetings, articulation among grade levels, the use of the ACRE Survey, and the facilitation of the WASC Religion In-depth)
3. Training and mentoring new Religion teachers.
4. Monitoring the professional development of veteran Religion teachers through classroom observation and tracking their progress in completing Religion certification in a timely manner.
5. Evaluating and selecting Religion textbook series as well as Family Life/Human Sexuality textbook series
6. Organizing school-wide celebrations of the liturgical year, patron saints feast day, Holy Days of Obligation, and other celebrations of the sacraments
7. Creating and maintaining the signs and symbols of Catholic faith throughout the school's physical plant (especially in classrooms and other public places).

**Elementary School Religion Coordination Check List**

\_\_\_\_\_  
Name of School

\_\_\_\_\_  
School Year

\_\_\_\_\_  
Principal

\_\_\_\_\_  
Religion Coordinator

*Please complete this checklist by identifying the person(s) responsible for each task. If a faculty member other than the Principal or Religion Coordinator is responsible for certain tasks, please write his/her name.*

<b>I. Promoting a Knowledge of the Faith</b>	Principal (✓)	R. C. (✓)	<u>Other Faculty</u>
A. Oversee catechetical training of teachers through Archdiocesan Religion Certification Program.			
B. Schedule and keep records of teacher attendance at Religion inservices (on and off-campus) in order to ensure timely completion of Basic Religion Certification and Recertification.			
C. Evaluate school's Religion program through the completion of WASC/WCEA Religion In-Depth process.			
D. Design and implement K-8 Religion curriculum that is consistent with Archdiocesan guidelines (curriculum content, learning outcomes, and approved textbooks).			
E. Design and implement K-8 Family Life/Human Sexuality curriculum that is consistent with Archdiocesan guidelines (curriculum content, learning outcomes, and approved textbooks).			
F. Coordinate ACRE testing for Grades 5 and 8.			
G. Observe Religion classes annually at each grade level. Verification that Religion time allotments are being met in order to ensure that Religion learning outcomes are achieved.			
H. Mentor new Religion teachers (course content, provide catechetical and doctrinal resources, and teaching methods).			
<b>II. Fostering Authentic Christian Community</b>	<u>Principal</u> (✓)	<u>R. C.</u> (✓)	<u>Other Faculty</u>
A. Facilitate communication between school and parish in the implementation of <i>Partners in Faith: Parish, School, and Family</i> .			
B. Collaborate with parish Religious Education Program regarding joint programs for student and/or parent faith formation.			
C. Facilitate the design/implementation of efforts which foster a lived sense of Christian community in all areas of the school program (academics, athletics, fine and performing arts, Christian conduct of students and staff).			
D. Coordinate the display of various signs/symbols of Catholic faith in classrooms, hallways, school entrance, and other visible areas of the school plant.			
E. Assist pastor, as needed and appropriate, in attending to the pastoral needs of faculty, students, and parents.			



<b>III. Catholic Spirituality &amp; Worship</b>	<u>Principal</u> (✓)	<u>R. C.</u> (✓)	<u>Other Faculty</u>
A. Plan annual faculty retreat and/or regularly scheduled opportunities for faculty prayer services.			
B. Oversee the preparation for and assessment of the effectiveness of school masses, prayer services, Reconciliation services, daily opening and closing of school prayers, celebrations of the school's patron saint(s).			
C. Coordinate celebrations of the various seasons, holy days and feast days of the Liturgical Year through liturgies, prayer services, and decoration of the campus with appropriate signs and symbols.			
D. Coordinate (with parish Director of Religious Education) the implementation of sacramental preparation programs that are consistent with Archdiocesan guidelines.			
<b>IV. Service to Others</b>	<u>Principal</u> (✓)	<u>R. C.</u> (✓)	<u>Other Faculty</u>
A. Coordinate the implementation of various age-appropriate service projects within and beyond the school and parish communities.			
B. Integrate the principles Catholic Social Teachings across the various academic areas.			
C. Oversee Mission Awareness program.			
D. Integrate Vocation awareness concepts and programs in each grade level of Religion curriculum.			
E. Identify ways of helping students see the connection between service projects and the Gospel message.			
<b>V. Implementation of <i>Partners in Faith: Parish, School ....and Family</i></b>	<u>Principal</u> (✓)	<u>R. C.</u> (✓)	<u>Other Faculty</u>
A. <i>"To understand the parochial school as a ministry of the whole parish"</i>			
B. <i>"To form a school community in which teachers, administrators, parents and priests work together to model Christian faith"</i>			
C. <i>"To integrate parochial school students and families into the life of worship in the parish"</i>			
D. <i>"To integrate the parish and school communities into a common community of compassion and service in Christ"</i>			
E. <i>"To enhance adult faith formation among school parents and assist parents in their role as primary teachers of faith"</i>			

# Religious Education Textbooks

## General Guidelines

Only the textbooks series listed in the annually published *Archdiocesan Approval List for Religion Textbooks* are to be used as basic texts for elementary schools.

Program and textbook evaluation normally occurs in the spring semester. The selection process for adoption of new Religion textbooks should include the needs and sensibilities of the local student population and the abilities of the teaching staff.

The following section from the *Sharing the Light of Faith: The National Catechetical Directory*, gives some important general guidelines for textbook selection:

*Textbooks ...must present the authentic and complete message of Christ and His Church, adapted to the capacity of the learners, with balanced emphasis proportionate to the importance of particular truths. Modern texts do more than present information.... [they] can foster learning and stimulate—or discourage—interest.*

*Teachers' manuals are essential components of any textbook series. They should contain an explanation of the message of salvation...psychological and pedagogical advice and suggestions about method. Manuals or developed notes for parents should accompany any materials designed for children.*

*...They should provide for variety in worship and students. In catechizing older children...the Bible should be used as a text for study along with other textbooks.*

Although the choice of a Religion textbook series is such an important decision, the Religion teacher's example and catechetical skill is a far more important factor in the students' mastery of course materials. Priority should be given to the preparation, certification, and continuing mentoring/training of Religion teachers.

In considering the adoption of a particular textbook series, it is recommended that the entire series be reviewed as a whole and not just one book at a particular level. Care must be taken to ensure that the textbooks are in alignment, in terms of content scope and sequence, with local archdiocesan curriculum guidelines. A properly articulated Religion curriculum will guarantee that in the course of the students' school year they will receive a total and systematic catechesis covering all the essential elements of Catholic faith and life.

In considering the adoption of a textbook series, it is recommended that evaluation be focused on four aspects:

### Content

Textbooks at each level should include information from the perspective of the four parts of the *Catechism of the Catholic Church*:

- Part One: The Profession of Faith (basic creedal beliefs)
- Part Two: The Celebration of the Christian Mystery (sacraments)
- Part Three: Life in Christ (Catholic morality)
- Part Four: Christian Prayer (Catholic spirituality and prayer)

In addition to these, information and/or teaching methods should at each level should correspond to the four key aspects of Catholic Education as outlined by the United States Conference of Catholic Bishops' pastoral message, *To Teach as Jesus Did*:

- *Word*--a focus on the Scripture as a basis for Catholic beliefs
- *Community*—a focus that heighten students' awareness of the Church and the importance of Christian community
- *Service*—a focus that helps students to identify their talents and abilities and the call to use these to better the Church and the world
- *Worship*—a focus that introduces students to the sacramental and liturgical life of the Church as well as the teaching of traditional prayers as well a variety of prayer forms

The mystery of Jesus Christ should be clearly seen as the center from which all other content emerges. The content should include various methods for assessing students' comprehension and retention of essential Catholic doctrines.

### Format

Consideration of the textbooks' layout, style, readability, broad cultural representation, and quality of graphics is important. The *National Catechetical Directory* points out:

*Graphics...can foster learning and stimulate, or discourage, interest. The graphics in catechetical texts must be in the best tradition of Christian art, chosen with sensitivity to the age, psychological development, intellectual capacity, and backgrounds of learners.*

### Assistance for the Teacher

The teachers' manual that accompanies the text is very important. It provides the teacher with background doctrinal information as well as a number of catechetically sound teaching techniques designed to engage students' imagination and enhance their learning at each grade level.

### Resources for Parent/Family Involvement

Research shows that the effectiveness of religious instruction depends on the level of the family's faith life at home. These resources should be user-friendly and encourage parental participation in the discussions and presentations children are experiencing in their Religion classes. These activities, if used effectively at home, can deepen the parent-child bond as help both deepen their faith in Christ.

The following **Religion textbooks** have been approved by the Department of Catholic Schools for use in Religious Education programs in the Catholic schools of the Archdiocese of San Francisco. Texts that do not appear on this list have not been approved, have not yet been reviewed, or are older editions no longer in publication. This list is updated in the Spring semester annually.

#### **Benziger (MacMillan/McGraw-Hill)**

Come, Follow Me K-8

Share the Joy K-6

Christ Jesus the Way K-6

#### **Harcourt Religion Publishers**

Walking by Faith K-6

#### **Loyola Press**

Christ Our Life K-8, Confirmation

<u>Knowing Our Catholic Faith: Beliefs and Traditions</u>	<b>1-8</b>	
<u>Resources for Christian Living (RCL)</u>		
<u>Faith First</u>		1-6
<u>Our Catholic Identity Student Workbooks</u>	1-8	
<b>Sadlier</b>		
<u>Coming to Faith/Keystone Edition</u>		K-6
<u>Faith and Witness Program</u>		Junior High
<b>Silver Burdett-Ginn</b>		
<u>This Is Our Faith</u>		K-8
		(Revised June 2002)

# Family Life/Human Sexuality Education

## Introduction—Unhealthy Messages

It is an unfortunate reality of our day that our children are bombarded with unhealthy messages about sexuality. Our children and their friends are fed a steady diet of un-Christian messages about sexuality through the media of television, movies, the music industry and advertising. Despite their best efforts, parent and teachers know they cannot completely shield children from these messages and their consequences. Giving children the values and skills they need to question these negative messages, and the sinful assumptions on which these are often based, is more important than ever.

It is vitally important that children learn about the Church's teachings about human sexuality. Of course such instruction must be done in a manner sensitive to their various developmental abilities and limitations. The goal of such instruction, at home and in the Catholic school is to assist children in their formation into faith-filled adults whose relationships with others will be healthy and chaste.

## The Role of Parents

The Church rightfully teaches that parents are the primary educators of their children. Teaching children about the Good News of Jesus, showing them how to respond in faith to God's love, and giving them hope in the promise of salvation from sin and death, are primary responsibilities of parenting. Given the many challenges our children face in these fast-paced times, the role parents play is more important than ever.

In the areas of relationships and sexuality, the educational role of parents is primary. It is from parents that children first respond to God's loving call, first learn how to love others, to forgive others, to challenge others to do what is right, and to be committed to others despite the costs. Regarding the explanation of intimate details of human sexuality and the Church's teachings about chastity, parents have the primary teaching role. This has been explicitly proclaimed in Church teachings from papal decrees, ecumenical councils, Vatican congregations and secretariats, the United States Conference of Catholic Bishops, and our own Archbishop, the Most Reverend William J. Levada.

## The Role of the Church

The Church assists parents in this vital role in a number of ways. Over the course of its history the Church has prayerfully developed a healthy vision of the meaning and purpose of human sexuality. Such teachings give Catholics a holistic perspective on the sacred nature of human sexuality. These teachings proclaim the dignity of the human person "made in the image and likeness of God." These teaching reaffirm the reality that a person's sexuality is a major component of his/her spiritual, psychological, and physical makeup. In particular, the Church prophetically reminds us sexual intercourse finds its authentic expression only within the context of marriage. Because it is a powerful expression of the unity of husband and wife, and the means through which new human life is conceived, sexual intercourse is a sacred gift and a major responsibility.

The local parish is the community of faith where families meet to worship and encounter God, primarily through the celebration of the Eucharist and the other sacraments. The graces received and friendships established through active participation in the local parish give parents the strength and guidance they need to pass Catholic faith to their children.

## The Role of Catholic Schools

The Church calls upon Catholic schools to assist parents not only in developing their children's intellectual ability, but also in their formation as people of faith that live and act under the light of the Gospel.

To this end, the Church calls Catholic schools to teach students about its moral teachings in a number of areas. This includes moral teachings about human sexuality. Unlike "sex education" curricula in other educational settings, Catholic schools are called to place any discussion about human sexuality within the context of Christian values. The Church calls upon Catholic schools to reinforce its teachings about sexual morality and the promotion of the virtue of chastity. Archbishop Levada once remarked that any Religious Education program that excludes discussions about the Church's teachings on sexuality is incomplete.

## Family Life/Human Sexuality Education

Since 1980, the Department of Catholic Schools, in conformity with the United States Bishops' document, *To Teach as Jesus Did: A Pastoral Message on Catholic Education*, has directed that all Catholic schools adopt a Family Life/Human Sexuality curriculum as part of their Religion programs. Such programs must be in conformity with Catholic doctrines and sound catechetical principals.

Church teaching has consistently promoted the primacy of the parents' responsibility to discuss the intimate details about human sexuality with their children. This discussion must be done in an age-appropriate way and must be done in a manner that reflects the child's sense of modesty. That being said, the Church also allows Catholic schools to assist parent in this discussion, primarily in the areas of morality and chastity. Only with the parents' prior consent and collaboration are Catholic schools allowed to have any age-appropriate discussions regarding human anatomy and sexuality in the classrooms. The Church also insists that great care must be given to the adoption of catechetical material that focuses on Family Life/Human sexuality. Instruction in this area must be done within the larger context on Church teachings regarding the nature, purpose, and moral aspects of human sexuality.

## Department of Catholic Schools Policies

Since 1980 it has been the policy of the Department of Catholic Schools that every Catholic school include in all levels of its Religion program a Family Life/Human Sexuality component. It is the expectation of the Department of Catholic Schools that the implementation of such a program be done with the collaboration and consent of the pastor and school parent community. Parents who prefer to be the sole teachers of their children about the intimate details of human sexuality should be allowed to withdraw their children's participation in the school's Family Life Program. Such students should not receive any academic penalty for this exercise of their parents' rights. We hope that parents, who do choose to withdraw their children from these programs, will take the time to have constructive, and age-appropriate discussion about human sexuality with their children. It is also our expectation that all parents, whether or not they have allowed their children to participate in Family Life/Human Sexuality Education, support their schools' efforts in this regard.

The following pertains to the adoption of Family Life/Human Sexuality textbooks. After the publication of the *Catechism of the Catholic Church*, the bishops established an "ad hoc" committee of bishops that began a rigorous review of Religion textbook series in order to evaluate their conformity with the doctrines of the Catholic Church. Family Life/Human Sexuality textbooks have also been part of this review. Archbishop Levada, who is one of the authors of the *Catechism* and a member of the Congregation for the Doctrine of the Faith, is a member of this committee. Only those Family Life/Human Sexuality textbooks that have been approved by this committee, and approved by the Archbishop of San Francisco, are to be used in Catholic schools in this Archdiocese. A list of approved textbooks is updated and distributed annually to Catholic schools.

## Conclusion

The education of the children parents have entrusted into our care is a great privilege and honor. Catholic school administrators and teachers take seriously the Church's teaching that parents are the primary educators of their children. The Catholic school, in fulfillment of the ministry to which the Church has called it, is called to assist parents in their primary educative role. In a time where children are being bombarded with unhealthy, un-Christian, and immoral messages about sexuality, the Department of Catholic Schools maintains that students are served best when parents and schools collaborate in their instruction about human sexuality and chastity.

# Family Life/Human Sexuality Education

## General Directives

All schools are to include a Family Life/Human Sexuality education as a component of their Religious Education program. Schools may adopt only those textbooks listed in the Family Life/Human Sexuality approved textbook list published annually by the Department of Catholic Schools.

Great care must be taken in the adoption of a new Family Life/Human Sexuality program, especially in the following areas:

### Parental involvement

On an annual basis principals and teachers are to ensure that parents are fully informed about the curricular scope and sequence at each grade level.

If a school is considering the initiation of a Family Life Program and/or the adoption of a new Family Life textbook series, parental involvement is essential. Parents must be kept informed about the content, scope and sequence, and methodologies that will be utilized. Parents should be given the opportunity to withdraw their children from any Family Life class they deem not appropriate for their child(ren). See *Family Life/Human Sexuality Education Statement*.

### Teacher selection and training

Principals in the selection of faculty who will teach Family Life/Human Sexuality units must use great care. In order that students better understand the Church's teachings on human sexuality, it is preferable that Religion teachers teach these units. If the Religion teacher is unable or unwilling to teach these units, other qualified teachers may perform this duty. It is essential that these teachers have a thorough understanding on the Church's teachings regarding human sexuality and chastity. It is also essential that these teachers are practicing Catholics who can serve as authentic role models to the students.

Teachers must be trained prior to the implementation of a Family Life/Human Sexuality program. The Department of Catholic Schools as part of the Religion Re-certification program provides inservice training. Each textbook series includes materials for local on-site teacher training.

### Age-appropriate materials and instruction

Schools are to use only those Family Life/Human Sexuality textbooks that have been approved by the Department of Catholic Schools. These resources have been reviewed for their conformity with Catholic doctrines as well as the appropriateness of the content and teaching techniques employed at each grade level.

N.B. Family Life/Human Sexuality instruction should be conducted throughout the course of the entire school year, preferably within the context of religious instruction. Leaving it to the end of the school year or confining to a short time period is pedagogically inappropriate and will undermine the Church's intention that students receive age-appropriate instruction at each grade level in the area of human sexuality and chastity.



*APPROVED FAMILY LIFE/HUMAN SEXUALITY TEXTBOOKS  
(ELEMENTARY)*

<b>Benziger (MacMillan/McGraw-Hill)</b> <u>Benziger Family Life Program</u>	K-8
<b>Harcourt Religion Publishers</b> <u>Growing in Love</u>	K-8
<b>Our Sunday Visitor</b> <u>The Catholic Vision of Love</u> (Approval Pending)	5-8
<b>Sadlier</b> <u>God's Own Making</u>	4-8
<b>Silver Burdett-Ginn</b> <u>Fully Alive</u>	K-8

November 8, 2005

**Archdiocese of San Francisco**  
**Elementary Religion Curriculum for Parishes and Schools**

Grade	Theme	Subject
Kindergarten	God, our Father, is the Creator of Heaven and Earth	Christian Spirituality
Grade 1	Jesus, the Son of God, teaches us about the Father and the Holy Spirit	The Holy Trinity
Grade 2	Jesus gives us strength and God's grace through the Sacraments of the Eucharist and Reconciliation	Baptism, Eucharist, Reconciliation
Grade 3	Jesus continues His life and work through the Church	The Church
Grade 4	Jesus calls us to live holy lives of love, justice and service	Christian Morality
Grade 5	The sacraments are special ways Jesus gives us God's grace; they strengthen our faith and help us to live as Christians	The Sacraments
Grade 6	The bible is the Word of God; it reveals God's plan for our salvation	Sacred Scripture
Grade 7	Jesus: The Way, the Truth, and the Life	Jesus Christ
Grade 8	Living as a Catholic Christian	The Catholic Church/Catholic Spirituality

## Introduction

It is not unreasonable to expect that graduates of parish religion programs and Catholic elementary schools have an age-appropriate knowledge of the major aspect of the Church's doctrines, moral teachings, sacramental and spiritual life. These guidelines will guide programs in the design of Religion curriculum, the selection of appropriate textbooks, and the training of catechists. Given the diversity of the Archdiocese of San Francisco, parishes and schools will need to adapt these guidelines according to local needs.

These concepts were identified in language suited for those adults who are primarily responsible for Religious Education curriculum and instruction. These concepts are to be used in the following manner:

- For use by parish and school personnel in the selection and evaluation of catechetical textbooks
- For use by individual grade level Catechists in order to ensure that these concepts, irregardless of whatever Religion textbook is in usage at the local school, are covered at the grade level of instruction to which they have been assigned

These concepts, along with effective teaching techniques, are presented in age-appropriate language in the textbooks approved by the Department of Catholic Schools and the Office of Religious Education & Youth Ministry in collaboration with the Archbishop.

It is very important that principals, D.R.E's/C.R.P's religion coordinators, and especially grade level catechists understand the meaning of each concept at each level of religious instruction. Certification through the California Catholic Conference of Bishops of Catechists is recommended to help catechists deepen their knowledge and understanding of the faith and how to teach it appropriately.

## The Organization of These Outcomes

The *Catechism of the Catholic Church* has proven to be an invaluable resource for those entrusted with catechetical leadership and ministry. Because of the comprehensive nature of the *Catechism*, we have decided to base our Elementary School Religion Curriculum on its contents. At each grade level, Religion learning outcomes have been organized according to the four parts of the *Catechism*:

### Part One: ***The Profession of Faith***

These outcomes reflect students' knowledge of God's salvific and gradual revelation of love to the human race, and the human response of faith. Primary among these outcomes is students' awareness of their baptismal call to live in the love of the one God who is three Persons: Father, Son, and Holy Spirit.

### Part Two: ***The Celebration of the Christian Mystery***

These outcomes reflect students' knowledge of how the sacramental and liturgical life of the Church make present the saving action of Christ's Paschal Mystery and the grace of the Holy Spirit.

### Part Three: ***Life in Christ***

These outcomes reflect students' awareness of the ultimate human vocation: living a life of holiness. An emphasis on the Church's moral teachings, the Beatitudes, and the Ten Commandments are reflected at various levels of the elementary curriculum.

## Part Four: ***Christian Prayer***

These outcomes reflect students' awareness of the importance of prayer as an essential means for their growth in the Christian life. The rich heritage of Catholic spirituality and the various prayer forms of the Church are emphasized throughout the curriculum. A special focus is given to the Lord's Prayer as the pre-eminent prayer of Christians.

In addition to these outcomes, this Religion Curriculum also includes a variety of learning activities teachers can use to help students deepen their understanding of these concepts. These learning activities have been grouped according to the four key tasks of Catholic Education envisioned by the United States Bishops' in their pastoral message To Teach as Jesus Did: Word, Community, Service, and Worship.

On the following pages you will find:

- "Exit" learning outcomes for 8<sup>th</sup> grade graduates of elementary schools and programs. These refer to the general knowledge of Catholic faith graduating students should have gained over the course of their entire elementary careers.
- Grade level outcomes organized according to the four parts of the *Catechism of the Catholic Church*. Please note that not all religion textbook series organize their materials in the same manner. This is acceptable as long as the contents of the textbooks, at each level, correspond to the learning outcomes identified by the Department of Catholic Schools' K-8 Religion Curriculum.

## Conclusion

Religious instruction is at the heart of any Catholic program. For this to be done in a meaningful way, religious instruction must be taught in an environment where the gospel virtues of faith, hope, and love are "living, conscious, and active" in every area of the curricular and extra-curricular programs.

Catechists have been entrusted with a wonderful opportunity to make a significant impact on their students' lives. In these difficult times, the living-out of Jesus' message and example is an urgent mandate. For this reason, only those who live the Catholic faith, know and understand the doctrines of the Church, and are willing to teach Religion in a creative, comprehensive, and meaningful way are qualified to fulfill this important service in an authentic way.

# Archdiocese of San Francisco

## Religious Education Exit Outcomes

Upon graduation from the 8<sup>th</sup> grade, elementary students will have a basic understanding of the following concepts:

### Area #1: ***The Profession of Faith***

1. The human person is made in the image and likeness of the Triune God, has a basic capacity to experience God's presence, and is capable of knowing God through the natural light of reason.
2. God reveals "religious and moral truths which humans cannot possibly arrive at by their own powers." These truths belong to the order of Divine Revelation.
3. Beginning with his Covenant with the People of Israel, and in gradual stages thereafter, God revealed the mystery of His plan of loving goodness. This plan has its origins and fulfillment in the incarnation and mission of Jesus Christ.
4. Divine Revelation is given in two distinct ways: Sacred Scripture and Tradition. Both of these have been entrusted to the Church in order to help the faithful see the presence of Christ in every age.
5. Scripture, Tradition, and the Church's Magisterium help Catholics grow in their understanding of Divine Revelation and serve as a guide through all the stages of life.
6. Sacred Scripture is the inspired Word of God. Included in this concept are an understanding of the major principles of Catholic biblical interpretation and a basic knowledge of the stories and teachings of the Old and New Testaments.
7. The core beliefs expressed in the Creed: the Trinity, the salvific life and message of Jesus Christ, the nature of the Church, grace, sin, redemption and the afterlife.
8. The Church, as the People of God and Body of Christ, extends Christ's proclamation of the Kingdom of God in every age and culture.
9. That God is present in and works through all people of good will and that Christians are called to respect all person's rights to religious freedom.
10. That each person has unique gifts and is called to use these gifts to build God's Kingdom.

### Area #2: ***The Celebration of the Christian Mystery***

1. The liturgy is the primary way Catholics gather for worship and is a "reflection of and participation in God's work of salvation." This sacred action surpasses all other activities of the Church.
2. Liturgical celebrations are an experience of Jesus' priestly ministry. By participation in the Church's liturgical life, Catholics join Jesus in worship of the Father through the power of the Holy Spirit.
3. Through liturgy Catholics participate in the Paschal Mystery of Christ's suffering, death and resurrection. Liturgy is the "foretaste of the heavenly worship to which all Christians are called."

4. The various signs and symbols, words and actions, music and holy images utilized in sacred places and liturgical functions.
5. The importance of Sunday as the Lord's Day, and the celebration of the Mass through the various seasons of the Liturgical Year.
6. The nature of the seven sacraments as signs of God's grace given to the Church by Christ. How these sacraments "touch all the stages and all of the important moments of the Christian life."
7. The meaning and rites of the Sacraments of Initiation, Sacraments of Healing, and Sacraments at the Service of Communion.
8. The use of "sacramentals" and other spiritual practices celebrated by Catholics universally and those celebrated by the various cultural groups in the Archdiocese of San Francisco.
9. The local parish as the primary community in which Catholics live out their faith in Christ and join in worship of God.
10. How to design, implement, and participate in liturgical and other prayer services.

Area #3: ***Life in Christ***

1. The human person is endowed with an immortal soul and is destined for eternal happiness with God in union with all the saints.
2. The human person is given the gift of reason and is capable of understanding the order of things established by God. Because of this, the human person is able to find ultimate happiness by "seeking and loving what is true and good."
3. The human person, by virtue of the spiritual powers of intellect and will, is endowed with freedom that finds its fullest expression in recognizing the voice of God, which urges him/her "to do what is good and avoid what is evil."
4. That humanity, tempted by the Evil One, abused its freedom at the beginning of history by giving in to the temptation to do evil. Although human persons still desire the good, their nature still bears the wounds of original sin.
5. Through Christ's incarnation, death, and resurrection, humanity was delivered from sin and evil and freed for new life in the Holy Spirit.
6. A disciple of Christ is called to mature in grace, be capable of acting rightly and doing good, and "attain the perfection of charity which is holiness."
7. The basic tenets of Catholic Moral Teachings such as: Human Freedom and Christian Beatitude; Freedom and Responsibility; the formation of a Moral Conscience; the Virtues; Sin; Social Justice; Law and Grace; the role of the Magisterium.
8. The importance of the Beatitudes and the Decalogue in the formation of a Christian moral conscience.
9. How the Precepts of the Church, and the Corporal and Spiritual Works of Mercy help Christians grow in holiness and integrity.
10. The centrality of a respect for human life in all its diversity, stages of development, and social contexts.
11. The importance of developing a sense of stewardship over the gift of Creation.

12. The importance of service to the local and global communities as a primary way of modeling Christian discipleship.
13. How Mary and the saints model Christian holiness, justice, mercy, and service.
14. How the major figures of the Old and New Testaments model holiness, justice, mercy and service.

Area #4: ***Christian Prayer***

1. That prayer, in all of its variety and settings, is a primary way of developing a vital and loving relationship with God.
2. That prayer is a response to God's loving invitation to enter into a relationship with each human person.
3. That prayer is directed to God the Father, in union with Jesus Christ, and is made possible by the grace of the Holy Spirit.
4. How the holy men and women of the Old and New Testaments serve as models of prayer.
5. How Christian prayer is patterned after the example of Jesus: solitary and communal prayer; prayers of adoration, praise, petition and intercession, and thanksgiving.
6. How the "Our Father" is a summary of the Gospel and the primary prayer of the Church.
7. How to develop a personal prayer life that allows each student to grow in faith, hope, and love.

# RELIGIOUS EDUCATION CONCEPTS

## Kindergarten

By the end of Kindergarten, students will have an age-appropriate understanding of the concepts in each of the following areas:

**Area #1: *The Profession of Faith* (CCC# 26-1065)**

1. God is the creator of the world; the world is good and is God's gift to us (CCC# 32, 54, 279-314)
2. God, our Father, loves every person and wants them to be happy (CCC# 232-248, 260, 374-379)
3. God made every person special and gives each person feelings and talents (CCC# 356-357, 374)
4. God sent us Jesus, His Son, to be our friend and teacher (CCC# 456-460)
5. Mary, our Mother, and Joseph raised Jesus (CCC# 522-534)
6. The Holy Spirit helps us to love others like Jesus did (CCC# 733-741)
7. We belong to the Catholic Church, our family of faith; the parish is the local Church (781-791)
8. The Bible is God's Word to us and teaches us about God. It is holy and should be treated with respect and reverence (CCC# 101 - 104)

**Area #2: *The Celebration of the Christian Mystery* (CCC# 1066-1690)**

1. Signs of God's love in nature (CCC# 1147)
2. Families are signs of God's love (CCC# 1655-1657)
3. Friends are signs of God's love (CCC# 1148-1149)
4. Sacraments are important signs of God's love (CCC# 1114-1130)
5. Baptism welcomes us into God's family, the Church (CCC# 1229-1233)
6. The Mass is our celebration of Jesus (CCC# 1356-1358)

**Area #3: *Life in Christ* (CCC# 1691-2550)**

1. God made the world good (CCC# 198,280,338,341)
2. All people are made in God's image and likeness and are a created good (CCC# 374, 1700-1705)
3. God gives us family and friends to love and who love us (CCC# 1655-1657)
4. Jesus teaches us in many ways how to show our love for others (CCC# 535-556, 1716-1717)
5. Jesus shows us how to make good choices and how to avoid bad choices (CCC# 1730-1742)
6. The Bible tells stories about holy people who love God (CCC# 107)



7. The saints show us how to love God and love others--especially poor, sick, or weak people (CCC# 2030)
8. Catholics care for God's creation (CCC# 2415-2418)

Area #4: ***Christian Prayer*** (CCC# 2558-2856)

1. Prayer is how we listen to and talk with Jesus (CCC# 2559-2565, 2616)
2. Kindergarten students will begin learning and frequently pray the following:
  - a. The Sign of the Cross
  - b. The Our Father
  - c. The Hail Mary
  - d. Prayer to the Guardian Angel
  - e. Blessing with Holy Water
  - f. Grace before and after meals
  - g. Mass responses
3. Kindergarten students will celebrate the Liturgical Year, in class and with the entire parish community (CCC# 1168-1173)

# RELIGIOUS EDUCATION CONCEPTS

## Grade 1

By the end of Grade 1, students will have an age-appropriate understanding of the concepts in each of the following areas:

**Area #1: *The Profession of Faith* (CCC# 26-1065)**

1. God is our loving Father and is the creator of all things (CCC# 32, 54, 279-314)
2. We can meet God through our five senses (CCC# 32-33)
3. God knows each of us and shows His love for us in many ways (CCC# 50-53)
4. Jesus is the Son of God (CCC# 65)
5. Because Mary is the mother of Jesus, she is the Mother of God; she is our mother, too 963)  
(CCC# 963)
6. Jesus saves us from sin by his birth, life, death and resurrection (CCC# 595-679)
7. Jesus is human like us; he is our friend and brother (CCC# 456-487)
8. Jesus wants us to be with Him forever, on earth and in Heaven (CCC# 659-679)
9. Catholics are Christians (CCC# 787-795)
10. The Holy Spirit helped Jesus' Apostles to begin the Catholic Church (CCC# 767-768)
11. The Bible is the Word of God, it teaches us about God and how to live as Christians 101-104)

**Area #2: *The Celebration of the Christian Mystery* (CCC# 1066-1690)**

1. The sacraments are signs of God's love for us (CCC# 1114-1130)
2. The sacraments are how Catholics worship God and celebrate their faith in Jesus (CCC# 1084-1085)
3. Baptism welcomes us into God's family, the Church (CCC# 1229-1233)
4. Signs, symbols, words and actions of the Baptismal rite (CCC#1234-1243)
5. At the Mass we listen to God's Word and celebrate Jesus' presence in the Eucharist (CCC# 1345-1390)
6. When a Catholic goes to Confession, sins are forgiven (CCC# 1446-1449)

**Area #3: *Life in Christ* (CCC 1691-2550)**

1. Jesus was kind and fair to others, he want us to be the same way (CCC# 1716-1717)
2. Jesus wants us to take care of the creation that God gave us (CCC# 2415-2418)
3. God gave Moses the Ten Commandments to teach us what is right (CCC# 1961-1964)

4. We are free to choose to do good or to do harm (CCC# 1730-1742)
5. Sometimes we sin (CCC# 409,396-401,405,407, 1739, 1849)
6. Sometimes we need to feel sorry for the bad choices we make (CCC# 1776-1782)
7. God forgives us and shows us mercy (CCC# 1440-1 442)
8. The Holy Spirit helps us to live good lives and to be followers of Jesus (CCC# 1987-2005)

**Area #4: *Christian Prayer*** (CCC# 2558-2856)

1. Jesus taught us how to talk with God (CCC# 2599-2615)
2. Catholics like to pray to God in many ways (CCC#2625-2643)
3. Mary prays for us (CCC# 494,2673-2679)
4. The parish is where Catholics meet to pray together (CCC# 2179)
5. Prayer helps us to be holy (CCC# 2014, 2807-2815)
6. Jesus taught us a special prayer: The Our Father (2759-2856)
7. Grade 1 students will begin learning and frequently pray the following:
  - a. The Sign of the Cross
  - b. The Our Father
  - c. The Hail Mary
  - d. Prayer to the Guardian Angel
  - e. Blessing with Holy Water
  - f. Grace before and after meals
  - g. Mass responses
8. Grade 1 students will celebrate each season of the Liturgical Year, in class and with the parish community (CCC# 1168-1173)

# RELIGIOUS EDUCATION CONCEPTS

## Grade 2

By the end of Grade 2, students will have an age-appropriate understanding of the concepts in each of the following areas:

**Area #1: *The Profession of Faith* (CCC# 26-1065)**

1. Catholics believe in one God who is three Persons, the Blessed Trinity (CCC# 199-202, 238-260)
2. Jesus is the Son of God and shares our human nature (CCC# 456-486)
3. Through the Holy Spirit, Jesus is with us today (CCC# 689-690)
4. Jesus teaches us about God in many ways:
  - a. His life with Mary and Joseph (CCC#525-534)
  - b. His stories and teachings (CCC#541-546)
  - c. His miracles (CCC# 547-550)
  - d. How He treated others (CCC# 517, 544-545, 547-550, 551, 588, 612, 638, 641, 858)
5. Jesus is the Bread of Life (CCC# 737, 1338)
6. Jesus forgives us our sins (CCC# 457, 606-607)
7. Jesus died for us and gives us new life (on earth and in Heaven) with his resurrection and Ascension (CCC# 651-655,659-670)
8. Through the Holy Spirit, the Catholic Church continues Jesus' work (CCC# 685-686, 689-690, 726-727, 730, 731, 743, 830)
9. The Catholic Church is the community of Jesus' followers (CCC# 790-792, 830, 951, 946-948, 949, 953, 959)
10. The parish is our local Church community (CCC# 751-752)

**Area #2: *The Celebration of the Christian Mystery* (CCC #1066-1690)**

1. Jesus gives us and is with us in the Sacraments.
2. Jesus forgave others and calls us to forgive; the Sacrament of Reconciliation.
3. The Mass celebrates Jesus' Last Supper, His death on the cross, and His resurrection.
4. At the Mass Catholics give thanks to God and celebrate Jesus' presence in their lives.
5. The Liturgy of the Word.
6. The Liturgy of the Eucharist; how Jesus is present in the Eucharist.
7. The Mass gives us strength to love and serve God and each other.

**Area #3: *Life in Christ* (CC# 1691-2550)**

1. God created all people good and free (CCC# 299, 311, 343, 355, 374, 1699-1706, 1704-1707)
2. The first couple (Adam and Eve) choose to turn away from God's love; Original Sin (CCC# 390-400, 1707)
3. To turn away from God's love and to choose to do wrong is called "sin" (CCC# 1849-1853)
4. God continues to love us and forgive us our sins (CCC# 410, 1609, 1708-1709, 1848)
5. Beginning with Jewish people, God shows us right from wrong; the Ten Commandments (CCC# 2083-2550)
6. Jesus teaches us the Great Commandment and the Golden Rule (CCC# 1965-1974)
7. The Church continues Jesus' forgiveness through the Sacrament of Reconciliation (CCC# 1395-1440, 1434, 1446, 1484)

**Area #4: *Christian Prayer* (CCC# 2558-2856)**

1. Students will prepare for their First Reconciliation through the following:
  - b. Examination of Conscience (CCC# 1451-1 454)
  - c. Learning the ritual, prayers and responses of Confession (CCC# 1455-1460)
  - d. Learning the Act of Contrition and its meaning (CCC# 1451)
  - e. Learning the words and meaning of the words of Absolution (CCC# 1149)
  - f. Exploring various ways of doing penance (CCC# 1459-1460)
2. Students will prepare for their First Holy Communion by learning the following:
  - a. Jesus Last Supper (CCC#1323)
  - b. The Parts of the Mass (CCC# 1345-1401)
  - c. How to receive Holy Communion in a reverent manner (CCC# 1385)
3. Students will learn about the importance of Mass attendance on Sunday (2042)
4. Students will be able to identify the following items used in the church and in the liturgy: baptistry, holy water fonts, candles, Paschal Candle, sacred vessels and vestments, altar, ambo, tabernacle, sanctuary lamp, stations of the cross, sacristy, and those symbols of particular significance to the local parish
5. Grade 2 students will begin learning and frequently pray the following:
  - a. The Sign of the Cross
  - b. The Our Father
  - c. The Hail Mary
  - d. Prayer to the Guardian Angel
  - e. Blessing with Holy Water
  - f. Grace before and after meals
  - g. Act of Contrition
  - h. Mass responses

6. Grade 2 students will celebrate the Liturgical Year, in class and with the parish community (CCC# 1168-1173)

## RELIGIOUS EDUCATION CONCEPTS

# Grade 3

By the end of Grade 3, students will have an age-appropriate understanding of the concepts in each of the following areas:

**Area #1: *The Profession of Faith* (CCC# 26-1065)**

1. God is Father, Son, and Holy Spirit. (CCC# 232-248)
2. Jesus is the Promised One, the Messiah.
3. Jesus is the Incarnation of the Son of God.
4. Jesus' Mission: The Kingdom of God.
5. Through the Holy Spirit, Jesus' apostles begin the Church on Pentecost.
6. The Church is One, Holy, Catholic, and Apostolic.
7. The parish is the local Church; through the Holy Spirit it is a community of Word and Sacrament, prayer, and service.
8. Mary, Jesus' mother, is the Mother of the Church.
9. An overview of the Creed (with a focus on the afterlife).
10. Ministries in the Church: Pope, Cardinal, Bishop, Priest, Deacon, Religious Life, and the Laity.

**Area #2: *The Celebration of the Christian Mystery* (CCC# 1066-1690)**

1. The Sacraments of Initiation:
  - i. Baptism
  - ii. Confirmation
  - iii. Eucharist
2. The Sacraments of Healing:
  - i. Anointing of the Sick
  - ii. Reconciliation
3. The Sacraments of Service:
  - i. Matrimony
  - ii. Holy Orders
4. The Holy Days of Obligation.
5. The importance of the Lord's Day.
6. Marian feasts in the liturgical year.

Area #3: ***Life in Christ*** (CCC# 1691-2550)

1. Jesus' Great Commandment: the Law of Love.
2. The Beatitudes: Jesus' call for living a good life.
3. Catholics are called to love all people.
4. The dignity of the human person as a Temple of the Holy Spirit.
5. The virtues of Faith, Hope and Love.
6. The Precepts of the Church as guides for Catholics.
7. The Corporal and Spiritual Works of Mercy.
8. The saints as examples of Gospel living.

Area #4: ***Christian Prayer*** (CCC# 2558-2856)

1. In addition to the prayers they have already learned, Grade 3 students will begin to learn the following:
  - a. The Creed
  - b. Prayer to the Holy Spirit
  - c. The Rosary
  - d. Stations of the Cross
2. Students will compose prayers of praise, thanksgiving, remorse, and petition.
3. Celebrations of the Liturgical Year will continue in class and with the student body. These should include Marian feasts/holy days and other saints' feasts.
4. Grade 3 students will continue learning and frequently pray the following:
  - a. The Sign of the Cross
  - b. The Our Father
  - c. The Hail Mary
  - d. Prayer to the Guardian Angel
  - e. Blessing with Holy Water
  - f. Grace before and after meals
  - g. Act of Contrition
  - h. Mass responses
5. Grade 3 students will celebrate each season of the Liturgical Year, in class and with the parish community (CCC# 1168-1 173)



## RELIGIOUS EDUCATION CONCEPTS

# Grade 4

By the end of Grade 4, students will have an age-appropriate understanding of the concepts in each of the following areas:

**Area #1: *The Profession of Faith* (CCC# 26-1065)**

1. God is living and is "above all things" (CCC# 206-209)
2. God is merciful, gracious and loving (CCC# 210-211)
3. God is Truth and Love (CCC# 215-221)
4. Believing in God has five consequences (CCC#222-227)
  - a. It means acknowledging God's greatness and majesty
  - b. It means living in thanksgiving for all God has done for us
  - c. It means knowing the unity and dignity of all people
  - d. It means making good use of created things
  - e. It means trusting in God in every circumstance
5. Every person is made in God's image and likeness (CCC# 356-361)
6. The openness of the human person to truth and beauty, the sense of moral goodness, the freedom and the voice of conscience, the longings for the infinite and happiness are all signs of spiritual soul (CCC# 33)
7. In every human heart is the desire for happiness, which finds its ultimate realization in union with God (CCC# 27, 30,33)
8. Original Sin and the human struggle with evil (386-390, 396-409) God's promise of Redemption: The Incarnation (CCC# 410-478)
9. Jesus' Public Life and proclamation of the Kingdom of God give Christians guidance in the moral life (CCC#535-560)
10. Jesus' Redemptive Death and Resurrection (CCC# 599-655)
11. Jesus is the ultimate revelation of God to humanity, and Christ reveals to humanity what it means to be human (CCC# 520-521)
12. The Holy Spirit inspires faith and gives us the gifts we need to live a Christian life (CCC# 683,687-688, 733-741)
13. The Church is Christ's instrument for our salvation (CCC# 774-776)
14. The last things: Heaven, Purgatory, Hell, the Last Judgment (CCC# 1020-1050)
15. Mary as a model of Christian faith and moral living

**Area #2: *The Celebration of the Christian Mystery* (CCC# 1066-1690)**

1. The sacraments deepen our participation in God's life and helps us to be just and loving persons

(CCC# 1212)

2. The fruit of Baptism includes the forgiveness of Original Sin and all personal sins, the birth into new life by which one becomes an adoptive of the Father, member of the Body of Christ and a temple of the Holy Spirit (CCC# 1263-1270)
3. Through Confirmation, the Holy Spirit deepens the grace of Baptism and strengthens Christians to spread and defend the faith by word and actions as true witnesses of Christ (CCC# 1302-1303)
4. The fruit of receiving Holy Communion is an intimate union with Christ 'Jesus. It preserves, increases, and renews the life of grace received at Baptism. It is the Christian's nourishment on the journey of faith (CCC# 1391)
5. The Eucharist deepens the unity of the Church and reminds Catholics of their commitment to the poor (CCC# 1396-1397)
6. The Sacrament of Penance restores us to God's grace and joins us with God in intimate friendship. The spiritual consolation of confession includes peace and serenity of conscience. The Sacrament of Penance reconciles us with the Church (CCC#1468-1469)
7. Through Anointing of the Sick people receives the strength and the gift of uniting themselves more closely to Christ's Passion. Suffering, a consequence of original sin, acquires a new meaning; it become a participation in the saving work of Jesus (CCC# 1521)

**Area #3: *Life in Christ* (CCC 1691-2550)**

1. The dignity of the human person is based in creation in the image and likeness of God. Every person has the right to be recognized as a free and responsible being. All owe to each other the duty of respect. (CCC# 1700,1738)
2. The human person has a spiritual and immortal soul and, from conception, is destined for holiness and eternal happiness ("beatitude") with God (CCC# 1703, 1709, 1711-1724)
3. Through reason, every person can recognize the voice of God that urges him or her to "do what is good and avoid what is evil." Everyone is obliged to obey this law, which makes itself heard in conscience and is fulfilled in the love of God and neighbor (CCC# 1705)
4. Humanity, enticed by the Evil One, abused the freedom given to it at the beginning of history and succumbed to this temptation and did what was evil (CCC# 1707)
5. By his Passion, Christ delivered us from Satan and from sin. He merited for us life in the Holy Spirit and his grace restores what sin damaged in us (CCC# 1708)
6. The New Law or the Law of the Gospel is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ and is expressed particularly in the Sermon on the Mount. It is also the work of the Holy Spirit and through him it becomes the interior law of charity (CCC# 1965)
7. Since they express man's fundamental duties toward God and towards his neighbor, the Ten Commandments reveal grave obligations. They oblige always and everywhere. They bring to light the essential duties, and therefore, the fundamental rights inherent in the nature of the human person (CCC# 2070-2071)
8. The Holy Spirit gives us grace to help us grow in spiritual freedom so that we may collaborate with him in his work in the Church and in the world (CCC# 1742)

9. God gave people the power of freedom so that by their own choice, they might seek and love God and attain the holiness and happiness for which they were made (CCC# 1730)
10. It is possible that human persons can choose between good and evil, and thus of growing in perfection or of failing and sinning. This freedom characterizes properly human acts. It is the basis of praise or blame, merit or reproach (CCC# 1732)
11. Sin is an offense against God and is a failure in genuine love for God and neighbor. It wounds the nature of the human person and injures unity among all people. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law" (CCC# 1849)
12. Mortal sin destroys charity in the heart of a person by a grave violation of God's law; it turns a person away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him. For a sin to be mortal, three conditions must together be met: grave matter, full knowledge, and deliberate consent. The forgiveness of mortal sin necessitates a new initiative of God's mercy and a conversion of heart, which is normally accomplished within the setting of the sacrament of reconciliation (CCC# 1855-1861)
13. Venial sin weakens charity, demonstrates a disordered affection for created goods, and impedes the soul's progress in the exercise of virtues and moral good. It disposes us little by little to commit mortal sin. It does not set us in direct opposition to the will and friendship of God; it does not break the covenant with God. With God's grace it is humanly reparable (CCC# 1863)
14. Freedom makes a person responsible for actions to the extent that they are voluntary. This responsibility can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors (CCC# 1734-1735)
15. The morality of human acts depends on the object chosen; the intention for the act; and the circumstances of the action (CCC#1749-1754)
16. The ends do not justify the means; one may not do evil so that good may result from it 1753-1756)
17. There are acts which, in and of themselves, independently of circumstances or intentions, are always gravely illicit by reason of their object; such as blasphemy and perjury, murder and adultery (CCC# 1756)
18. Conscience is a judgment of reason, in union with the will of God, whereby the human person recognizes the moral quality of a concrete act that is going to perform, is in the process of performing, or has already completed. People are obliged to follow faithfully what they know to be just and right (CCC# 1778)
19. The saints serve as models of Christian holiness and morality (CCC# 1717)
20. As part of their moral education, students should be instructed in the following spiritual treasures of the Catholic faith.
  - a. The Great Commandments: Love of God and love of neighbor (CCC# 2055)
  - b. The human virtues of prudence, justice, fortitude and temperance (CCC# 1804-1809)
  - c. The theological virtues of faith, hope, and love (CCC# 1812-1 829)
  - d. The Gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (CCC# 1830-1831)
  - e. The Sermon on the Mount, especially the Beatitudes (CCC# 1716-1717)
  - f. The Ten Commandments (CCC# 2072)

- g. The Precepts of the Church: Attendance at Mass on Sundays, confession of sins at least once a year, reception of Holy Communion at least during the Easter season; observance of the Holy Days of Obligation; and, observation of prescribed days of fasting and abstinence (CCC# 2041-2043)

Area #4: ***Christian Prayer*** (CCC# 2558-2856)

1. In addition to the prayers they have already learned, Grade 4 students will begin to learn the following:
  - a. The Apostles' Creed
  - b. Prayer to the Holy Spirit
  - c. The Rosary
  - d. Stations of the Cross
  - e. Prayer to the Holy Spirit
  - f. The Memorare
2. Students will compose prayers of praise, thanksgiving, remorse, and petition.
3. Celebrations of the Liturgical Year will continue in class and with the parish community. These should include Marian feasts/holy days and other saints' feasts.

## RELIGIOUS EDUCATION CONCEPTS

# Grade 5

By the end of Grade 5, students will have an age-appropriate understanding of the concepts in each of the following areas:

### Area #1: ***The Profession of Faith*** (CCC #26-1065)

1. Belief in the Incarnation of the Son of God is the distinctive sign of Christian faith. (CCC# 456-463)
2. By virtue of our Baptism the Holy Spirit gives us the life that originates in the Father and is offered to us in the Son (CCC# 683)
3. On the day of Pentecost Christ the Lord pours out the Spirit in abundance (CCC# 731)
4. Through the Church's sacraments, Christ gives us his Holy and sanctifying Spirit to the members of his body (CCC# 739)
5. As a sacrament, the Church is the sign of God's love and Christ's instrument for the salvation of all people (CCC# 776)
6. God's Covenant with the people of Israel was a preparation for the new and perfect covenant given by Christ. The New Covenant in Christ's blood calls together all people of all nations and races (CCC# 781)
7. The Church has always venerated the Scriptures as well as the Lord's Body. She never ceases to present to the faithful the bread of life, taken from the one table of God's Word and Christ's Body (CCC# 103)
8. The four marks of the Church are: One, Holy, Catholic, and Apostolic (CCC# 811-865)
9. Catholics firmly believe that just as Christ is truly risen from the dead and lives forever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day (CCC# 989)
10. At the moment of death, every person either enters into the blessedness of through purgatory or immediately, or into immediate and everlasting damnation (CCC# 1021-1022)
11. Catholics believe in the "communion of all the faithful" of Christ. In this communion, the love of God and his saints is always attentive to our prayers (CCC# 962)
12. The Virgin Mary is the Church's model of faith and charity. She is the "Mother of God" and spiritual mother to all Christians (CCC# 967-972)

### Area #2: ***The Celebration of the Christian Mystery*** (CCC# 1066-1690)

1. In the Christian tradition "liturgy" refers to the participation of the People of God in the work of God (CCC# 1069)
2. Christ now lives and acts in and with his Church. He is always present in his Church and acts through the sacraments (CCC#1076, 1088)
3. There are seven sacraments in the Church: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony (CCC# 1113)

4. The ordained minister is the sacramental bond that ties the liturgical action to what the apostles said and did and, through them, to the words and actions of Christ, the source and foundation of the sacraments (CCC# 1120)
5. By tradition handed down from the apostles, the Church celebrates the Paschal mystery on the Lord's Day or Sunday (CCC# 1166)
6. The celebration of the saints and martyrs during the liturgical year proclaims the Paschal mystery in those who have lived the gospel to a heroic degree (CCC# 1173)
7. Instruction in each of the seven sacraments of the Catholic Church should include the following:

### **Sacraments of Initiation**

#### *Baptism*

Christian initiation is accomplished by three sacraments together: Baptism, which is the beginning of new life in Christ; Confirmation, which is its strengthening; and the Eucharist, which nourishes the disciple in the journey of faith (CCC# 1275)

The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, Son and Holy Spirit (CCC# 1278)

The graced fruit of Baptism includes the forgiveness of original sin and all personal sins, birth into the new life by which a person becomes an adopted child of the Father, a member of Christ and a temple of the Holy Spirit. By this a person is incorporated into the Church, the Body of Christ and made a sharer in the priesthood of Christ (CCC# 1279)

#### *Confirmation*

Confirmation perfects Baptismal grace by the conferring of the Holy Spirit in order to deepen our participation in God's life, strengthen our bond with the Church and its mission, and help us to bear witness to Christian faith in words and deeds 131 6) The essential rite of

Confirmation is anointing the forehead of the baptized with sacred chrism, together with the laying on of the minister's hands with the words "Be sealed with the gift of the Holy Spirit (CCC# 1320)

#### *Eucharist*

The Eucharist is the source and the summit of the Church's life (CCC# 1407)

The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father especially for the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood (CCC# 1408)

The Eucharist is the memorial of Christ's Passover, the work of salvation accomplished by his life, death and resurrection. This reality is made present by the liturgical action (CCC# 1409)

### **The Sacraments of Healing**

#### *The Sacrament of Penance and Reconciliation*

The Sacrament of Penance consists of the penitent's repentance, confession of sins to a priest, and the intention to make or do acts of reparation recommended by the priest (CCC# 1491, 1494)

A person seeking reconciliation with God and with the Church must confess to a priest all the unconfessed grave sins he/she can remember after a careful examination of conscience. The

confession of venial sins, without being necessary in itself, is nevertheless strongly recommended by the Church (CCC# 1493)

#### *The Anointing of the Sick*

The purpose of the Anointing of the Sick is the conferral of a special grace on the Christian experiencing the condition of grave illness/injury or old age (CCC# 1526)

The celebration of this rite consists of the anointing of the forehead and hand of the sick person by a priest, accompanied by the liturgical prayer of the priest asking for the special grace of this sacrament (CCC# 1531)

#### The Sacraments at the Service of Communion

##### *Holy Orders*

Through Baptism all the faithful share in the priesthood of Christ (CCC# 1591)

Ordained ministry is conferred and exercised in three degrees: bishops, presbyters and deacons (CCC# 1592)

The "laying on of hands" by a bishop confers the Sacrament of Holy Orders. Ordination imprints an indelible sacramental character (CCC# 1597, 1600)

##### *Matrimony*

The sacrament of Matrimony signifies the union of Christ and the Church. By its very nature it is ordered to the good of the couple, as well as to the generation and education of children (CCC# 1660-1 661)

Marriage is based on the consent of the man and woman to give themselves freely to each other (mutually and exclusively) in order to live a covenant of faithful and fruitful love (CCC# 1662)

Divorce separates what God has joined together. The remarriage of persons for a living, lawful spouse contravenes the plan and law of God as taught by Christ. They are not separated from the Church, but they cannot receive Eucharistic communion (CCC# 1665)

#### Area #3: ***Life in Christ*** (CCC -2550)

1. The dignity of the human person is based in creation in the image and likeness of God. Every person has the right to be recognized as a free and responsible being. All owe to each other the duty of respect (CCC# 1700, 1738)
2. Through reason, every person can recognize the voice of God that urges him or her to "do what is good and avoid what is evil." Everyone is obliged to obey this law, which makes itself heard in conscience and is fulfilled in the love of God and neighbor (CCC# 1705)
3. By his Passion, Christ delivered us from Satan and from sin. He merited for us life in the Holy Spirit and his grace restores what sin damaged in us (CCC# 1708)
4. The Holy Spirit gives us grace to help us grow in spiritual freedom so that we may collaborate with him in his work in the Church and in the world (CCC# 1742)
5. God gave people the power of freedom so that by their own choice, they might seek and love God and attain the holiness and happiness for which they were made (CCC# 1730)
6. Sin is an offense against God and is a failure in genuine love for God and neighbor. It wounds the nature of the human person and injures unity among all people. (CCC# 1849)

7. Mortal sin destroys charity in the heart of a person by a grave violation of God's law; it turns a person away from God. For a sin to be mortal, three conditions must together be met: grave matter, full knowledge, and deliberate consent. (CCC# 1855-1861)
8. Venial sin weakens charity; it does not break the covenant with God. With God's grace it is humanly reparable (CCC# 1863)

**Area #4: *Christian Prayer* (CCC# 2558-2856)**

1. Prayer is the raising of one's heart and mind to God. It is always a response, inspired by the Holy Spirit, to God's loving call (CCC# 2558-2565, 2623-2643)
2. Jesus' prayers to the Father serve as a model to Christians. In the gospels, these prayers had the following forms: blessing, petition, intercession, thanksgiving and praise (CCC# 2598-2616)
3. Christian prayer is nourished by the Word of God and by celebrations of the liturgy (CCC# 2665)
4. The lives of the saints serve as inspiration for Christian prayer. In our communion with them, the saints continue to pray with us to the Father on our behalf. We can and should ask them to intercede for us and for the whole world (CCC# 2683, 2692)
5. The Christian family, based on the sacrament of matrimony, is the first place of education in prayer (CCC# 2685)
6. Church buildings, as "houses of God," are the proper places for the liturgical prayer of the parish community. They are also the privileged places for adoration of the real presence of Christ in the Blessed Sacrament (CCC# 2691)
7. Various expressions of prayer are encouraged, especially vocal reciting of informal and traditional prayers, meditation, and contemplation (CCC# 2700-2719)
8. Catholics are encouraged to participate in the following "rhythms of prayer:"
  - a. Sunday celebrations of the Eucharist with parish community
  - b. Grace before and after meals
  - c. Daily morning and evening prayers
  - d. Celebrations of the liturgical year, its Holy Days of Obligations and various feasts (CCC# 2698)
9. The Lord's Prayer, given to us by Christ, is the prayer of the Church. It is truly the summary of the whole gospel and it serves as a basis for the Christian life (CCC# 2761-2856)
10. In addition to the prayers they have already learned, Grade 5 students will begin to learn the following:
  - a. The parts of the Mass and its major prayers and rituals
  - b. The rituals and prayers of each sacrament
  - c. The Lord's Prayer
  - d. Prayer to the Holy Spirit
  - e. The Magnificat
11. Students will compose prayers of praise, thanksgiving, remorse, and petition
12. Celebrations of the Liturgical Year will continue in class and with the parish community. These should include Marian feasts/holy day and other saints' feasts.



## RELIGIOUS EDUCATION CONCEPTS

# Grade 6

By the end of Grade 6, students will have an age-appropriate understanding of the concepts in each of the following areas:

### Area #1: ***The Profession of Faith*** (CCC #26-1065)

1. The desire for God is written in the human heart, because the human person is made by God and for God (Sunday celebrations of the with parish community (Sunday CCC# 27)
2. Through an utterly free decision, God has revealed himself and given himself to humanity (CCC# 50)
3. God has revealed his plan of loving goodness, formed from all eternity in Christ, for the benefit of all humanity. This plan has been fully revealed by God's sending his Son, Jesus, and the Holy Spirit (Sunday celebrations of the Eucharist with parish community (CCC# 50)
4. God manifested himself to our first parents. He invited them to intimate communion with himself and clothed them with grace and justice (CCC# 54)
5. God's revelation to humanity was not broken off by our first parents' sin. After the Fall God continues to give the hope of salvation through the promise of redemption; he wishes to give eternal life to all who seek him (CCC# 55)
6. After the unity of the human race was shattered by sin, God sought to save humanity in various stages (CCC# 56)
  - i. The Covenant with Noah (CCC# 56)
  - ii. The Covenant with Abraham and the Patriarchs (CCC# 59-61)
  - iii. God Forms the People of Israel (CCC# 62-64)
  - iv. The Sinai Covenant
  - v. The Kingdom of Israel
  - vi. The prophets
  - vii. The Wisdom Literature of the Bible
  - viii. The fulfillment of Revelation by the Word made Flesh (CCC# 65)
7. Since the New Covenant established by Christ is the fulfillment of God's revelation, no new public revelation is to be expected before the Second Coming (CCC# 66)
8. Even though God's revelation is complete, it has not been made completely explicit; Christians' understanding of its full significance will develop gradually over the course of centuries (CCC# 66)
9. God's revelation of his plan of salvation has been transmitted throughout the ages through Apostolic Tradition and Sacred Scripture (CCC# 74-83)
10. The Church has always venerated the Scriptures as God's Word. In it the Church finds nourishment and strength (CCC# 104)
11. Since the Holy Spirit inspired the authors of the Bible to write, it can be said that God is the author of Sacred Scripture (CCC# 105=107)

12. The books of the Bible teach without error those truths which God, for the sake of our salvation, wished to be revealed through Sacred Scripture
13. In order to interpret the words of Scripture in the way the Holy Spirit intends, Christians must be attentive to each book's style, the biblical authors' intentions, their original cultural contexts and historical situation in which they wrote, how they correspond to the truths of the other biblical books, and the Church's interpretation of its words as inspired by the Holy Spirit (CCC# 109-119)
14. Students should be able to identify
  - i. How the books of the Bible were assembled into a "canon"
  - ii. The various parts of the Old and New Testaments

**Area #2: *The Celebration of the Christian Mystery* (CCC# 1066-1690)**

1. The Chosen People received from God distinctive signs and symbols that marked its liturgical life. They serve as signs of the Covenant, symbols of God's mighty deeds. The Church sees in these a prefiguring of the sacraments of the New Covenant (CCC# 1150)
2. In his words and actions Jesus gives new meaning to the deeds and signs of the Old Covenant, above all to the Exodus and Passover, for he himself is the meaning of all these signs (CCC# 1151)
3. In the Passover celebration the unleavened bread commemorated God's liberation of the Israelites from slavery; the wine was used as a sign of their hope in the coming of the Messiah (CCC# 1334)
4. Jesus gave new meaning to the Passover bread and wine at his Last Supper when he turned them into his body and blood (CCC# 1334, 1339)
5. Jesus gave the Jewish Passover new meaning in his Last Supper: he anticipated his passing over from earthly life to resurrected life with God the Father and anticipated the final Passover of the Church in the glory of God's Kingdom at the end of time (CCC# 1340)
6. Sunday is the preeminent day for the liturgical assembly to listen to the Word of God and take part in the Eucharist, thus calling to mind the Passion, Resurrection, and glory of the Lord (CCC# 1167)
7. The priesthood of Aaron and the Levites in the Old Testament prefigured the priesthood of Christ and those who are called to Holy Orders in the Catholic Church (CCC# 1539-1545)

**Area #3: *Life in Christ* (CCC 1691-2550)**

1. Human persons are endowed with immortal and spiritual souls; they are made in God's image and likeness and find their perfection in seeking and loving what is true and good (1702-1705)
2. Enticed by the Evil One, the first parents abused their freedom at the beginning of human history. Human beings still desire the good, but their nature bears the wound of original sin; they are inclined to evil and subject to error (CCC# 1707)
3. By his Passion, Christ delivered us from Satan and from sin. He won for us new life in the Holy Spirit and his grace restores what sin had damaged in us (CCC# 1708)
4. The Beatitudes are at the heart of Jesus' preaching (CCC# 1716-1717)
5. The Ten Commandments and the Sermon on the Mount describe for us the paths that lead to the Kingdom of Heaven (CCC# 1724)

6. The "theological virtues" (faith, hope and love) are the foundation of Christian moral activity (CCC# 1812-1813)
7. The "gifts of the Holy Spirit" help the disciple to hear and respond to the inspiration of the Holy Spirit (CCC# 1831)
8. The common good of society consists of three essential elements:
  - a. Respect for and promotion of the fundamental rights of the person
  - b. The development of the spiritual and temporal goods of society
  - c. The peace and security of society and its members
9. The New Law, or the Law of the Gospel is called the "Law of Love" because, through the grace of Christ and the inspiration of the Holy Spirit, the believer does what is good out of love and not fear (CCC# 1972)
10. The precepts of the Church are considered indispensable minimums in the believer's moral and spiritual life (CCC# 2041-2043)

**Area #4: *Christian Prayer* (CCC #2558-2856)**

1. Abraham's heart was attuned to God's merciful presence. He was able to intercede for his companions with bold confidence to God. His prayer life is instructive to all his spiritual descendents (CCC# 2571-2573)
2. Moses' example of intercessory prayer on behalf of the People of Israel prefigured the mediation of Jesus Christ between God and humanity (CCC# 2574)
3. King David's prayers on behalf of his people, his submission to God's will, his praise of God and his repentance for his sins is a model of prayer (CCC# 2579)
4. In the Psalms David, inspired by the Holy Spirit, is the first prophet of Jewish and Christian prayer (CCC# 2579)
5. In addition to the prayers they have already learned, Grade 6 students will continue to learn the following:
  - a. The parts of the Mass and its major prayers and rituals
  - b. The rituals and prayers of each sacrament
  - c. The Lord's Prayer
  - d. Students will compose prayers of praise, thanksgiving, remorse, and petition
  - e. Celebrations of the Liturgical Year will continue in class and with the parish community. These should include Marian feasts/holy days and other saints' feasts.
6. Students will be able to identify the Precepts of the Church:
  - a. You shall attend Mass on Sundays and Holy Days of Obligation.
  - b. You shall confess your sins at least once a year.
  - c. You shall receive Holy Communion at least during the Easter Season.
  - d. You shall keep the Holy Days of Obligation.
  - e. You shall observe the prescribed days of fasting and abstinence.

# RELIGIOUS EDUCATION CONCEPTS

## Grade 7

By the end of Grade 7, students will have an age-appropriate understanding of the concepts in each of the following areas:

Area #1: ***The Profession of Faith*** (CCC# 26-1065)

1. Through an utterly free decision, God has revealed himself and given himself to humanity (CCC# 50)
2. God has revealed his plan of loving goodness, formed from all eternity in Christ, for the benefit of all humanity. This plan has been fully revealed by God's sending his Son, Jesus, and the Holy Spirit (CCC# 50)
3. Catholics believe the following:
  - i. Jesus of Nazareth was born a Jew during the time of King Augustus the Great and the emperor Caesar
  - ii. Was the son of a daughter of Jerusalem, the Blessed Mary and was a carpenter by trade
  - iii. He died crucified by the procurator Pontius during the reign of the emperor Tiberius
  - iv. He is the eternal Son of God made man (CCC# 432)
4. The name Jesus means "God saves." It reflects the fact that through his Incarnation he is united to all humanity; at the same time it reflects his divinity (CCC# 430-435)
5. The word "Christ" comes from the Greek translation of the Hebrew "Messiah," which means "anointed." This refers to his divine mission (of priest, prophet and king) to establish God's kingdom on earth, which was fully revealed through his death and resurrection (CCC# 436-440)
6. Unlike those who were referred to as "sons of God" in the Old Testament, when Jesus is referred to as the "Son of God" it is in reference to his divine oneness in being with God the Father and Holy Spirit (CCC# 441-445)
7. The term "Lord" is used by Christians in reference to God the Father and Jesus, his Son, as a means emphasizing their supreme authority over creation and every living thing (CCC# 446-451)
8. Jesus, as "God's Word made Flesh" was sent so that humanity may know God's love and serve as our model of holiness (CCC# 457-458)
9. Belief in the Incarnation of the Son of God is the distinctive sign of Christian faith. It means that Jesus, the divine Son of God, is became truly man while remaining truly God (CCC# 463)
10. Mary is the "Immaculate Conception." To become the mother of the Savior, Mary, from her conception, was full of grace and free of sin and every personal sin her whole lifetime (CCC# 490-493)
11. Since Mary is mother to Jesus, the Son of God incarnate, she is rightly called the "Mother of God" (CCC# 495)
12. Jesus was conceived in Mary's womb solely through the power of the Holy Spirit. Mary's virginal conception of Jesus reflects, the truth that Jesus is both fully God and fully human: Her perpetual

virginity is the expression of her total commitment to God's saving plan and to her role as our spiritual mother (CCC# 496-507)

13. Students should be able to identify and understand the meaning of the following events of the Life of Christ:

- i. The infancy narratives
- ii. Jesus' early life
- iii. His baptism and temptations in the desert
- iv. The call of the apostles and disciples
- v. His proclamation of the Kingdom of God
- vi. His teachings and sayings about the Kingdom of God
- vii. The miracles of Jesus as signs of the Kingdom
- viii. Jesus' Transfiguration
- ix. The Messianic entry into Jerusalem
- x. His Last Supper, Arrest, and Trial
- xi. The crucifixion
- xii. His Resurrection and Ascension into Heaven
- xiii. The sending of the Holy Spirit

14. Jesus' resurrection is the fulfillment of God's promises in the Old Testament, confirms his divinity, liberates us from sin and opens the way for us to eternal life after death (CCC# 653-655)

15. Jesus will return in glory at the end of time to judge the living and the dead. This judgment will reflect each of our treatment of the "least" of Jesus' and our brethren (CCC# 678)

**Area #2: *The Celebration of the Christian Mystery* (CCC# 1066-1690)**

1. The Risen Christ now acts through the sacraments he instituted in order to give us his grace (CCC# 1084)
2. Christ's redemptive suffering, death and resurrection are celebrated and experienced by the faithful in every celebration of the sacraments (CCC# 1085)
3. Christ entrusted his apostles with his work of bringing people to holiness, their successors (the bishops), through the Sacrament of Holy Orders, continue this mission in every age (CCC# 1086-1087)
4. Christ is always present in the Church, especially in the Eucharist (CCC#1088)
5. Jesus gave new meaning to the Passover bread and wine at his Last Supper when he turned them into his body and blood (CCC# 1334, 1339)
6. Jesus gave the Jewish Passover new meaning in his Last Supper: he anticipated his passing over from earthly life to resurrected life with God the Father and anticipated the final Passover of the Church in the glory of God's Kingdom at the end of time (CCC# 1340)

Sunday is the preeminent day for the liturgical assembly to listen to the Word of God and take part in the Eucharist, thus calling to mind the Passion, Resurrection, and glory of the Lord (CCC# 1167)

**Area #3: *Life in Christ* (CCC 1691 -2550)**

1. Human persons are endowed with immortal and spiritual souls; they are made in God's image and

likeness and find their perfection in seeking and loving what is true and good (CCC# 1702-1705)

2. Enticed by the Evil One the first parents abused their freedom at the beginning of human history. Human beings still desire the good, but their nature bears the wound of original sin; they are inclined to evil and subject to error (CCC# 1707)
3. By his Passion, Christ delivered us from Satan and from sin. He won for us new life in the Holy Spirit and his grace restores what sin had damaged in us (CCC# 1708)
4. The Beatitudes are at the heart of Jesus' preaching (CCC# 1716-1717)
5. The Beatitudes teach us that true happiness is not found in riches or well-being, in human fame or power, or any human achievement-however beneficial it may be (such as science, technology, or art)-but in God alone, the source of every good and of all love (CCC# 1723)
6. The Sermon on the Mount describes for us the paths that lead to the Kingdom of Heaven (CCC# 1724)
7. The Law of Moses is a preparation for the Gospel in that it shows us what we must do (and must not do). By itself, it cannot save us from sin, but it does prepare persons for conversion to and faith in Christ (CCC# 1963-1964)
8. The New Law, or the Law of the Gospel is called the "Law of Love" because, through the grace of Christ and the inspiration of the Holy Spirit, the believer does what is good out of love and not fear (CCC# 1972)
9. The Pope and the bishops have been entrusted by Christ to teach with authority on matters of faith and morals (CCC# 2030-2040)
10. The moral life is a response to God's love. Obeying God's commandments, especially Jesus' Great Commandment, are the principal ways we show love to God and to others (CCC# 2062-2067)

**Area #4: *Christian Prayer* (CCC# 2558-2856)**

1. Jesus, God's only Son, prayed with a human heart. He learned how to pray from his parents, learned to pray in the words and rhythms of Jewish prayers of his people (CCC# 2599)
2. Because of his oneness with the Father, Jesus' prayers had special meaning and occurred before the decisive moments of his Public Ministry (CCC# 2599)
3. Jesus prayed in a variety of ways: alone and with others, silently and aloud, in synagogues and the Temple, in private homes and outdoors. He also said prayers of praise, thanksgiving, lamentation, and petition (CCC# 2601-2604)
4. The prayers of Jesus on the Cross, especially his "last words," teach us about faith and trust in God (CCC# 2605-2606)
5. We are encouraged to pray "in Jesus' name" and with the confidence that he hears our prayers (CCC# 2614-2616)
6. Mary's prayers, her trust in God and her willingness to do God's will, serve as a model for Christians (CCC# 2617-2619)

7. The Lord's Prayer (the "Our Father") is the summary of the whole gospel and serves as the central prayer of the Church (CCC# 2761, 2776)
8. As part of their Catholic education, Grade 7 students should be instructed in the following spiritual treasures of the Catholic faith:
  - i. The Great Commandments: Love of God and love of neighbor (CCC# 2055)
  - ii. The Sermon on the Mount, especially the Beatitudes (CCC# 1716-1 717)
  - iii. The Our Father
  - iv. The Magnificat
  - v. Students will compose prayers of praise, thanksgiving, remorse, and petition
  - vi. Celebrations of the Liturgical Year will continue in class and with the parish community. These should include Marian feasts/holy days and other saints' feasts.

# RELIGIOUS EDUCATION CONCEPTS

## Grade 8

By the end of Grade 8, students will have an age-appropriate understanding of the concepts in each of the following areas:

Area #1: ***The Profession of Faith*** (CCC #26-1065)

1. The Holy Spirit is in the Church and communicates to us, through Baptism, the life that originates in the Father and is offered to us in the Son (CCC# 683)
2. The Church's mission is a sacrament of the work of Christ and the Holy Spirit (CCC# 738)
3. Through the sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body, the Church (CCC# 739)
4. The word "church" comes from the Greek for "convocation" or "assembly." In the Old Testament this word was used to describe the People of God assembled in prayer (CCC# 751)
5. In Christian usage, the word "church" refers to:
  - a. the liturgical assembly convened, above all, by the Eucharist
  - b. the local community, and
  - c. the universal community of believers (CCC# 752)
6. The Church is both divine and human, it is a visible community but at its depth it is the Mystical Body of Christ on earth (CCC# 771)
7. Upon entering the Church through Baptism, one receives a share in Christ's priestly, prophetic, and royal offices (CCC# 783-786)
8. Christ is the head of the Body, which is the Church (CCC# 787-792)
9. The Church is marked by four characteristics:
  - i. **"One"** The Holy Spirit unites all members of the Church, in all their diversity, into one communion of love, faith and service. The unity of Christians is a reflection of the unity among the persons of the Trinity (CCC# 813-822)
  - ii. **"Holy"** United with Christ, the Church is made holy by his Spirit. The sanctity of the Church is limited and imperfect, although the saints serve as models of holiness to which all Christians aspire (CCC# 823-829)
  - iii. **"Catholic"** In the Church is the fullness of the means of salvation. This call to membership in the People of God goes out to all people of all races and cultures (CCC# 830-838)
  - iv. **"Apostolic"** The Church was founded by the Apostles chosen by Christ himself, with the Holy Spirit the Apostles' successors (the Pope and the bishops) hands on the teaching of the faith received from Christ. Like the Apostles all members of the Church are "sent out" into the world for its sanctification (CCC# 857-865)
10. The Church exists on three levels: a) the living here on earth, b) those who have died and are now in Purgatory preparing for the eternal encounter with God in Heaven, and c) the saints in Heaven



who are united with God and who continue to pray for us. This is known as the "communion of saints" (CCC# 954-959)

11. The Blessed Mother, because she is the mother of Jesus, because of the role she played aiding the Church's beginnings, because she is the first and pre-eminent disciple is called the "Mother of the Church" (CCC# 964-972)
12. The mission of the Church in all times is to announce to humanity God's forgiveness through Christ and to call all people to conversion and faith in God (CCC# 981-983)

**Area #2: *The Celebration of the Christian Mystery* (CCC 1066-1690)**

1. Christ now lives and acts in and with his Church. He is always present in his Church and acts through the sacraments (CCC# 1076, 1088)
2. Christ's redemptive suffering, death and resurrection are celebrated and experienced by the faithful in every celebration of the sacraments (CCC# 1085)
3. Christ entrusted his apostles with his work of bringing people to holiness, their successors (the bishops), through the Sacrament of Holy Orders, continue this mission in every age (CCC# 1086-1087)
4. There are seven sacraments in the Church: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony (CCC# 1113)
5. Sunday is the preeminent day for the liturgical assembly to listen to the Word of God and take part in the Eucharist, the source and summit of the Christian life (CCC# 1167)
6. In the liturgical year the various aspects of the one Paschal mystery unfold. This is also the case with the cycle of feasts surrounding the mystery of the incarnation (Annunciation, Christmas, and Epiphany) (CCC# 1171)
7. The celebration of the saints and martyrs during the liturgical year proclaims the Paschal mystery in those who have lived the gospel to a heroic degree (CCC# 1173)

**Area #3: *Life in Christ* (CCC 691-2550)**

1. Human persons are endowed with immortal and spiritual souls; they are made in God's image and likeness and find their perfection in seeking and loving what is true and good (CCC# 1702-1705)
2. Enticed by the Evil One the first parents abused their freedom at the beginning of human history. Human beings still desire the good, but their nature bears the wound of original sin; they are inclined to evil and subject to error (CCC# 1707)
3. By his Passion, Christ delivered us from Satan and from sin. He won for us new life in the Holy Spirit and his grace restores what sin had damaged in us (CCC# 1708)
4. The Beatitudes teach us that true happiness is not found in riches or well-being, in human fame or power, or any human achievement-however beneficial it may be (such as science, technology, or art)-but in God alone, the source of every good and of all love (CCC# 1723)
5. The Sermon on the Mount describes for us the paths that lead to the Kingdom of Heaven (CCC# 1724)
6. The Pope and the bishops have been entrusted by Christ with authority to teach the faithful the truth to be believed, the charity to practice, and the happiness with God to hope for (CCC# 2030-2040)

7. The moral life is a response to God's love. Obeying God's commandments, especially Jesus' Great Commandment, are the principal ways we show love to God and to others (CCC# 2062-2067)
8. Social Justice can be achieved by first respecting the God-given dignity and equality of each person (CCC# 1928-1 929, 1934-1 935)
9. It is the Church's role to remind all people, especially those in authority over others, of the legitimate rights of the human person --especially the right to life as well as the means necessary for living it with dignity (CCC# 1930-1 931)
10. Although legislation can help alleviate the damage done by fear, prejudice, and un-Christian attitudes, only the conversion of hearts in which people recognize each other as "neighbors" can lead to the establishment of just and harmonious societies (CCC# 1931)
11. A key characteristic of a just person is their compassion for the disadvantaged (CCC# 1932)
12. "Liberation" is incompatible with hatred of one's enemy as a person, but not with hatred of the evil that he/she does as an enemy (CCC# 1933)
13. Economic social disparity between individuals and societies undermines social justice and peace among peoples. Christians are called to build just societies by addressing these inequalities and by building "solidarity" among all people (CCC# 1938-1942)
14. Students will learn about and develop ways of enacting the following:

**a. The Corporal Works of Mercy**

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Visit those in prison
- Shelter the homeless
- Visit the sick
- Bury the dead

**b. The Spiritual Works of Mercy**

- Admonish sinners
- Teach the ignorant
- Give advice to the doubtful
- Comfort those who suffer
- Be patient with others
- Forgive injuries
- Pray for the living and the dead

**Area #4: *Christian Prayer* (CCC# 2558-2856)**

1. Through his prayer life, Jesus teaches us how to pray: alone and with others, silently and aloud, in synagogues and the Temple, in private homes and outdoors. He also said prayers of praise, thanksgiving, lamentation, and petition (2601-2604, 2643)

2. Mary's prayers, her trust in God and her willingness to do God's will, serve as a model for Christians (CCC# 2619)
3. Through prayer the Christian grows in faith, hope and charity (CCC# 2656-2658)
4. In the "communion of saints" we learn how to pray in various ways from the example of holy men and women throughout our history, and we have confidence that the saints pray for us in Heaven (CCC# 2683-2684)
5. Christian prayer can take many forms:
  - a. **Vocal Prayer**  
Saying traditional prayers that all Catholics remember or engaging in informal conversation with God
  - b. **Meditation**  
Thinking about and reflecting on how God is present to us in the many situations in which we find ourselves
  - c. **Contemplation**  
Simply being quiet and listening to God or enjoying being in God's presence
6. Sometimes it is very difficult to pray. It requires effort, especially when we are distracted, feel that God is not listening to us, or when God does not answer our prayers in the way we would like (CCC# 2725-2737)
7. Prayer is a vital necessity for the Christian life; it allows the Holy Spirit to help us be free of sin so that we can love and serve God and others (CCC# 2744-2745)
8. The Lord's Prayer (the "Our Father") is the summary of the whole gospel and serves as the central prayer of the Church (CCC# 2761, 2776)
9. In addition to the prayers they have already learned, Grade 8 students will continue to learn the following
  - a. Students will compose prayers of praise, thanksgiving, remorse, and petition
  - b. Celebrations of the Liturgical Year will continue in class. These should include Marian feasts/holy days and other saints' feasts
  - c. The parts of the Mass and its major prayers and rituals
  - d. Students will take a leadership role in the planning and celebration of liturgies as morning/afternoon prayer.

# Sacramental Preparation

## Directives for First Confession and First Communion

Archbishop William J. Levada

Archbishop of San Francisco

January 15, 1997

### Background

Shortly after the Second Vatican Council, experiments were undertaken which postponed the reception of first Confession until some time after the reception of first Holy Communion (usually at about age 7). The reasons which underlay such experiments were psychological (a later reception of Penance corresponds to the developmental process of the child) and theological (only persons conscious of mortal sin are required to receive the sacrament of Penance; since mortal sin is unlikely or even impossible for young children, Confession cannot be required of them).

Early on negative features of this pastoral practice were alleged, especially the experience in some areas that failure to introduce children to Confession at the same early age as Holy Communion meant that for a significant number the reception of Penance was delayed or ignored altogether.

With a variety of responses, statements and circular letters, the Holy See addressed this situation, calling attention to the traditional practice of receiving Confession before First Communion as the mandatory pastoral practice of the Church.

In 1978 Pope Paul VI said in an *ad limina* address to a group of American bishops, "Another important aspect of the penitential discipline of the Church is the practice of first confession before first communion. Our appeal here is that the norms of the Apostolic See not be emptied of their meaning by contrary practice." (Origins, May 4, 1978, p. 724).

Not long after his pontificate began, Pope John Paul II addressed the following comments in an *ad limina* address to a group of Canadian bishops:

*At this moment in the life of the Church there are two particular aspects of sacramental discipline that are worthy of the special attention of the universal church and I wish to mention them in order to assist bishops everywhere. These matters for part of that general discipline of which the Apostolic See has prime responsibility and in which the pope wishes to sustain his brethren in the episcopate and to offer a word of encouragement and pastoral orientation for the spiritual well-being of the faithful. These two matters are the practice of first confession before first communion and the question of general absolution.*

*After some initial experimentation had been conducted, Paul VI in 1973 reiterated the discipline of the Latin Church in regard to first confession. In a spirit of exemplary fidelity, numerous bishops, priests, deacons, religious, teachers and catechists set out to explain the importance of a discipline which the supreme authority of the Church had been confirmed, and to apply it for the benefit of the faithful. Ecclesial communities were comforted to know that the universal Church gave renewed assurance for a pastoral matter in which, previously, honest divergence of opinion existed. I am grateful to you for your own vigilance in this regard and ask you to continue to explain the Church's solicitude in maintaining this universal discipline, so rich in doctrinal background and confirmed by the experience of so many local churches. With regard to children who have reached the age of reason, the Church is happy to guarantee the pastoral value of having the experience the sacramental expression of conversion before being initiated into the Eucharistic sharing of the paschal mystery."*

Both the subsequent Code of Canon Law, published in 1983, and the Catechism of the Catholic Church (1992) speak of this practice as a settled matter:

- Canon 914: "It is the responsibility, in the first place, of parents and those who take the place of parents as well as of the pastor to see that children who have reached the use of

reason are correctly prepared and are nourished by the divine food as early as possible, preceded by sacramental confession...”

- CCC, no. 1457: “Children must go to the sacrament of Penance before receiving Holy Communion for the first time.”

### Sacramental Practice in the Archdiocese of San Francisco

The following will provide an additional element of explanation of the traditional practice of the Church in this matter:

*When baptized Catholic children have reached the age of reason or discretion, usually about age 7, it is the Church's practice to begin their preparation for the reception of the sacraments of Penance and Eucharist. These sacraments are considered to be the life-long companions of the spiritual journey and growth of the People of God. Hence as soon as children are capable of understanding them as signs of God's love, the reception of these sacraments should become a part of their regular way of Catholic faith and life as disciples of the Lord.*

*While the preparation for the sacraments of Penance and Eucharist sometimes go hand-in – hand, the Church requires that we first receive the sacrament of Penance (first Confession), after which we may receive the sacrament of First Communion. Although the age of discretion is indicated as the appropriate time to begin the celebration of these sacraments, in individual cases the reception of these sacraments may need to be deferred if the child is not ready. The “readiness” required for the sacrament of Penance is basic to the meaning of “age of discretion:” the capacity to discern between right and wrong (and hence to know what sin is). The readiness required for first communion is more sophisticated: the ability to recognize in the Eucharistic elements of bread and wine the real sacramental presence of Jesus Christ. In general, one may say that the former may be present without the latter, but not the latter without the former.*

For practical guidance, then, one may use the following guidelines:

- Preparation for and reception of First Confession would generally take place in grade two, followed by preparation for and reception of First Communion, either in grade two (second semester) or in grade three.
- The judgment about which choice to make should be made on the basis of parish resources, the number of children, and the time needed for adequate preparation of both the children and their parents.
- The practice followed up to this point in some parishes, of delaying the reception of First Confession until grade four (or some other time after First Communion) should be discontinued, and replaced by either of the above two options.
- Children who are well prepared for Confession generally welcome the opportunity (and the attention given to them!). Occasionally parents indicate that they think their children are “too young” (too nervous, etc.) for Confession. In such cases, after due pastoral discernment, delay of both Confession and Communion for the child in an individual instance might be the most suitable option.

The traditional pastoral norm that no one is required to confess their sins unless they are conscious of mortal sin is sometimes cited as a rationale for not requiring children to make their first Confession, since it seems unlikely or impossible that they might be in the state of mortal sin. While the individual conscience must be respected, this rationale cannot be used to justify a general practice contrary to the traditional practice of the Church, which proposed the celebration of the sacrament of Reconciliation as means of spiritual growth in the grace of conversion, and in the experience of forgiveness and reconciliation even of venial sins.

## Conclusion

In my judgment, the faithful of the Church, especially in a time of such great mobility as our own, and of catechesis which is often too random, will be better served by a uniform policy on First Confession and First Communion throughout the Archdiocese (indeed, as Popes Paul and John Paul have asked throughout the whole Church). In this way, too, the phenomenon of children “falling through the cracks” in this matter, and never having gone to Confession before their Confirmation, or even into adulthood, should be lessened.

I will be grateful to the reverend Pastors, to whom God has given the responsibility and grace to be shepherds of the souls of the faithful throughout our Archdiocese, for the sensitive implementation of these pastoral norms. I have asked our Archdiocesan staff, especially in the Department of Catholic Schools and the Office of Religious Education, as well as my brother bishops and the Deans, to offer every useful assistance in this matter.

# Sacramental Preparation

## Directives for First Reconciliation and First Communion for Students in Private Catholic Elementary Schools

### Introduction

Archbishop Levada had reviewed current practice regarding private Catholic schools, which desire to continue the practice of school-site preparation for the reception of First Reconciliation and First Communion. He has approved the following guidelines formulated by the Department of Catholic Schools.

### Guidelines

1. Private Catholic elementary schools, in concert with local parishes, comply with the directives regarding reception of First Reconciliation before First Communion, outlined in Archbishop Levada's letter of January 15, 1997.
2. Private Catholic school students who receive these sacraments at the local parish church should be given the opportunity to do so as a group in order to maintain the sense of community they enjoy at their school. This will be made available only if the local parish's time schedule permits. The pastor of the local parish should preside at these liturgies; concelebrations with clergy from the private Catholic schools is welcomed and encouraged.
3. Sacramental education programs provided by the private Catholic elementary schools will continue to be an acceptable preparation for those students who wish to receive in the parish. A review of these programs by the Department of Catholic Schools to ensure doctrinal and catechetical soundness will be required prior to permission being granted for such a practice.
4. Sacramental records are to be maintained at the local parish within which boundaries the private Catholic school is located.
5. Parent education programs must be required whether they be done in the parish or at the school. Since such programs are a wonderful opportunity for the "new evangelization" of non-practicing parents, these programs should be reviewed to ensure doctrinal and catechetical soundness. An essential component of such programs should include the invitation to participate in the life of the local parish (parish registration, participation in RCIA if appropriate, and attendance at Sunday celebrations of the Eucharist).

### Conclusion

Once it is established that schools and parishes are in conformity with these requirements, permission will be granted by the Department of Catholic Schools for students to receive First Reconciliation and First Communion at the school site or as a class at the local parish church. Reception of these sacraments on the school site must be celebrated in a chapel that meets Archdiocesan liturgical guidelines and regulation.

Private Catholic school students who have the practice of receiving these sacraments at the local parish are encouraged to continue this practice.

# Religion Council

## Description

The Religion Council meets quarterly as an advisory board to the Department of Catholic Schools. Its mission is to recommend policies, procedures, and resources for Religion curriculum and instruction for the Catholic schools of the Archdiocese of San Francisco.

Specifically, the Council meets to discuss issues pertaining to our schools' Religion and Family Life programs, teacher formation and certification, and other issues that pertain to Catholic school identity and mission. The Council also serves as a forum for the discussion of issues and ideas submitted by elementary school Religion Coordinators.

Board members serve as representatives from each cluster of Catholic school in the Archdiocese. The term of office is three years.

## Members' Duties

The duties of each member of the Religion Council include:

- Attendance at each quarterly meeting of the Council. These meetings are convened at St. Anne School in San Francisco at 8:30 a.m. and are adjourned at 10:30 a.m.
- Assist the Assistant Superintendent for Faith Formation and Religion Curriculum in the development of programs and processes that will assist schools in the implementation of sound Religious instruction and teacher formation.

## Qualifications

1. Believing and practicing Roman Catholic
2. Successful service as a Religion Coordinator for a minimum of two (2) years
3. Successful service as a Religion teacher for a minimum of three (3) years
4. Excellent communication and interpersonal skills

## Openings

Generally, there are two openings each year for membership on the Council. Nomination from the principals are solicited in May of each school year and new members will be notified in June for service beginning in September of the next school year.

Nominations will be kept on file for future consideration when openings occur.



# Elementary School Religion Council

## Nomination Form

Candidate's Name \_\_\_\_\_

School \_\_\_\_\_

Principal's Name \_\_\_\_\_

In the space below, please describe why this person would make a positive contribution to the Religion Council. Please cite evidence regarding how this person's skills and experience qualify him/her for membership on this Council:

Please return this form to:

Assistant Superintendent for Faith Formation and Religion Curriculum  
Department of Catholic Schools  
One Peter Yorke Way  
San Francisco, CA 94109

# Resources

## Retreat Centers

*Each center has a number of retreats for groups and individuals. Liturgies, lectures, musical events are also available.*

### ***Marin County***

#### **Santa Sabina Center**

*Dominican Sisters of San Raphael*  
25 Magnolia Avenue  
San Raphael, CA 94901  
(415) 457-7727

#### **Silver Penny Farm**

5215 Old Lakeville Road, No. 1  
*Petaluma, CA 94954*  
(707) 762-1498

### ***San Mateo County***

#### **Mercy Center**

*Sisters of Mercy*  
2300 Adeline Drive  
Burlingame, CA 94010  
(650) 340-7474  
[www.mercyburl.org](http://www.mercyburl.org)

#### **Mount Alverno Center**

*Sisters of St. Francis of Penance and Christian Charity*  
3910 Bret Harte Drive  
Redwood City, CA 94064  
(650) 369-0798

#### **Vallombrosa Center**

*Archdiocesan Retreat and Conference Center*  
250 Oak Grove Avenue  
Menlo Park, CA 94025  
(650) 325-5614

### ***Contra Costa County***

#### **San Damiano Retreat Center**

*Franciscan Retreat Center*  
P.O. Box 767  
Danville, CA 94525

# ARCHDIOCESE OF SAN FRANCISCO

## Department of Catholic Schools

### Approved Speakers

The following persons have been approved by Archbishop Levada to serve as inservice speakers and/or retreat facilitators in the Archdiocese of San Francisco. Please call the Department of Catholic Schools or the Office of Religious Education and Your Ministry for contact information.

Speaker Name	Organization	Topic(s)
Sr. Celeste Arbuckle, SSS	Religious Education Office, SF Archdiocese	Sacraments, Liturgical Year, the Role of the Teacher
Deacon Nate Bacon	St. Peter Parish	Social Justice, Hispanic Ministry, Prison Ministry
Mr. Tom Beaudoin	Boston College	Young Adult Spirituality
Sr. Jean Marie Beegan, RSM	Mercy High School, Burlingame	Art and Catholic Spirituality
Mr. Doug Benbow	St. Mary's Cathedral	Liturgy
Ms. Nancy Bird	Silver Burdett-Ginn Publishers	Classroom Management, Music, Sacraments
Rev. Jack Bonsor	Graduate Theological Union	Scripture
Dennis Bozanich	Contra Costa County, Human Resources	Family and Adolescent Spirituality
Rev. Carlyle Blake, CSSR	Oakland Diocese	
Dr. Eleanor Ann Brownell	Sadlier Publishing Inc.	Religion Curriculum
Fr. Luke Buckles, OP	Dominican School of Philosophy & Theology	Catholic Spirituality, Ministry, Theology
Rev. Frank Buckley, SJ	University of San Francisco, Theology Dept.	Catholic Spirituality, Developmental Psychology, Catechesis
Rev. Bernie Bush, SJ	Jesuit Retreat House, Los Altos	Prayer and Spirituality
Mr. Michael Carotta	Harcourt Religion Publishers	Adolescent Development & Spirituality
Sr. Jo Jean Cavelli, SNJM	Oregon Catholic Press	Prayer, Liturgical Year
Mrs. Kathy Coffee	Living the Good News	Sacraments
Rev. Gerald Coleman, SS	St. Patrick Seminary	Moral Theology
Sr. Denise Dietrich, SC	Silver Burdett-Ginn Publishers	Prayer
Ms. Kim Duty	Resources for Christian Living (Dallas)	Teaching/Learning Styles, Pedagogy
Dr. Carole Eipers	Sadlier Publishing, Inc.	General Catechetical Director
Ms. Barbara Elordi	Catholic Charities, Archdiocese of San Francisco	Grief Ministry, Adolescent Development
Ms. Suzy Eyler	Silver Burdett-Ginn Publishers	Scripture; Catholic Social Teachings
Sr. Mary Ann Figlino, CSJ	Silver Burdett-Ginn Publishers	Humor in Scripture
Sr. Paule Freeburg, DC	Diocese of San Jose	Scriptural Catechesis
Ms. Jeannine Goggin	Silver Burdett-Ginn Publishers	Sacraments, Scripture

<b>Speaker Name</b>	<b>Organization</b>	<b>Topic(s)</b>
Sr. Mary Greenan, FMA	Dominican School of Philosophy and Theology	Young Adult/Adolescent Development/Spirituality
Mrs. Anne Grych	Diocese of San Jose	Liturgical year
Rev. Richard Gula, SS	Franciscan School of Theology (GTU)	Morality, Catholic Theology
Sr. Gretchen Hailer, RSHM	Archdiocese of Los Angeles	Sacraments, Ministry, Catholic Spirituality
Ms. Diane Hardick	Diocese of Cleveland	Catechesis
Sr. Rose Marie Hennessey, OP	Provincial, Dominican Sisters Mission San Jose	Spirituality, Catholic Education, Role of Teachers
Jean Marie Hiesberger	Silver Burdett-Ginn Publishers	Spirituality of the Catholic School Teacher
Msgr. Warren Holloran	St. Patrick Seminary, Menlo Park	Scripture
Rev. Brett Hoover	Archdiocese of New York	Young Adult Spirituality
Jaquelyn R. Hopper	Silver Burdett-Ginn Publishers	Family Life/Human Sexuality; HIV/AIDS Education
Dr. Michael Horan, Ph.D	Loyola Marymount University	Catholic Education; Catechesis
Mr. Bob Hurd	Oregon Catholic Press	Music and Liturgy
Mr. Jaquie Jambor	Resources for Christian Living	Sacramental Preparation
Mrs. Maureen Kelly	Peter Li Publications	Vatican II, Religious Education
Sr. Daleen Larkin, SNJM	St. Andrew School, Pasadena	Sacraments, Initiation
Mr. Lars Lund	Junipero Serra High School	Catholic Spirituality, Doctrine, Education
Sr. Mary Mackessey, SNJM	Archdiocese of Los Angeles	Sacraments
Mr. Robert McCarthy	Archdiocese of Baltimore	Adolescent Spirituality; "At Risk" Youth
Sr. Patricia McCormack, IHM	Formative Parenting Support Services	Family, Parent Spirituality, Catholic Doctrines
Sr. Caroline McCormick, OP	Director of Educ. Mission San Jose Dominicans	Role of Catholic School Teachers, Sacraments, Christology
Rev. Msgr. Robert McElroy	St. Gregory Parish (San Mateo)	Morality, Catholic Social Teachings, Catholic Education
Sr. Sharon McMillan, SND	St. Patrick Seminary, Menlo Park	Sacraments and Liturgy
Sr. Monica Miller, PBVM	Vocation Director, Presentation Sisters	K-12 Catechesis, Spirituality, Vocation Discernment
Rev. Michael Moynahan	Gonzaga University	Scripture and Storytelling
Rev. J. Patrick Mullen	St. John Seminary (Camarillo, California)	Scripture
Rev. William Muller, SJ	President, Bellarmine College Preparatory	Morality, Christology, Catholic Spirituality
Sr. Molly Neville, SNJM	Vocation Office, Diocese of Monterey	Christology, Ministry
Rev. Ronald Nuzzi	Washington University, St. Louis	Multiple Intelligence Theory
Rev. Michael Padazinski	Tribunal, Archdiocese of San Francisco	Canon Law
Mr. David Planche	Diocese of Baton Rouge	Liturgical Year; Art and Catechesis
Ms. Susan Powell	Silver Burdett-Ginn Publishers	Scripture; Catechesis
Rev. Gregory Rocca, OP	Dominican School of Philosophy and Theology	Church, Catholic Theology
Rev. Peter Sammon	St. Teresa Parish (San Francisco)	Social Justice, Cultural diversity
R. Christoph Sandoval	Multicultural AIDS Resource Center	AIDS Education
Steve and Patt Saso	Saso Seminars	Family Communication, Adolescent Development

<b>Speaker Name</b>	<b>Organization</b>	<b>Topic(s)</b>
Rev. Msgr. Harry Schlitt	Chancery Office (San Francisco Archdiocese)	Catholic Spirituality, Media Literacy
Dr. Henry Schreiber	Headmaster (Brandeis Hillel Day School)	Rabbi, Jewish Spirituality and Worship
Mr. John Stack	Sadlier Publishers, Inc.	Elementary Religious Education
Rev. John Talesfore	Director of Worship, Archdiocese of S. F.	Liturgy, Sacraments, Worship
Sr. Susan Toolan, RSM	Mercy Center, Burlingame	Liturgical Music, Taize
Sr. Marianne Viani, SNJM	Department of Catholic Schools	WASC, Curriculum, Religious Education
Rev. Louis Vitale, OFM	Pastor, St. Boniface Church	Catholic Social Teachings
Mr. Nick Wagner	Resource Publication	Scripture and Catechesis, Liturgy
Mr. Christopher Walker	Oregon Catholic Press	Music and Children's Spirituality
Rev. Milton Walsh	St. Patrick Seminary	Catholic Doctrines, Vatican II
Rev. Kenneth Weare	All Souls Parish (So. San Francisco)	Catholic Social Teachings
Rev. Thomas Weston, SJ	Jesuit Retreat House (Los Altos)	Twelve Steps Spirituality
Rev. Kenneth Westray	St. Sebastian Parish (Kentfield)	Multiculturalism and the Catholic Church
Br. Robert Wickman	Bishop Loughlin High School (Brooklyn)	Catholic Education; Outcome Based Education
Mr. Luis Zuniga	Diocese of Brownsville, Texas	Hispanic Spirituality



## *HOLY CHILDHOOD ASSOCIATION*

The Holy Childhood Association is a long established mission aid organization that develops in your youth a mission and respect for other cultures. It is the Church's official agency for mission awareness, affirmed by the U. S. Bishops in their pastoral "To the Ends of the Earth." HCA offers students an opportunity to participate in a contemporary understanding of the Church's mission.

Now over 150 years old, the Holy Childhood Association has its roots in Europe where it was founded in 1843 by bishop Jorbin-Janson, with the encouragement of Pauline Jaricot, foundress of the Society for the Propagation of the Faith. The original inspiration for HCA was the need of children in China who, born into impoverished families, were often abandoned. The idea, conceived by Ms. Jaricot, was to **invite and encourage children to support other children in need**. Donations to relieve the physical suffering of impoverished children to share with them the message of Jesus, and to pray for them, were at the heart of HCA's founding. In addition, HCA was to foster indigenous clergy and catechists who could minister to their own people.

Established in the U. S. in 1846, HCA is the only organization of its kind for Catholic youth. Today, HCA has embers in over 100 countries to aid children in need, and its three-fold effort continues: to develop in the youth of today's church an awareness of the hope, dignity, heritages, and challenges of children in other cultures; to emphasize the significant part the young have in evangelization and stewardship; and to give children in developing countries reason to believe in the future.

The goal of HCA programs and materials is to inspire in our youth a response to a peer of another culture – a response through prayer and contribution. Through HCA, students are helped to understand that they have a role in bringing the Gospel message to others and have **an opportunity to do something positive in the lives of others in need**.

### MISSION AWARENESS

**Goal:** In order to raise consciousness of Church missionary efforts, of our call to participate in the mission of the Church, and of our unity in the Spirit with peoples around the earth, each school or religious education program develops and fosters mission awareness among students and faculty.

**Mission Coordinator:** Generally, one staff member assumes the role of mission awareness coordinator for the school year. This should be a person integral to the teaching staff and who has the confidence of the students and faculty, and the support of the principal. While some cross-cultural experience would enhance a person's effectiveness as coordinator, what is most important is a knowledge of Church mission efforts and a deep appreciation of their importance for the life of the Church.

*The Mission Moderator/Principal oversees and directs the following:*

- Keeps informed of mission efforts in various places around the world, and communicates the awareness consistently in order to develop and foster a spirit of mission among faculty and students.
- Motivates understanding, concern and generosity towards the needs of the missions, especially the needs of children of developing countries.
- Plans in consultation with staff and student council, goals and objectives for student support and mission awareness.
- Provides opportunities for participation in HCA programs that encourage prayer, awareness, and contribution.
- Administers the HCA programs selected for the year
- Shares/distributes HCA materials and bulletin
- Orders materials and forwards the information to the local Mission Office
- Remits monies to the local Mission Office

- Acts as a liaison with the Archdiocesan Mission Office

**Share/Care:** Some schools do a daily collection for the missions. This effort each year has a theme with a focus on special countries to increase students' awareness that children of some Third and Fourth World Countries live continuously in poverty. They are in need of HCA help daily. Our school children's sharing and caring are very much needed and appreciated every day.

**Christmas Seals:** During November HCA goes public. Students distribute deal folders for \$2.00 each. Proceeds bring relief to children the world over. (No need for door-to-door soliciting: Parents, family members and parishioners are very often willing to support this long-standing mission support tradition.) A short, concentrated drive in November or early December should prove very successful. Remittances should be made by the end of December.

**Advent:** The HCA National Office in Washington, D. C. sends information on a particular mission need during Advent. Also, offering boxes or coin folders are available for each student. They make a very good preparation for the Christmas spirit of giving and may involve the whole family in Mission Awareness.

**Lent:** HCA sends information and posters on a particular Lenten mission concern. The Lenten season provides a wonderful opportunity for all to live Jesus' call to respond to the needs of our neighbor, especially the poor.

**Station of the Cross** with a mission theme is available from the mission office.

**Coin Cards or Offering Boxes** are distributed to all students.

**Lenten Calendar** (similar to an Advent "window" calendar) is available.

**Catastrophic Assistance:** HCA's Archdiocesan Office has and will continue to designate special assistance to the victims of crises such as starvation, floods, hurricanes and earthquakes.

**Special Projects:** The Mission Office can provide an "off season" opportunity for a short mission drive in October and late January (outside the Advent or Lenten Seasons). Contact the Mission Office if you want to participate.

**Order Information:** While orders can be sent directly to the National Office in Washington, it is preferred that Archdiocesan youth programs send their orders to the local Mission Office. This keeps us informed of participation, helps us to refer resources to programs you select, and better enables us to address any order difficulties that may arise. The Archdiocesan Mission Office sends order forms to all programs in April. Return these to the Mission Office by June 1<sup>st</sup> so the information can be processed. It is important to send in an order form each year to adjust orders or to indicate, "No materials needed." An order "update" is sent from the Mission Office in mid-August. Please return these with the information requested and any order adjustments.

**Remittances:** All monies collected for the Holy Childhood mission should be sent to the **San Francisco Mission Office**, checks made out to **HCA**. Remittance Forms are sent to schools in early January and in April. It is important to **identify** the HCA program the funds represent – Membership, Advent, Seals, lent, Share/Care, or Special Project. As the books are closed on June 30<sup>th</sup> of each year, a timely return would be greatly appreciated.

- **By the end of January**, send: Any membership, Share/Care for the first semester, special project, Advent Program, or Christmas Seal monies.
- **By the end of May or early June**, send: Lent or any special project remittances.

**Awards:** While prizes and awards are less emphasized, it is important to recognize the efforts of schools for their contribution and support. Six plaques are available each year to the top three schools and Religious Education for their per capita contributions.

**Appreciation Certificates:** These are awarded each semester to schools/programs that contribute at least \$200.00 to HCA. Special class certificates are available as recognition for special projects or for



every \$10.00 mission contribution by a class. These may be handled in a variety of ways. Request a supply, or a “master copy” to reproduce, from the Mission Office.

## RESOURCES FOR MISSION AWARENESS

Information about the following is available through the Archdiocesan Mission Office, or contact these resources directly:

**Holy Childhood Association** (program information follows)

**Maryknoll** (excellent monthly magazine: videos & posters)

Local Maryknoll Missionaries: 2555 Webster Street, San Francisco; (415) 921-1100; or contact Maryknoll World Publications, P.O. Box 308, Maryknoll, NY, 10545-0380

**Columban** (fine mission awareness program, monthly magazine, videos)

Mission Education Office, Columban Fathers, St. Columbans, NE 68056

**Catholic Telemedia Network (CTN)** (catalogue lists service and social justice video programs)

Menlo Park Office: (650) 326-7850

**Church World Service** (an ecumenical organization providing videos, fact sheets & curricula)

**Bread for the World** (some educational materials available; focus on world hunger issues)

Bread for the World, Publications order, 1100 Wayne Avenue, #1000 Silver spring, MD 20910

**UNICEF** (some excellent videos)

Mr. Mark Chertok, PDR Productions, 219 East 44<sup>th</sup> Street, New York, NY 10017

**Catholic Relief Services** (films, curricula, study guides on hunger and development issues)

CRS, 1011 First Avenue, New York, NY

**Oxfam** (educational materials; sponsors development projects in the Third World)

Oxfam, 26 West Street, Boston, MA 02111-1207 or

Oxfam, 4797 Telegraph Avenue, #201, Oakland, CA 94609 (West Coast Office)

## MISSION OFFICE RESOURCES

**Mission Awareness Education:** The Archdiocesan Mission Awareness Coordinator visits – or can arrange for local missionaries to visit – school and Religious Education students to develop awareness of mission efforts and to encourage mission support.

**Videos:** Some excellent VHS videos that provide a glimpse of peoples and cultures around the world are available. Call the Mission Office for a listing or suggestions.

**Prayer/Reflection Celebrations:** Prayers that follow the liturgical seasons and that call us to mission awareness.

**HCA Materials:** Posters, mite boxes, and coin cards, “helping hand” contribution envelopes, order forms, maps, Christmas Seals.

**Certificates** of recognition and appreciation for support of mission awareness and contribution.

## SUGGESTED CALENDAR FOR MISSION AWARENESS

September: Liturgy of prayer celebration for commitment to mission  
Send “Update” form to the Mission Office

October: First Friday is “HCA Day”. Participate in HCA’s “Going the Extra Mile” program that encourages awareness of and support for a particular country.

World Mission Sunday is celebrated in parishes in October.

November/December Themes of Thanksgiving and Advent: recall that Christ, in the Gospel message, is still “coming to many people around the world.” HCA mission theme encourages awareness of children in a particular developing nation: Seals and Advent “mite” boxes or coin folders encourage contribution.

January: Please send first semester contribution to the Mission Office.

February-April: Preparation for Lent: time to live the Gospel call to love and service. HCA mission theme encourages awareness of children in a particular developing nation; “mite” boxes or coin folders encourage contribution.

May: Order materials for next year; send final remittances by June 7<sup>th</sup>.

**Mission Office: Archdiocese of San Francisco  
One Peter Yorke Way  
San Francisco, CA 94109**