

# 7<sup>th</sup> Grade

## DIOCESE OF WILMINGTON OFFICE FOR RELIGIOUS EDUCATION **Curriculum Outcomes/Religious Education**

At this level, Catholic School and Religious Education youth will be presented with the following beliefs and practices and, at the conclusion of this level, demonstrate an understanding and achievement of these beliefs and practices appropriate for their age and ability.

The following curriculum outcomes are categorized within the fundamental tasks of catechesis: “helping to know, to celebrate and to contemplate the mystery of Christ” (GDC 85-87; see also NDC pp. 59-63).

### **The major content of Grade Seven is:**

Sacred scripture,  
focusing on the New Testament,  
under *Knowledge of the Faith*;  
&  
Morality,  
especially as it relates to the individual,  
under *Moral Formation*.

Each of these areas may be emphasized during one semester.

Those responsible for the Religious Education of Adolescents should read the section titled *Catechesis of Adolescents* in the *National Directory for Catechesis (NDC)* pages 199-202.

## *Key Concepts*

- 1 Knowledge of the Faith
- 2 Liturgical Education
- 3 Moral Formation
- 4 Teaching to Pray
- 5 Education for Community Life
- 6 Missionary Initiation

## *Before you begin Review*

Review Key  
Concepts from  
Previous Grade  
Levels

- creation and the fall of our first parents (Genesis, Chapters 1,2,3)
- the history of the Israelites and key figures from Abraham through the prophets (See grade six, *Knowledge of the Faith* section)
- in God there are three persons: Father, Son and Holy Spirit called the Trinity (see grade five *Knowledge of the Faith* section)
- Jesus as one pre-figured and foretold (see grade six, *Scripture References* section)
- infancy narratives presenting the Incarnation and the early life of Jesus (Matthew, Chapters 1 & 2; Luke, Chapters 1 & 2)
- spiritual and corporal works of mercy (see grade four *Knowledge of the Faith* section)
- the seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony (see grade five, *Knowledge of the Faith* section)
- the sacraments of initiation join us to Christ and his Church (see grade five, *Knowledge of the Faith* section)
- the Eucharist is central to the life of the Church (see grade five, *Knowledge of the Faith* section)
- the parts of the Mass: Introductory Rites; Liturgy of the Word; Preparation of Altar and Gifts; The Eucharistic Prayer; Communion; Dismissal Rite (see grade four, *Liturgical Education* section)
- Catholics are obliged to attend Mass each Sunday and Holyday of Obligation (see grade four, *Liturgical Education* section; see also Appendix II p. 5, *Precepts of the Church* #1)
- sacramentals as a blessing, action, or object that remind us of Christ's presence and love (see grade five, *Liturgical Education* section)
- Mary, Mother of God, our model of faith, is especially honored by the Church (see grade 5 *Knowledge of the Faith* section)

# Key Concepts

## 1 Knowledge of the Faith

■ Catechesis gives believers a knowledge of the content of God's self-revelation which is found in Sacred Scripture and Sacred Tradition and helps them know and understand the mysteries of the faith we proclaim in the Creed. (cf. NDC p. 60)

Youth being  
catechized in  
Seventh  
Grade will:

- a. know that Revelation is God making himself and his loving plan of salvation known to us (CCC 50-53)
- b. know that God's Revelation took centuries to unfold; it began with the creation of man and ended with the death of the last Apostle; during this time, God gradually communicated Himself to us by words and deeds (CCC 68-70)
- c. know that God revealed Himself to our first parents and, after the fall, promised them salvation and made a covenant with them (CCC 70)
- d. know that God made a covenant with Noah, Abraham and His descendants and revealed His law through Moses (CCC 71-72)
- e. understand that God fully revealed Himself by sending his only Son, Jesus Christ, in whom he established his covenant forever; the Son is his Father's definitive Word; so there will be no further Revelation after him (CCC 73)
- f. understand that God's Revelation comes to us by both Scripture (the sacred writings of the Old and New Testaments) and Tradition (those teachings and truths passed down to us from what Christ taught and revealed to his Apostles) this type of Revelation is known as Divine Revelation as it comes from God (CCC 74-76)
- g. know that the Scriptures are the divinely inspired Word of God (CCC 105-107)
- h. know that the Church espouses two pillars of faith: Scripture and Tradition (CCC 80)
- i. describe that the canon of Scripture (the list of books discerned by the Church through apostolic Tradition to be a part of Sacred Scripture) includes 46 books for the Old Testament and 27 for the New Testament (see Appendix II *Tenets of our Faith* for a listing of these books, also see CCC 120)
- j. understand that Tradition comes from the Apostles and hands on what they received from Jesus' teaching and example and continues today in the teaching office of the Church (CCC 83, 85)

Youth being  
catechized in  
Seventh  
Grade will:

- k. understand that the teaching office of the Church, the Magisterium, that is, the Pope and the Bishops, has the task of authoritatively interpreting the Word of God contained in Sacred Scripture and transmitted by Sacred Tradition; the Magisterium is the servant of the Word of God (CCC 85-86; Vatican II Constitution on Divine Revelation, *Dei Verbum* #10)
- l. know that the Church continues today to interpret the Word of God whether in written form or in the form of Tradition (CCC 80, 85)
- m. know that the Gospels are the heart of all the Scriptures because they are the principal source for the life and teachings of Jesus Christ (CCC 125)
- n. know that the formation of the Gospels had three stages: (1) the life and teaching of Jesus; (2) the oral tradition; (3) the written gospels (CCC 126-127)
- o. know that the first generation of Christians did not have a written New Testament but orally shared their remembrances of what Jesus said and did (CCC 83)
- p. understand that two factors kept the earliest Christians from writing about Jesus: (1) they were strongly eschatological, that is, they believed the end time was near and Jesus would return soon, so there was no need for writing things down; (2) witnesses were still alive who knew Jesus; when the end time did not appear imminent and the first generation of Christians died then works of a more permanent nature i.e., the New Testament began to appear (Brown, Raymond E., *Introduction to the New Testament*, New York: Doubleday, 1997, pp. 5-6 )
- q. understand that Jesus spoke Aramaic to his disciples however, the New Testament, written ca AD 50-150, used the language known as Koine Greek, the common dialect used in first century Roman Provinces which included the Holy Land (*The New Jerome Biblical Commentary*, Prentice Hall, Upper Saddle River, New Jersey 1990, 70: 26; 70:16)
- r. know that Sacred Scripture, the Old and New Testaments, were written by human authors who were inspired by the Holy Spirit. "Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit." (quote from CCC 81, also cf. CCC 82, 105-106)
- s. understand the concept of chapters and verses in the Bible and be able to locate designated passages (Use *New American Bible* as this is the translation used in the liturgy of the Church)
- t. realize that "in the sacred books (of Scripture) the Father who is in heaven meets his children with great love and speaks to them" (Vatican Council II Constitution on Divine Revelation, *Dei Verbum* # 21)
- u. realize that Catholics read the Old Testament in the light of Christ crucified and risen; the New Testament lies hidden in the Old Testament and the Old Testament is unveiled in the New

Youth being  
catechized in  
Seventh  
Grade will:

- Testament (CCC 122-123, 128-129)
- v. understand that the Bible used by Catholics contains seven other canonical books called deuterocanonical ( i.e., second canon) by Catholics and Apocrypha by Protestants; they are:
- Tobit
  - Judith
  - I Maccabees
  - II Maccabees
  - Wisdom
  - Sirach
  - Baruch

*Also some passages in Daniel and Esther are deuterocanonical and included in the Catholic Bible (Brown, Raymond E., Introduction to the New Testament New York: Doubleday, 1997, p. xxxv)*

- w. understand that the Bible, especially the New Testament, is to be studied, prayed, and lived; there are many translations of the Bible, the following are some of the most notable:

**The New American Bible**—the Catholic Bible used in the Liturgy of the Catholic Church

**New Revised Standard Version**—an ecumenical translation of an earlier edition based on the King James Version— a Catholic Edition includes the deuterocanonical books; there is a *Catholic Youth Bible* (St. Mary’s Press) based on this translation

**New Jerusalem Bible** (1985 edition)—translated from the original languages by French Dominicans in Jerusalem (Brown, Raymond E., *Introduction to the New Testament*, New York: Doubleday, 1997, p. xxxvi)

- x. understand that scripture scholars offer some insights regarding the author, date of writing and the audience for whom each of the four Gospels was addressed:

**Matthew**, an apostle of Jesus, is the author of one of the four Gospels written possibly between 80 and 90 AD to a Jewish-Christian audience

**Mark** is thought to have been Peter’s interpreter/translator and co-worker, Mark wrote his Gospel in the mid or late 60’s AD probably to the Christians in Rome

**Luke** was a physician, Paul’s companion and collaborator; he wrote a gospel between 80-85 AD to a varied audience in the rather large city of Syrian Antioch; Luke is also the author of the Acts of the Apostles

**John**, an apostle of Jesus, wrote a Gospel between 90 and 100 AD probably in Ephesus, a part of present day Turkey; the audience for whom this Gospel was written was probably the followers of John who formed Christian communities and other Christians of the time; a fragment of this Gospel dating

---

NB. *The New American Bible* translation is preferred for use as it is the translation used in the Liturgy of the Church. *The Good News Bible* is very free in its translation and those who use it should be aware of this fact.

Youth being  
catechized in  
Seventh  
Grade will:

from 130 AD was found in Egypt showing how geographically far and wide this gospel was used in the early church

*(Sources: Pennock, Michael. The New Testament Notre Dame, Indiana, Ave Maria Press, 1982 and The New Jerome Biblical Commentary, Prentice Hall, Upper Saddle River, New Jersey 1990, see introductory pages to each gospel)*

- y. know the names of the four Gospels and the symbols attributed to the Gospel writers that have their source in Ezekiel 1:8-11; these symbols are often used in Christian art:

**Matthew:** is depicted by a man because his Gospel begins with the genealogy of Jesus, giving emphasis to the humanity of Jesus so the symbol of a man is used for this evangelist;

**Mark:** is depicted by a lion because his Gospel begins with John the Baptist “a voice cries in the wilderness”; a lion is heard in the wild and so the lion was used as a symbol for this evangelist;

**Luke:** is depicted by an ox because the gospel begins with the story of Zechariah, a priest and father of John the Baptist, who offered the customary sacrifice of an ox in the Temple; the theme of sacrifice also appears in Luke’s account of the death of Jesus;

**John:** this Gospel emphasizes the divinity of Christ; John portrays Jesus in a lofty and sublime way, so the eagle, which soars toward the heavens, is used as a symbol for this evangelist.

*(Source: Pennock, Michael. The New Testament Notre Dame, Indiana, Ave Maria Press, 1982)*

*Source for definitions: The New Catholic Encyclopedia (NCE), Second Edition, The Catholic University of America, Published by Gale, a division of Thomson Learning, Inc., 2003.*

The Catechism of the Catholic Church (CCC) was used to develop the definition of the Kingdom of God.

*Information regarding Judea and Galilee was taken from the Web Site of Prof. Felix Just, S.J. Titled: New Testament Geography.*

**Sabbath:** The seventh day of the week among the Hebrews, that day being counted from sunset to sunset, that is, from Friday evening to Saturday evening. The Sabbath was a day of rest and sanctified to the Lord, cf. Ex. 16:23, 31:15; Deut. 5:14; all work was forbidden. The prohibition included strangers as well as Israelites, beasts as well as men cf. Ex 20:8-10; 31:13-17; Deut.5:12-14; however, some scholars say its distinctive trait was not the cessation of work but the fact that it is a day made holy because of its relation to the God of the Covenant. (cf. NCE v.12 pp.778-779)

**Torah:** The body of wisdom and law found in the Jewish Scripture and oral tradition. The Jewish people considered Torah to be God’s instruction on what he would have his

---

NB. This insert is an explanation of terms/ concepts regarding the world in which Jesus lived.

These terms/concepts should be gradually introduced to the youth as this knowledge will foster a better understanding of the Gospels.

---

NB. This insert is an explanation of terms/concepts regarding the world in which Jesus lived.

These terms/concepts should be gradually introduced to the youth as this knowledge will foster a better understanding of the Gospels.

people do in order to be just in his eyes. Also, Torah was God's guidance to Israel on how to follow in the road to holiness. Torah came to be understood as the Law, the core of which are the Ten Commandments. (cf. *Judaism NCE v.8 pp. 4-5*)

**Pharisees:** The predominant sect or religious party among the Jews in the time of Christ. Jesus rejected much of the legalistic tradition of the Pharisees, cf. Mark 7:1-23, and sought to free his followers and others from its burden, cf. Matthew 11:28-30. In his teaching, Jesus used the legalism of the Pharisees to contrast his interpretation of the profound meaning of the Law, cf. Matthew 5:20-48. (cf. *NCE v.11 pp. 252-253*)

**Saducees:** Members of a Jewish sect of the priestly class that flourished before and during the time of Jesus. During the Roman occupation, the Sadducees had control of the Temple and its worship. They accommodated themselves to Herod the Great and later to Roman domination. They adhered strictly to the written Law and rejected oral traditions.

There are only a few direct references to the Sadducees in the New Testament, cf. Mark 12:18, Luke 20:27, Matthew 22:23. Luke gives more information about them in the Acts of the Apostles, cf. 4:1-2, 5:17-33, 23: 6-9. Luke writes that they denied the resurrection of the body, belonged to the party of the Chief Priests, and were opposed to the very early Christian movement. The Sadducees and Pharisees were in opposition to one another but joined forces against Jesus and his followers. (cf. *NCE v. 12 pp. 843-844*)

**Samaritans:** A religious group in Palestine related to the Jews. Though neighbors, Samaritans and Jews were not friendly and avoided contact with one another. Both groups disputed the central place of worship: the Jews were strongly aligned to the Temple in Jerusalem; the Samaritans to Mt. Gerezim. The Gospels speak twice of good deeds by Samaritans: the Samaritan woman in the gospel of John 4:4-30, who gives Jesus a drink from the well; the Samaritan in the parable in Luke 10: 29-37, who is a true neighbor to the man who fell among robbers. In both instances, Jesus is teaching that actions speak louder than ethnic identity or places of worship. (cf. *NCE v.12 pp.1009-1010*)

**Galilee:** In New Testament times, this geographic area in the north, separated from Judea by Samaria, was ultimately under Roman rule though also part of the Kingdom of Herod the Great, 40-4 B.C. and part of the Tetrarchy of Herod Antipas from 4 BC to 39 AD,. In Galilee, Jesus began his ministry and performed many of his works. From this region he drew his Apostles. The town of Capernaum on the Sea of Galilee was the center of Jesus' Galilean ministry. Nazareth and Cana, towns that figure prominently in the Gospels, are in the

---

NB. This insert is an explanation of terms/concepts regarding the world in which Jesus lived.

These terms/concepts should be gradually introduced to the youth as this knowledge will foster a better understanding of the Gospels.

interior of Southern Galilee. (*cf. Web Site of Prof. Felix Just, S.J., Titled: New Testament Geography*)

**Judea:** A mountainous region in the south and a province of the Roman Empire in New Testament times. Jerusalem, the Jewish capital and also the site of the Temple, is in Judea. Jerusalem was the site of the Last Supper of Jesus with his apostles and of his Passion, Death and Resurrection. Jericho, an ancient city, is in Judea and the place where Jesus gave sight to the blind Bartimaeus, *cf. Mk 10: 46-52*; Bethany, Bethlehem, Emmaus, Arimathea are smaller villages in Judea and important places in the Gospels. (*cf. Web Site of Prof. Felix Just, S.J., Titled: New Testament Geography*)

**Temple:** There is no specific word for the Temple in the Old Testament. God's abode was called his house or palace. The same words that were used for a king's house or palace. The original Temple in Jerusalem was completed by King Solomon about 950 B.C., *cf. Kings 5:3-6.1, 37-38*. The innermost part of the temple housed the Ark of the Covenant. This Temple survived over 360 years before it was destroyed by the Babylonians under King Nebuchadnezzar around 586 B.C. The Babylonians sent many Jews into exile. The Persians conquered the Babylonians and permitted the Jews to return to their land about 538 B.C. The Jews began to rebuild the Temple, though not as grand as Solomon's, it lasted 450 years. It was this Temple that the Syrian King Antiochus IV desecrated in 168 B.C. triggering the revolt by the Maccabees. The rededication of this temple continues to be celebrated by Jewish people throughout the world and is known as the feast of Hanukah. This Temple was largely destroyed by the conquering Romans under Pompey in 63 B.C. The Herodian Temple, a rebuilding of the earlier Temple by Herod the Great, was the magnificent structure that existed at the time of Jesus. It was to this Temple that Mary and Joseph brought the Infant Jesus to be presented to the Lord, *cf. Luke 2:22-38*. Jesus, at twelve years of age, accompanied Mary and Joseph, on the long journey from Nazareth to this Temple in Jerusalem to celebrate the feast of Passover. The account of this event is in *Luke 2:41-52*. It was also in this Temple, that Jesus drove out the money changers, *cf. Mark 12:15-17*. This beautiful temple was completely destroyed by Roman Legions in 70 A.D. The Western Wall of Herod's Temple remains standing today and is a place of remembrance and prayer for Jews. (*cf. NCE v.13 pp. 998-1000*)

**Synagogue:** The beginnings of the synagogue are not clear but most scholars date the synagogue to the time of the Babylonian captivity (597-538 B.C.) when the Jews, far from their Temple in Jerusalem, came together in the homes of prophets or leaders of the Hebrew community probably to

---

NB. This insert is an explanation of terms/concepts regarding the world in which Jesus lived.

These terms/concepts should be gradually introduced to the youth as this knowledge will foster a better understanding of the Gospels.

study their faith and console one another in their sorrow. After the Exile, there appears to have been a development of the synagogue throughout Palestine, from its original purpose as a house of study it also became a house of prayer. At the beginning of Christianity, the synagogue was in full power. The New Testament mentions the synagogue 55 times. Jesus was rejected in the synagogue at Nazareth while he taught the people, cf. Matthew 13:54-58. He also taught in synagogues throughout Galilee proclaiming the Good News and curing the sick, cf. Matthew 4:23. (cf. *NCE v.13 pp. 879-880*)

**Miracle:** The definitions of miracle are numerous however, a miracle may be considered an event apart from the ordinary course of things or an extraordinary happening believed to manifest a supernatural work of God. The New Testament recounts many miracles performed by Jesus; however, the Evangelists make clear that Jesus performed many that are not mentioned individually in the Gospels, cf. Mark 6:56; Luke 4:40; Matthew 4:23; John 23:30. Most numerous among Jesus' miracles were cures e.g., cure of a sick man at Bethesda, cf. John 5:1-15 and healing of large numbers of lame, blind and mute, cf. Matthew 15:29. Jesus also performed nature miracles e.g., feeding 5,000 people with few resources, cf. Mark 6:34-44 and calming a storm at sea, cf. Luke 8: 22-25. The gospels also report miracles of Jesus bringing the dead back to life, e.g., raising of Lazarus in John 11:1-44. The apostles preached the miracles of Christ, especially the Resurrection. Peter, in Acts 2:22, speaks of the "miracles, and wonders, and signs" which Jesus did as a fact well-known to the Jews. Acts 10:37 tells us that Jesus miracles were common knowledge throughout Galilee and Judea. The factual evidence for the miracles is chiefly, though not exclusively, provided by the four Gospels. The sincerity of the Gospel authors, their proximity to the events related, their concern to safeguard the truth about Jesus, all guarantee the reliability of the Gospel accounts. These miracles are not myths, legends or symbols of Christ's spiritual power but true happenings. (cf. *NCE v. 9 see Miracles of Christ pp. 889-890*)

**Parable:** This term signifies a placing of one thing beside another for the purpose of comparison. The Gospels confirm that parables were frequently used by Jesus. We read in Matthew 13:34 "All these things Jesus spoke to the crowds in parables. He spoke to them only in parables..." Jesus, in his parables, used the things of daily life, among them: farming; shepherds; birds; flowers; lamps; children; merchants. Jesus used these ordinary things and wove them into a story with a twist or challenge for the hearer. Today, Jesus parables continue to teach and challenge us and we should study them carefully.

*Examples  
of Jesus'  
Parables*

**Luke 15:1-32:** The Lost Sheep, The Lost Coin, The Prodigal Son. Called the parables of Mercy, all three of these parables convey the joy of God at the return of the sinner.

**Luke 10:29-37:** The Parable of the Good Samaritan. This parable teaches compassion and kindness.

**Matthew 13:44-46:** Treasure buried in a field, pearl of great price. These two parables teach us about the value of the Kingdom of Heaven also called the Kingdom of God. (NCE v. 10 pp. 984-988)

**Kingdom of God:** The reign or rule of God; “the Kingdom of God is righteousness and peace and joy in the Holy Spirit”, cf. Romans 14:17. Jesus announced the Kingdom at the beginning of his ministry: cf. Mk.1:15; Mt. 4:17. The Kingdom draws near and is made present in the person of Jesus. The prayer Jesus taught his disciples has at its center the petition “thy kingdom come ...on earth as it is in heaven”, cf. Mt. 6:20, Lk.11:2. This prayer implies that the kingdom is not yet fully realized on earth. It is to come in its fullness in the future, as a divine gift. Jesus gave his Apostles the work of proclaiming the kingdom and through the Holy Spirit forms his people into a priestly kingdom. When Jesus Christ will appear in glory he will hand over the Kingdom to his Father. (CCC 541-554; 709-763; 2816-2819)

*Source for definitions: The New Catholic Encyclopedia (NCE), Second Edition, The Catholic University of America, Published by Gale, a division of Thomson Learning, Inc., 2003.*

*The Catechism of the Catholic Church (CCC) was used to develop the definition of the Kingdom of God.*

*Information regarding Judea and Galilee was taken from the Web Site of Prof. Felix Just, S.J. Titled: New Testament Geography.*

*Conclusion of Explanation of Terms/Concepts from the New Testament*

---

Youth being  
catechized in  
Seventh  
Grade will:

- z. realize that the Incarnation is the fact that the Son of God assumed human nature and became man in order to accomplish our salvation (CCC 461, 464)
- aa. understand that the “descent of the Holy Spirit on Jesus, at his baptism by John, was the sign that this was he who was to come, the Messiah, the Son of God,” (CCC 1286) Matthew 3: 13-17; John 1: 33-34 (CCC 541-545,1287)
- bb. know that Jesus’ temptations in the desert are a model for personal strength for youth, Matthew 4:1-11; Mark 1: 12-13; Luke 4: 1-12 (CCC 538-540)
- cc. understand what Jesus asks of his disciples and the implications of these expectations on the lives of all who follow Jesus as his disciples: (CCC 520)
  - do the will of the Father, Matthew 12:50; Mark 3:35; John 9:31
  - be childlike, Mark 10:15; Matthew 18:2-5

Youth being  
catechized in  
Seventh  
Grade will:

- serve others, Luke 10:37; John 13:12-15
  - take up your cross, Matthew 10:38; Matthew 16:24
  - love one another, Luke 10: 25-28; John 13:34-35
  - give up your possessions Matthew 16: 25-26, Luke 12:15
- dd. understand that the Passion, Resurrection and Ascension of Jesus is the Paschal mystery (CCC 571, 1362-1372)
- ee. know that the Acts of the Apostles was written, ca. 80 AD, by Luke, the author of one of the Gospels, and connects Jesus' time with the time of the early Church (*The New Jerome Biblical Commentary*, Prentice Hall, Upper Saddle River, New Jersey 1990, p.726)
- ff. know that the Acts of the Apostles is the continuation of the Gospel of Luke and tells how Jesus' followers carried out his commission under the guidance of the Holy Spirit; "But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8) (Fitzmyer, Joseph A., *The Acts of the Apostles*, The Anchor Bible, Doubleday, New York City, 1998, p. 55)
- gg. realize that the Acts of the Apostles has among its accounts:
- The Ascension of Jesus (1:9-14)
  - Matthias selected to replace Judas (1:15-26)
  - Pentecost (2:1-13)
  - Missionary activity and sermons of Peter (e.g., 3:12-26; 4:1-5, 42; chapters 9,10,11)
  - The sharing and charity of the early Christians (4: 32-35)
  - Commission of the seven to assist the apostles ( 6: 1-7)
  - The testimony and martyrdom of Stephen (6:8-15; 7:54-60)
  - \* Conversion of Saul (9:1-19)
  - Major missions of Paul ( 15:36 to 20:38) (cf. Acts of the Apostles)
- hh. realize that there are 21 epistles in the New Testament; written in the form of a letter, a common form of writing used in New Testament times, to convey knowledge of Jesus' teaching, how one should live one's life, advice, encouragement, and warning (cf. *New American Bible*)
- ii. know that fourteen of these epistles are attributed to Paul who most often wrote to the young churches established in various cities (cf. *New American Bible*)
- jj. know that the other seven epistles, known as the Catholic letters, have various apostles as authors: James, Peter, John and Jude (cf. *New American Bible*)
- kk. recognize that the second reading from scripture at Sunday/Feast Day Eucharistic liturgy is most often taken from one of the epistles (cf. *Parish Missalette*)
- ll. know that the final book of the New Testament is the Book of

Youth being  
catechized in  
Seventh  
Grade will:

Revelation, and tells how God's people were suffering at the time the book was written and were given hope of being delivered; it emphasizes God triumphing over evil (cf. Brown, Raymond E., *Introduction to the New Testament* New York: Doubleday, 1997, p. 780)

- mm. know that death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ; the New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, and also affirms that every person will be judged immediately after death, called the particular judgment, in accordance with works and faith (CCC 1021-1022)
- nn. know that those who live faithful lives die in God's grace and friendship and are born into eternity and see God face to face; Jesus won this salvation for us; to live in Heaven is to be with Christ. (CCC 456-457, 1023-1024)
- oo. know that all who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven; the Church gives the name Purgatory to this state of final purification of the elect (CCC 1030-1031)
- pp. know that we cannot be united with God unless we freely choose to love him; to die in mortal sin without repenting and accepting God's merciful love means remaining separated from him forever by our own free choice; this state of definitive self-exclusion from communion with God and the blessed is called "hell." (CCC 1033)

## 2 Liturgical Education

■ Christ is present in the sacraments. The believer comes to know Christ intimately in the liturgical celebrations of the Church. Christ's saving action in the Paschal Mystery is celebrated in the sacraments. This is especially true in regard to the Eucharist. Catholics experience the closest communion with Jesus on earth that is possible when they receive his living Body and his Precious Blood in Holy Communion. Catechesis should promote an active, conscious and genuine participation in the liturgy of the Church and an understanding of the doctrinal truths of the Creed which are its foundation. (cf. NDC p.60)

Youth being  
catechized in  
Seventh  
Grade will:

- a. know that from the beginning the Church has been faithful to a celebration of the Eucharist that is: reading and reflecting on the Word of God and the command of Jesus at the Last Supper to repeat his words and actions until he comes again (CCC 1340-1343; cf. Parish Missalette for an understanding of the various

Youth being  
catechized in  
Seventh  
Grade will:

- parts of the Mass: Introductory Rites, Liturgy of the Word, Preparation of the Altar and Gifts, Eucharistic Prayer, Communion, Dismissal Rite)
- b. indicate a knowledge that the Eucharist is the memorial of Jesus' sacrifice, his passion and death, and by celebrating the Eucharist we obey his command on the eve of his passion "Do this in remembrance of me" (CCC 1356)
  - c. realize that the Church professes that the Eucharist is:
    - thanksgiving and praise to the Father;
    - the sacrificial memorial of Christ and his Body;
    - the representation of Christ's suffering, death and resurrection
    - the presence of Christ by the power of his word and of his Spirit (CCC 1357-1358)
  - d. realize that the Mass:
    - is celebrated throughout the world in numerous languages,
    - gives the Church strength and life from Christ in the Eucharist
    - calls us to a love and amazement of Christ in the Eucharist
    - is celebrated on the "Altar of the World"

(cf. *The encyclical letter of Pope John Paul II, On the Eucharist and Its Relationship to the Church, (Ecclesia de Eucharistia) April 17, 2003, #'s 8, 6. # 8 follows as a ready reference for the catechist/teacher regarding "Altar of the World"*)

*Excerpt #8*

*When I think of the Eucharist, and look at my life as a priest, as a Bishop and as the Successor of Peter, I naturally recall the many times and places in which I was able to celebrate it. I remember the parish church of Niegowic, where I had my first pastoral assignment, the collegiate church of Saint Florian in Krakow, Wawel Cathedral, Saint Peter's Basilica and so many basilicas and churches in Rome and throughout the world. I have been able to celebrate Holy Mass in chapels built along mountain paths, on lakeshores and seacoasts; I have celebrated it on altars built in stadiums and in city squares... This varied scenario of celebrations of the Eucharist has given me a powerful experience of its universal and, so to speak, cosmic character. Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, **the Eucharist is always in some way celebrated on the altar of the world.** It unites heaven and earth. It embraces and permeates all creation. The Son of God became man in order to restore all creation, in one supreme act of praise, to the One who made it from nothing. He, the Eternal High Priest who by the blood of his Cross entered the eternal sanctuary, thus gives back to the Creator and Father all creation redeemed. He does so through the priestly ministry of the Church, to the glory of the Most Holy Trinity. Truly this is the *mysterium fidei* which is accomplished in the Eucharist: the world which came forth from the hands of God the Creator now returns to him redeemed by Christ.*

Youth being  
catechized in  
Seventh  
Grade will:

- e. realize that the Eucharistic Prayer is the center and summit of the Eucharistic liturgy; reflect on each of the Eucharistic prayers used at Mass (*General Instruction of the Roman Missal* 78; 365 also see Parish Missalette for text of the Eucharistic Prayers)
- f. explain the liturgical year (CCC 1163-1171)
- g. know the meaning of the season of Advent and the season of Christmas to our faith and worship (CCC 524-534)
- h. know the meaning of the season of Lent and Easter time to our faith and worship (CCC 538-542, 571-572, 1329, 1412, 1438)
- i. know that in ordinary time we hear the life of Jesus and the Risen Christ and reflect on what Jesus said and did and its meaning for our lives (CCC 1112)
- j. learn to participate at Mass by e.g., attention to singing, responses, readings, signing at the gospel, listening prayerfully to the Eucharistic prayer, saying the Our Father, joining in the sign of peace (CCC 2179, 2182)
- k. understand that Sunday is to be observed as the foremost holy day of obligation in the universal Church (Canon Law, canon 1246.1); on Sundays and other holy days of obligation the faithful are bound to participate in the Mass (*Canon Law*, canon 1247; CCC 2192; see also Appendix II, Tenets of Our Faith, *The Precepts of the Church*, p.5)
- l. demonstrate the ability to receive Holy Communion reverently during Mass (CCC 1355)
- m. demonstrate the ability to approach the sacrament of reconciliation and seek forgiveness (CCC 1484)
- n. know that the Church professes that:
  - **Mary** is the Mother of God (Council of Ephesus 431); preserved from all sin including original sin (The Immaculate Conception 1854); assumed, body and soul into heaven (The Assumption 1950 );The Church celebrates these truths of the Virgin Mary in its liturgy on the following dates:
  - **January 1**, Solemnity of the Blessed Virgin Mary, Mother of God
  - **August 15**, Solemnity of the Assumption of the Blessed Virgin Mary into Heaven
  - **December 8**, Solemnity of the Immaculate Conception of the Blessed Virgin Mary, (CCC 411, 487, 490-493, 495, 966)
- o. identify the lives of the apostles and some saints using especially the liturgical year e.g.,
  - St. Andrew Kim Taegon, September 20
  - Michael, Gabriel, Raphael, Archangels, September 29
  - St. Therese of the Child Jesus, October 1
  - St. Francis of Assisi, October 4
  - All Saints, November 1
  - St. Martin De Porres, November 3

- St. Andrew, Apostle, November 30
  - St. Elizabeth Ann Seton, January 4
  - St. John Neumann, January 5
  - St. Francis De Sales, Patron of our Diocese, January 24
  - St. Patrick, March 17
  - St. Joseph, March 19
  - Saints Peter and Paul, Apostles, June 29
  - Blessed Kateri Tekakwitha, July 14
  - St. James, Apostle, July 25, (CCC 1195, 2030)
- p. understand, through the liturgical year i.e., November 2, All Souls Day, that the Communion of Saints includes the disciples on earth, those in heaven and the dead being purified (CCC 958-959)
- q. participate in celebrations that honor the religious and cultural heritage of the parish members such as customs for saint's days, special blessings/celebrations for holydays (CCC 1204)

## 3 Moral Formation

■ Catechesis must transmit the content of Christ's moral teachings and conform the believer to Christ through personal transformation and conversion. It should encourage the faithful to give witness to Christ and His Church's teaching in everyday life. As Catholics, we are called to carry the values of the Gospel and the teaching of our Church into the public square. (cf. NDC p.61)

Youth being catechized in Seventh Grade will:

- a. identify and know the Ten Commandments that guide our life and review their meaning (CCC 2056-2057, pages 496-497 in CCC list the commandments as they appear in the Old Testament and give a traditional catechetical formula)

- 1st Commandment:** I am the lord you God: you shall not have strange Gods before me (CCC 2133-2140)
- 2nd Commandment:** You shall not take the name of the Lord your God in vain (CCC 2160-2167)
- 3rd Commandment:** Remember to keep holy the Lord's Day (CCC 2189-2195)
- 4th Commandment:** Honor your father and your mother (CCC 2247-2257)
- 5th Commandment:** You shall not kill (CCC 2318-2330)
- 6th Commandment:** You shall not commit adultery (CCC 2392-2400)
- 7th Commandment:** You shall not steal (CCC 2450-2463)
- 8th Commandment:** You shall not bear false witness against your neighbor (CCC 2504-2513)

The In Brief sections from the CCC will give the Catechist/ Religion Teacher succinct information regarding each Commandment to assist them in their teaching.

**9th Commandment:** You shall not covet your neighbor's wife (CCC 2528-2533)

**10th Commandment:** You shall not covet your neighbor's goods (CCC 2551-2557)

*(Fuller explanations of each commandment precede In Brief sections)*

Youth being  
catechized in  
Seventh  
Grade will:

- b. identify the two great commandments given to us by Jesus, Mark 12:29-31, Matthew 22: 34-40, Luke 10:25-28 (CCC 2055, 2196)
- c. understand that the Beatitudes are a guide to the values of God's kingdom and the way that leads to eternal happiness, Matthew 5:1-11, Luke 6: 20-26, (CCC 1716-1717, 1725-1726; CCCC 359-361; (see Appendix II, *Tenets of Our Faith* for a listing of the Beatitudes)
- d. know that prayer and the celebration of the sacraments join with the grace of Christ to nourish our actions (CCC 2031)
- e. understand that conscience is a voice within our hearts where God has inscribed his law calling us to love and to do what is good and avoid evil (CCC 1776, 1795)
- f. know that our conscience is a judgment of reason that helps us to recognize the moral quality of a human action (CCC 1778, 1796)
- g. understand that when our conscience accuses us, it means that God may be calling us to conversion (CCC 1797)
- h. know that the formation of our conscience is a life-long task requiring prayer, fidelity to the Church's teachings and the guidance of these teachings (CCC 1779, 1784)
- i. understand that when faced with a moral decision we need to form our consciences correctly and then to follow them in doing what is truly good (CCC 1776-82; 1795-97). To form our consciences correctly, we must do the following:
  - 1. reflect and pray for guidance (perhaps meditate on Matthew 7:12; Romans 14:21)
  - 2. identify all the important facts about the moral judgment to be made
  - 3. apply basic moral principles; e.g., never do evil to achieve good
  - 4. know the moral principles related to the particular judgment to be made, as these principles are taught by the Church
  - 5. seek counsel from parents, priests and teachers to learn what the Church teaches
  - 6. make our judgment of conscience based on the Church's teaching
- j. know that sin and evil are present in our world as a result of original sin and our personal sins and their consequences (CCC 385-387, 396-410, 1739, 1849-1850)
- k. realize that there is objective evil (CCC 311)
- l. know that through mortal sin, charity is destroyed by a grave violation of God's law, we lose sanctifying grace, are no longer

Youth being  
catechized in  
Seventh  
Grade will:

- in full union with the Church but remain children of God and members of the Church; the Sacrament of Penance is for all sinful members of the Church especially those who have fallen into grave sin (CCC 1855-1859, 1861, 1446)
- m. know that venial sin is a less serious offense but one that weakens our relationship with self, God and others (CCC 1855, 1862-1863)
  - n. know that the Precepts of the Church are Church laws that guide our practice of holy days and fast days, receiving sacraments, studying Church teachings and helping in missionary work (CCC 2041-2043 also see Appendix II, *Tenets of our Faith*, p.5, for a listing of the Precepts of the Church)
  - o. realize that Catholic moral values reflect the heart and mind of Jesus (CCC 1813)
  - p. know that there are moral absolutes (right and wrong) (CCC 1756)
  - q. know that for an act to be good, its object, intention and circumstances must all be good (CCC 1755, 1760)
  - r. realize that life begins at conception and follows a life cycle from conception and birth until natural death (CCC 2258, 2270)
  - s. realize that human life is sacred, from its very beginning to its natural end; that it is a gift from God and that all should have what they need for quality of life (CCC 1926, 2258)
  - t. understand that sexual attraction is God's plan to continue life (CCC 2333)
  - u. know that abstinence is the only appropriate sexual choice outside of marriage (CCC 2349)
  - v. understand that adolescence is a crucial time in life and part of the process of becoming a mature sexual person (CCC 1704)
  - w. understand that the Holy Spirit gifts us with virtues that enable us to make good choices in our relationship with others and lead a holy life (CCC 1697)
  - x. understand that the practice of virtues help us to pursue what is good and choose to do good in concrete actions (CCC 1803)
  - y. know that all human virtues are grouped around four "cardinal" virtues: prudence, justice, fortitude, temperance; these virtues help us to practice good deeds with God's help (CCC 1805-1810)
  - z. understand that chastity and modesty flow from temperance and assist in integrating sexuality (CCC 2337, 2521-2522)
  - aa. know that modesty, a virtue, shows respect for our own bodies and the bodies of others (CCC 2524)
  - bb. understand that "The virtue of temperance disposes us to avoid every kind of excess: food, alcohol, tobacco, or medicine. Those incur grave guilt who by drunkenness or love of speed endanger their own or others' safety on the road, at sea, or in the air." (CCC 2290)

Reflect on holy men and women whose lives expressed moral decisions of a disciple of Christ.

cc. know that: “The use of drugs inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct cooperation in evil, since they encourage people to practices gravely contrary to the moral law.” (CCC 2291)

**St. Thomas More, b.1478-d.1535, Martyr and Patron Saint of Statesmen, Politicians and Lawyers**

*An accomplished lawyer, diplomat, statesman, writer and intellectual and dedicated husband and father who lived the sacrament of marriage and family life with heroic virtue and holiness. This saint’s willingness to die rather than compromise the truth serves as an example to all. Often, society tries to convince us that faith is personal and should not influence political or legal positions and decisions. St. Thomas More is someone who reminds us that this is a false understanding. His example reminds men and women who serve in public office or who practice law of the importance of personal integrity, which is, after all, a form of truth. Integrity requires that we allow our faith to shape every aspect of life, public as well as private. [US Catholic Catechism for Adults, p.432, see also pp.277-278 as well as the inspirational film A Man for All Seasons] The concluding prayer of Bishop Michael Saltarelli’s Litany of St. Thomas More, Martyr and Patron Saint of Statesmen, Politicians and Lawyers [published 2004] summarizes his significance today: “O Glorious St. Thomas More, Patron of Statesmen, Politicians, Judges and Lawyers, your life of prayer and penance and your zeal of justice, integrity and firm principle in public and family life led you to the path of martyrdom and sainthood. Intercede for our Statesmen, Politicians, Judges and Lawyers, that they may be courageous and effective in their defense and promotion of the sanctity of human life —the foundation of all other human rights.”*

**St. Maria Goretti b.1890-d.1902, Patron of Youth**

*Maria was the daughter of humble sharecroppers. After losing her father to malaria, she developed great strength and maturity and was known for her holiness, virtue, cheerfulness, modesty and generosity. An 18 year old neighbor, Alexander, attempted to rape Maria and when she refused his advances he stabbed her many times. Shortly before her death in the hospital, Maria forgave her attacker. Alexander remained unrepentant but while in prison he had a dream that Maria came to him in a garden and gave him flowers. He repented of his crime, led an exemplary life until he died and was present, together with Maria’s mother, at her canonization in 1950.*

**Blessed Pier Giorgio Frassati b. 1901-d.1925**

*Pier came from a wealthy and politically influential family in Turin, Italy. He was an outstanding athlete and mountain climber*

who was very popular with his peers and known for his lively sense of humor. He had a deep prayer life, promoted Eucharistic adoration, Marian devotion and personal chastity. He opposed Fascism and worked to spread the Church's social teaching. He worked directly with the poor and sick and spent a good deal of his family fortune on them. He died from a disease he contracted while visiting the sick. Stories from the 2006 Winter Olympics included an Italian woman Olympic downhill skier whose life and faith were so touched by the story of Pier Frassati that she prepared for her Olympic run by writing "Frassati" on the bottom of her skis.

---

The following  
are not canonized  
saints but lived  
holy lives in our  
own times:

**Oscar Romero b.1917-d.1980**

*The Archbishop of San Salvador who lived during a turbulent and violent time in the history of his country, El Salvador. Oscar spoke out against the disappearance and killing of many of his countrymen by the military. He worked tirelessly to end the violence and championed the cause of the poor. He received many death threats because he spoke out against evil and was murdered while he was saying Mass. Days before his murder, Oscar told a reporter, "You can tell the people that if they succeed in killing me, that I forgive and bless those who do it. Hopefully, they will realize they are wasting their time. A bishop will die, but the church of God, which is the people, will never perish."*

**Dorothy Day b.1897-d.1980**

*Dorothy's life as a young adult was marked by loose morals and radical political beliefs. While still a young woman, she converted to Catholicism and, until her death, lived a life of holiness and simplicity. She dedicated her time, and the resources that came to her from others, to feeding and housing the poor. Dorothy founded a House of Hospitality for the poor in New York City. With Peter Maurin, a devout layman, she founded the Catholic Worker Movement grounded in a firm belief in the God-given dignity of every human person. Throughout the many wars in her lifetime, she remained an active pacifist.*

**Pope John Paul II b.1920-d.2005**

*As a young man, Karol Wojtyla was a talented actor, playwright and poet who discovered a call to the priesthood. Living in Poland gave him direct experience of Nazism and Communism, experiences that forged some of his future encyclicals promoting Catholic social justice teaching and the dignity of the human person. These experiences were also essential in the providential role he would play in the collapse of communism and the fall of the Berlin Wall. A talented philosopher and mystic, Pope John Paul II wrote many of his most profound works while seated in a chapel in front of the Blessed Sacrament, he made significant contributions to the Vatican II document (Pastoral Constitu-*

---

NB: Those responsible for the religious education of youth should continually bring to the attention of the youth the Church's saints and contemporary persons who exemplify good moral behavior, compassion and respect for the rights of others.

*tion on the Church in the Modern World, Gaudium et Spes) and the 1968 encyclical of Pope Paul VI, (On Human Life, Humanae Vitae). Elected Pope in 1978, at the age of 58, he survived an assassination attempt and captivated the world when he demonstrated the gospel of forgiveness by visiting his would-be assassin in jail and forgiving him. His missionary spirit, seen in his trips around the world and his unique charism with youth of the world at World Youth days, showed his constant and effective desire to spread the Gospel, the Catholic faith and to seek the progress of the ecumenical movement and interreligious dialogue. In his later years, he showed great courage in carrying the cross of a wide range of physical illnesses. Soon after Pope John Paul's death in 2005, Pope Benedict XVI announced that the normal five-year waiting period before beginning the cause of beatification and canonization would be waived for John Paul II and the cause was officially opened in June 2005.*

*Pope John Paul II was born and raised in Poland in a town with 8,000 Catholics and 2,000 Jews. John Paul learned from his parents to love and accept the Jewish people though there was prejudice among many of their Catholic neighbors. Jerzy Kluger, a Jew, was John Paul's playmate and lifetime friend. When he was pope, he called on Jerzy to act as a go-between with Israeli officials and the Vatican. As a result, the Pope extended, for the first time, diplomatic status between Israel and the Vatican, he was the first pope to visit a synagogue and the first to visit the memorial at Auschwitz to victims of the Holocaust. In ending Catholic-Jewish estrangement, John Paul called Jews "our elder brothers." This Pope, in reaching out to Jewish people, followed his Savior who told us to "love your neighbor as yourself". Not content with tending just to church affairs, John Paul made the world's business his business-especially in regard to human rights. Cardinal Etcheagaray once told a reporter: "His (Pope John Paul's) hope is to awaken the entire world to the dignity and responsibility of defending human rights."*

*Sources for the above information: Catholic Saints Web Site and individual web sites for Oscar Romero, Dorothy Day and Pope John Paul II.*

## 4 Teaching to Pray

Youth being catechized in Seventh Grade will:

■ Conversion to Christ and communion with Him lead the faithful to his disposition of prayer and reflection. Jesus' entire life, death and Resurrection, were an offering to the Father. The Our Father is the prayer that Jesus taught us to pray and the model of all Christian prayer. The handing on of the Our Father is a summary of the whole Gospel and a true act of catechesis. The most effective catechesis is permeated by a climate of prayer. (cf. NDC p.61)

## Youth being catechized in Seventh Grade will:

---

NB: In Grade Six Curriculum, under *Teaching To Pray*, are several outcomes relating to prayer in the Old Testament, calling to mind the prayer of Abraham, Moses, David, and the prophets. Please review these outcomes for a comprehensive review and presentation of prayer in the Old Testament.

- a. understand that the mystery of faith professed in the Creed, liturgy, and conformity to Christ in the Holy Spirit requires that the faithful live in a personal relationship with the living and true God; this relationship is prayer (CCC 2558)
- b. know that prayer is the raising of one's mind and heart to God in humility; "we do not know how to pray as we ought" (Romans 8:26) so we ask the Holy Spirit to give us the gift of prayer (CCC 2559, 2661)
- c. realize that God calls each person to this mysterious encounter called prayer (CCC 2591)
- d. know that creation is a source of prayer (CCC 2569)
- e. know that prayer is revealed in the Old Testament, cf. Book of Psalms; Prayer of Hannah, Sam. 2:1-10; Moses and God conversing, Ex. Chapters 3 and 4 (CCC 2569)
- f. know that Jesus, as our model for prayer, "invites us to become his disciples and follow him—through his prayer he draws us to pray" (CCC 520) (see also CCC 2601-2604, 2616, 2620)
- g. learn the ancient method of reading the Scriptures called *Lectio Divina* (Latin for Divine Reading); many persons today use this method of prayer and Pope Benedict XVI is encouraging its use among Catholics:

*The basic procedure for Lectio Divina is quite simple, guide the youth as follows:*

1. Take a Bible and reverently open it and select a passage
2. Call upon the Holy Spirit, and for five or ten minutes slowly read the passage and listen to the Lord speaking to you through the text and respond to God in prayer
3. When you finish, choose a word or phrase from your passage that you wish to remember during the day or week. Thank the Lord for the graces and insights received.
4. If you wish, share your experience of *Lectio Divina* or the word /phrase you selected with your classmates

*Some passages that might be particularly helpful to youth:*

- Story of Zacchaeus (Luke 19:1-10)
- Cleansing of the Ten Lepers (Luke 17:11-19)
- The Sermon on the Mount (Matthew 5:1-12)
- The Transfiguration of Jesus (Matthew 17:1-8)
- The Lord's Supper (Mark 14:22-26)
- The Vine and the Branches (John 15:1-10)
- The Parables of Mercy/Gospel of Luke: (Select one of the following) The Lost Sheep, The Lost Coin, The Lost Son (15:1-32)

*For information regarding Lectio Divina cf. Web sites on Google— search for "Lectio Divina" especially Basil Pennington on Lectio Divina @ [www.thecentering.org/archive.html](http://www.thecentering.org/archive.html)*

Youth being  
catechized in  
Seventh  
Grade will:

- h. learn that Mary, in her prayer, is an example to us as she offers her whole being in faith especially in her fiat ( her acceptance of God’s design for salvation through the message of the angel at the Annunciation) and her Magnificat (CCC 2617-2622)
- i. describe, in general, different forms of prayer: blessing, petition, intercession, thanksgiving, praise (CCC 2644-2649)
- j. understand the special place that the Our Father has in the prayers of the Church e.g., the Eucharistic Liturgy, other sacraments and locate this prayer in the New Testament cf. Luke 11:2-4; Matthew 6:9-13 (CCC 2773-2776; *Rites of the Catholic Church*, Vol. I & II)
- k. know that when we pray we may use the prayers of the Church, prayers from the Bible, prayers that the saints wrote or we may pray in our own words using the words that are in our heart, cf. Galatians 4:6 ( CCC 2656-2658; NDC p.111-113)
- l. learn, review, and understand the following prayers:  
*“The memorization of basic prayers offers an essential support to the life of prayer, but it is important to help learners savor their meaning” (CCC 2688)*
  - Sign of the Cross
  - Our Father
  - Hail Mary
  - Glory Be
  - Act of Contrition
  - Apostles’ Creed
  - Nicene Creed
  - Grace before and after meals
  - Rosary
  - Stations of the Cross
  - Acts of Faith, Hope and Love
  - Morning/Evening Prayers

## 5 Education for Community Life

■ Jesus said to his disciples: “Love one another as I have loved you” cf. John 13:34. This command guides the disciple’s life in the Catholic Church and global community. Catechesis should encourage: a) an apprenticeship in Catholic living b) a spirit of simplicity and humility c) special concern for the poor d) care for the alienated and the immigrant stranger e) fraternal correction and love f) common prayer and g) mutual forgiveness. Members of the Body of Christ receive special graces and gifts to help build up the Church. Ecumenical charity and sensitivity as well as a zeal for unity among Christians are emphasized (cf. NDC pp. 61-62)

Youth being  
catechized in  
Seventh  
Grade will:

- a. understand that Jesus asks us to love God and love our neighbor, John 13:34-35
- b. know that if we see wrongdoing we, as Christians, following Jesus' teaching in Matthew 18:12 and 18:15, should seek to right the wrong (young people are assisted by adults in this matter) (CCC 1435, 1829)
- c. realize that Jesus calls us to mutual forgiveness, Matthew 18:22, and that forgiveness begins in the family (CCC 1657, 2227)
- d. realize that other Christian denominations share elements of faith with Catholicism among them: belief in Jesus Christ, baptism, devotion to the scriptures, the practice of charity (GDC 86; CCC 818-819)
- e. know that we pray with our Church for Christian unity; this unity, which Christ bestowed on his Church from the beginning, transcends human powers and gifts (CCC 820-822) (*Provide opportunities for the youth to visit Protestant churches to learn and make real this desire of Christians for unity*)
- f. realize that "Christ, the one Mediator, established and ceaselessly sustains here on earth his Holy Church, the community of faith, hope and charity, as a visible structure. Through her he communicates truth and grace to all" (*Dogmatic Constitution on the Church, Lumen Gentium*), The Documents of Vatican II, #8)
- g. know that this Church, founded by Christ, "which after his resurrection, he handed over to Peter to be shepherded (John 21:17), ...subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in union with that successor" (*Dogmatic Constitution on the Church, Lumen Gentium*), The Documents of Vatican II, #8; CCC 816, 870; CCCC 162; also in the CCCC 147-176 presents a section on the Church which would be excellent background for the catechist/teacher)
- h. know that the life of prayer is necessary for the individual Christian and the Christian community (CCC 2697-2699)
- i. recognize the manner in which charity is practiced in our family, our parish, our school (CCC 952)
- j. realize that the practice of charity benefits the whole Christian community (CCC 953)
- k. understand that self respect and respect of others of all races, creeds, colors and national origin is a response to God's gift of creation who created the human race in his own image and likeness (Genesis 1:26, CCC 2331, 357)
- l. realize that many persons from other countries are coming to our country because they do not have enough food and money to live in their country; some of these people are called migrants and work on our farms and in many other places; God calls us to be kind to these people and welcome them (Colossians 3: 12-13; Galatians 3:28)

- m. understand that God has entrusted to all human beings responsibility for the world and all its creatures and resources (CCC 373)

## 6 Missionary Initiation

■ Catechesis seeks to form disciples of Christ who bear witness to their Catholic faith in society. A missionary spirit of evangelization is cultivated and nourished by the teaching and attitudes of Jesus Christ. Every means should be used to encourage vocations to the Priesthood and religious life and to awaken special missionary vocations. Catechesis recognizes that other religious traditions reflect the “seeds of the Word” that can allow for both “inter-religious dialogue” and “evangelization.” (cf. GDC 86)

Youth being  
catechized in  
Seventh  
Grade will:

- a. realize that our love for the Word of God and the Body and Blood of Christ strengthens us to share our Catholic faith with others; powerful examples are great Catholic missionary saints e.g., St. Patrick, St. Francis Xavier (CCC 849, 851)
- b. know that every Catholic is called to have a missionary spirit that radiates the power of Christ within us; our own Catholic faith is strengthened when it is given to others (*On the Permanent Validity of the Church’s Missionary Mandate, Redemptoris Missio*, John Paul II, 1990, # 2)
- c. realize that the universal call to holiness is closely linked to the universal call to mission; every member of the Catholic Church is called to holiness and to mission (*On the Permanent Validity of the Church’s Missionary Mandate, Redemptoris Missio* John Paul II, 1990 # 90)
- d. realize that we grow in holiness and spread our faith through our dedicated everyday work which includes study; and we understand that the dignity of human work was made holy by the life of Jesus as a carpenter and teacher (cf. Bishop Saltarelli’s 2001 Pastoral Letter *Holiness in the World of Work* and *Christ is the Light of All Nations (Lumen Gentium)*, Dogmatic Constitution of the Church, Vatican II Council, 1966, # 41)
- e. realize that the Holy Spirit, in order to foster the Kingdom of God on earth, calls some to the vocation of priesthood, and different forms of consecration to God in religious and apostolic life (CCC 1581, 1584, 1974)  

“Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers.” (CCC 1549)
- f. know that the priesthood is a ministry committed to the service of God’s people and that priests serve as co-workers with the bishop in serving the Catholic community (CCC 1551, 1562, 1578)

Youth being  
catechized in  
Seventh  
Grade will:

- g. understand that priests act in the person of Christ and in the name of the whole Church and that priesthood reaches its high point in the celebration of the Eucharist (CCC 1552-1553, 1566)
- h. understand that, by reason of their Baptism, the laity have a special place in the Church and are called to spread the Gospel by their words and actions (CCC 897-900)
- i. recognize that wherever they may be (at church, at home, at the mall, at play, at sports' events, at school) the youth's Christianity informs their attitudes and behavior (GDC 86; CCC 898-900)
- j. grow in the awareness of the need for peace and justice in the world with some understanding of world hunger, world peace, human rights, sacredness of life, and the need to care for the environment (CCC 1716, 1807)
- k. recognize that earthly peace is the image and fruit of the peace of Christ, the Prince of Peace, and Jesus' words "Blessed are the Peacemakers", Matthew 5:9, call all to foster peace in the various situations of their lives and pray for peace in the world (CCC 2305)
- l. understand that Christianity has roots in Judaism and that both religions share the belief that the Old Testament is the word of God (CCC 123, 1096)
- m. realize the existence of other non-Christian religions, e.g., Islam, Buddhism, Hinduism (GDC 85-87; NDC p. 63; information concerning these religions may be found in the *New Catholic Encyclopedia* and on the World Wide Web)