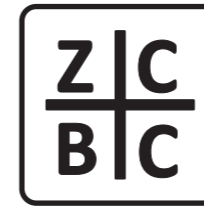


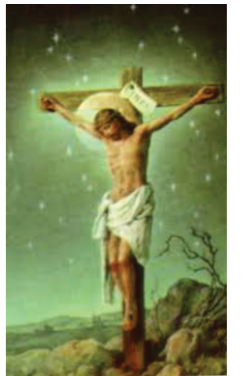
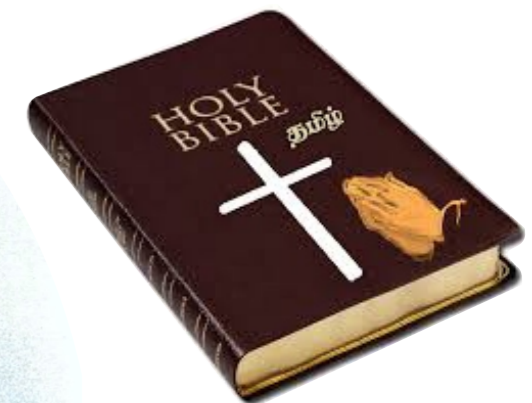
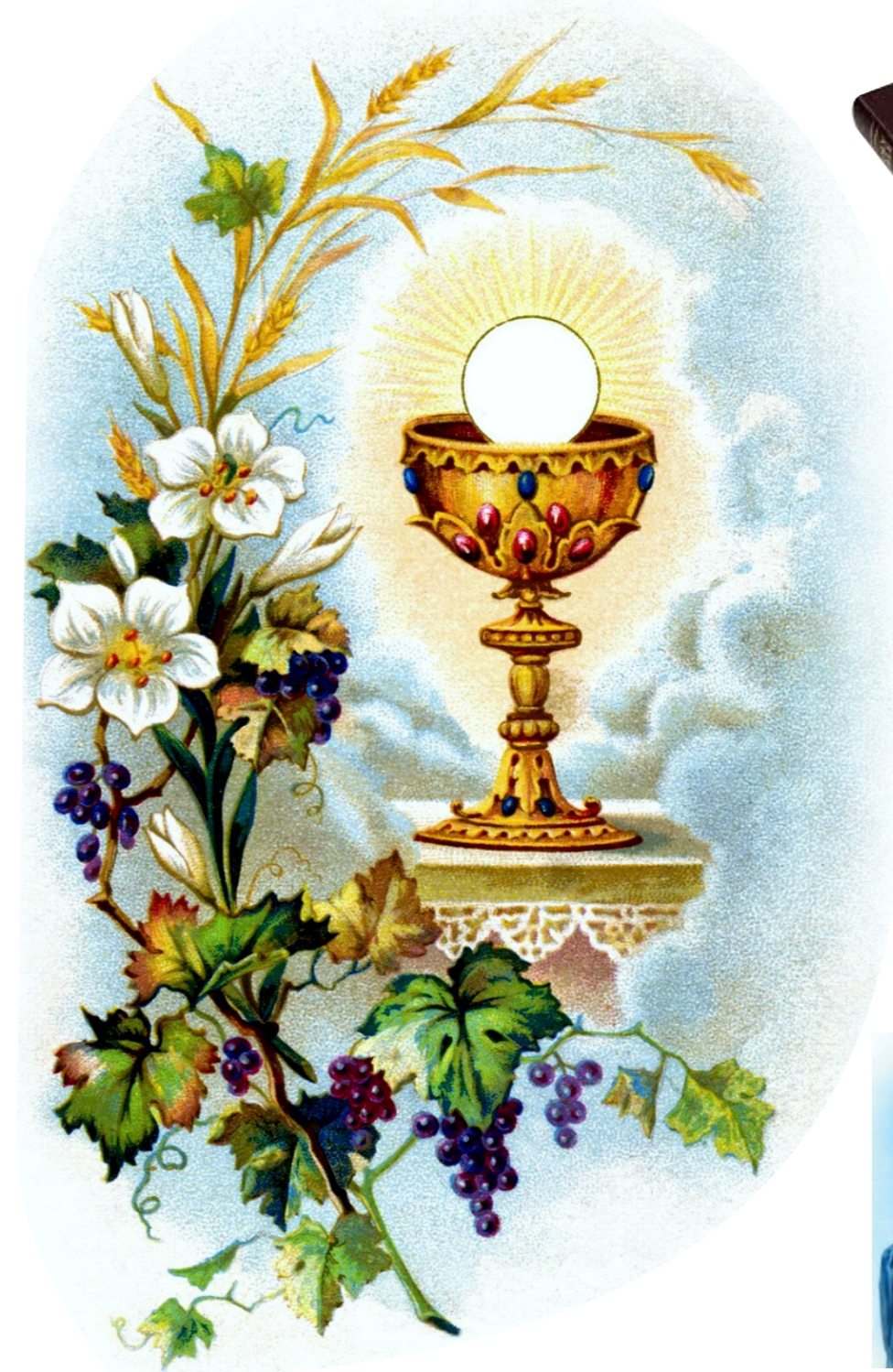
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**ZIMBABWE CATHOLIC
BISHOPS' CONFERENCE**

**Religious and Moral Education
Secondary Teachers'
Guidelines Handbook**



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**The Catholic Secondary
Religious Education**

Teachers' Guide

Introduction

The Catholic vision of education is rooted in its 'Christian concept of life centred on Jesus Christ, he is the one who ennobles people, gives meaning to human life, and is the model which the Catholic schools offers to its pupils'. The Catholic Faith is a body of truth that is to be faithfully handed on through Religious and Moral Education and catechesis. This handing on is the Christian mission and duty of parents, clergy, religious, teachers and catechists. Religious and Moral Education is never simply one subject among many in the Catholic secondary schools, but the foundation of the entire Education process. Catholic secondary Religious and Moral Education is distinctive because it seeks to encourage and support the Catholic faith commitment of Catholic and non-Catholic students.

It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines, it must present the Christian message and the Christian event with same seriousness and the same depth with which other disciplines present their knowledge. It should not have been an accessory alongside of these disciplines, but rather it should engage in a necessary interdisciplinary dialogue.

The Church's teaching requires that Catholic schools be places where each person is respected and valued and where the stages of faith of each individual are recognised realistically and responded to sensitively. For many students, the guideline of Religious and Moral Education in the Catholic secondary schools support their catechetical education and ongoing initiation as baptised Christians. However, some baptised Catholics may not have been fully evangelised and other students may be preparing for baptism. As a result, teachers may need to integrate approaches to pre- evangelisation, evangelisation and catechesis at different times for different pupils in the Catholic schools.

Students come to school with a range of experience with regard to religious faith and religious concepts .Teachers too are representative of the diversity of our multi-cultural society in Zimbabwe, they bringing to the task a wide variety of experience and varying levels of faith commitment. In drawing up and implementing schemes of work ,all involved must respect not only the requirements of Religious and Moral Education as a serious academic discipline ,but also the complexities and challenges to religious faith encountered by students ,their families and teachers .A guiding principle on freedom enunciated by the Second Vatican Council applies in Religious and Moral Education ; ...from the very origins of the Church, the disciples of Christ strove to convert people to faith...not by the use of coercion or by devices unworthy of the gospel, but by the power, above all, of the Word of God. (DHI I) John Paul II, in *Catechesis in Our Time*, upholds the school's 'grave duty 'to 'offer religious training suited to the often widely varying religious situations of the pupils' (CT 69). Teachers should note that among Catholic and non- Catholic students there will be many different levels of faith response and states that Christian vision of existence must be presented in such ways that it meets all these levels.

Inclusion of all students in the Catholic school

Catholic schools are communities which are open, welcoming and inclusive. therefore, Catholic schools may include students who adhere to other religions or other stances for living while mindful of their duty to educate in the distinctive beliefs, values and practice of the Catholic community, teachers will bear witness to an attitude of respect for and appreciation of all:

Catholic educators ...must have the greatest respect for those students who are not Catholic they should be open at all times to authentic dialogue, convinced that in these circumstances the best testimony that they can give of their own and faith is a warm and sincere appreciation for who is honestly seeking God according to his or her conscience (LCS42).

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Forms One and Two

FAITH FORMATION AIMS

Form One to Two

Introduction

The development of lived Christian faith, in discipleship of Jesus, is the ultimate horizon within which Religious and Moral Education is carried out in Catholic schools. While Religious and Moral Education do not require the assent of faith, nevertheless, it is expected that many students in Catholic secondary schools who desire to be Catholics will be baptised Catholics, and good Religious Education will aim to help them to grow towards maturity in faith. Teachers will always be conscious of the need to support the on-going faith development of these students when planning lessons. Faith formation aims are provided here to guide teachers in this important work.

Students will:

- learn to trust in God.
- encounter God in the stillness and quiet of prayer.
- value God's commandments in their own lives.
- appreciate their own growth and development as a sign of God's providence in their lives.
- appreciate that the people who help us are signs of God and they reveal his love, care, wisdom and justice.
- encounter Jesus in Bible stories.
- experience Jesus' healing presence in their own lives.
- experience Jesus' forgiving presence in their own lives.
- become aware that Jesus is calling them personally to be disciples.
- desire to love God and love others as Jesus taught.
- come to value Jesus' teachings in word and deed.
- relate their Christian actions to those of Jesus.
- respond to the commandment of Jesus (Love one another ...).
- develop their relationship with Jesus in prayer.
- decide to follow Jesus in their moral lives.
- be able to respond to the promptings of the Holy Spirit to love as Jesus asks.
- seek to emulate Mary's obedience and trust in God.
- seek to emulate the saints and to ask their help in prayer.
- desire to share the 'Good News' of Jesus with others.
- identify their own role in the Church community.
- develop an appreciation of the unity between themselves and others in the community of faith.
- show respect for people of other faiths.
- appreciate the 'deeper meaning' conveyed by Biblical texts.
- reverence the Bible as the inspired Word of God.
- celebrate their identity as baptised students of God.
- appreciate that God called them at Baptism to be a follower of Jesus.

- appreciate the connection between their own baptism and that of Jesus in the Jordan.
- desire to keep the Lord's Day holy.
- participate more fully in the celebration of the Eucharist.
- reverence the presence of Jesus Christ in the Eucharist.
- become aware of Jesus as the 'Bread of Life'.
- express gratitude to God the Father for everything and especially for- the gift of Jesus at Mass.
- appreciate the importance of the Mass.
- participate in school/class Masses.
- see Lent as an opportunity to turn back to God.
- enter into the spirit of Lent by undertaking a Lenten sacrifice.
- enter into the spirit of the Church's celebration of Holy Week.
- enter into the Stations of the Cross.
- develop an understanding of their sins and their need for God's forgiveness.
- appreciate God's forgiveness and love and celebrate it in the Sacrament of Reconciliation.
- experience God's mercy in the Sacrament of Reconciliation.
- relate to Jesus as the Good Shepherd in the context of the Sacrament of Reconciliation.
- desire to say sorry when they do what is wrong.
- desire to change as Zacchaeus did.
- celebrate the feast days of Mary.
- associate their own behaviour with Christian moral values and teachings.
- Identify moral failure (sin) in their own lives.
- desire to complete the steps to conversion.
- appreciate and desire to follow Christian moral precepts, maxims and rules (e.g. love one another as I have loved you).
- appreciate that their gifts and talents have been given to them by God.
- respect their bodies and the bodies of others because they were created by God.
- appreciate their interdependence upon one another, upon the earth, and upon God.

FORM THREE TO FORM FOUR

Students will:

- experience the 'Good News' of the Kingdom of God.
- realise that they are called to cooperate with God in the building of his Kingdom.
- experience the faithful, strong and ever present love of God (as a basis on which their moral response to God will rest).
- become aware of God's covenant love and desire to respond to that love.
- desire to live their faith in God through prayer and action.
- believe in Jesus' promise to be with us forever.
- celebrate God's saving action through Jesus.
- value peace and see it as a gift of Jesus.
- believe and hope in their own Resurrection with Jesus.
- be willing to witness to their faith in Christ in word and deed.
- unite themselves with Jesus' way of love and faithful loyalty to the Father.
- enter imaginatively into Jesus' parables of the Kingdom of God.
- be aware of the presence of the Holy Spirit in their lives.
- appreciate the gift of the Holy Spirit in their lives.
- become more aware of their membership of the Church.
- appreciate their dependence on others in the community of faith.
- desire to take part in the life and worship of the domestic and local Church.
- have a sense of belonging to a diocese.
- value their part in the Church's mission to the world.
- be inspired by the faith of their Christian ancestors.
- engage with people of other Christian faiths and thereby foster the coming of God's Kingdom.
- show sensitivity and respect for people who hold beliefs different from their own.
- journey with Jesus through Holy Week.
- appreciate the cross as a symbol of salvation.
- experience the joy of the Easter season.
- enter into sacraments as special meetings with the Risen Jesus.
- come to a deeper appreciation of the presence of the Risen Jesus at Mass, especially his presence under the appearances of bread and wine.
- appreciate the gift of grace received at baptism, which helps them to follow Jesus.
- appreciate Lent as a liturgical season of conversion.
- appreciate the coming of God's Son at Christmas.
- desire to enter into the Church's liturgical events at Easter.
- appreciate the importance of the Liturgy of the Word at Mass.
- integrate the meaning of God's Word into their lives.
- accept the gift of the real presence of Jesus at Mass.

TOPIC	SUB-TOPIC
Christian Faith	Mystery of God Mystery of Jesus Christ Mystery of Jesus Creation Mystery of the Church Mary Eternal Life Other Religious Traditions
Word of God	Bible Sacred Scripture God's Loving Plan of Salvation Jesus' Birth and Youth Jesus' Public Life Jesus' Passion and Death Jesus' Resurrection and Pentecost
Liturgy and Prayer	Prayer Formal Prayer Additional Prayers Liturgical Year Sacraments Mass
Christian Morality	Human Dignity Human Freedom and Responsibility God's Graceful Presence and Assistance Social Teaching of the Church RME in a Christian Context

Topic: Christian Faith

Aims

Students will:

- develop their experience, knowledge and understanding of God and of the person of Jesus, his life, his historical context, his redemptive mission, his teachings (in word and deed), his identity as the Second Divine Person of the Most Holy Trinity
- reflect on how Jesus' person, words and actions influence their own lives and the lives of Christians past and present
- explore how through the community of the Catholic Church, people can experience God's love and care
- learn about roles and responsibilities within the Catholic Church community
- learn that care for the marginalised is a central part of belonging to the Catholic Church community
- develop a growing awareness of diversity in beliefs.

Objectives:

The child should be enabled to:

Understanding:

- identify and explain Christian beliefs
- apply Jesus' actions and teaching to their own lives.

Communicating:

- express feelings, questions, ideas and understandings about Christian beliefs.
- memorise faith summaries, expressing Christian beliefs.

Developing Spiritual Literacy:

- explore awareness of the presence of God in self, others and world.

Developing Inter-religious Literacy:

- identify his/her own religious identity and religious and/or cultural identity of others
- identify Christian and other faith communities in his/her locality
- listen to and discuss stories about students in a Christian or other faith community (Jewish/Muslim) in Zimbabwe.

Sub-Topics

Students at this level will be able to demonstrate an understanding of the following knowledge and concepts:

Mystery of God

- God is love (1 Jn 4:8).
- God invites us to respond in love On 13:34-5; 1 Jn 4: 11-12).
- God is loving and forgiving (merciful) (Ps 86: 15; Ps 103:8).
- God our Father sent his son, Jesus, to tell us the 'Good News' (CCC 422).
- God sent Jesus to show us how much he loves us and to teach us how to love others (LG 3; RDEC, 80; In 17:21).
- God our Father gives us friends to love us.
- There is only one true God.
- God is eternal - he always was, he is and he always will be.

Mystery of Jesus Christ

- Jesus is the Father's greatest gift to us (CCC 426).
- Jesus is called 'Christ' (Mt 4: 1-11; Lk 4: 1-13; CCC 436, 453).
- 'Son of God', 'Redeemer' and 'Saviour' (CCC 429, 455).
- Jesus reveals the 'Good News' of God his Father (GDC 102; Mk 1: 14-15; In 5:36-37).
- Jesus showed us God's love (1 In 4:9).
- Jesus came to do the will of God who sent him (LG 4; CCC 534, 606; In 17:4).
- Jesus had a special love for God his Father (CCC 473: uniqueness of Jesus; Mk 14:32-6; Lk 10:21-2).
- Jesus showed his love for God his Father by praying to God, by his actions and by his preaching of the 'Good News' (CCC 2599; Mk 6:46; Lk 6: 12; Mt 14:23).
- Jesus spent forty days and forty nights in the wilderness praying to God his Father (Mt 4: 1-11; Lk 4: 1-13; CCC 538).
- Jesus worked as a carpenter (Mk 6:3; LG 41, GS 32, 43, CCC 2427).
- Jesus had many friends (Mary, Martha, Lazarus, Peter, Joanna, Susanna, Salome etc) On 11:5).
- Jesus loved to celebrate and share with his friends (Lk 10:38-42).
- Jesus called disciples (men and women) to share his life and mission (Mk 15:40-1; Lk 8:2-3).
- The disciples responded to the call of Jesus to follow him (Mk 1: 18; CCC 765).
- Jesus invites us to spread the 'Good News' of God's love and to become his disciples (CCC 520, 544).
- We can be Jesus' disciples when we trust in God and follow Jesus On 15: 14).
- Jesus called twelve apostles to be with him and work with him (LG 19; CCC 551, 858).
- Jesus made Peter the leader of the apostles (LG 19; Mt 16: 18).
- Jesus came to call sinners (RP 7; CCC 588-89).
- Jesus brought healing and forgiveness to sinners (CCC 545).
- Jesus healed many people and we call the healing actions of Jesus miracles.

- Jesus welcomed and healed those who were excluded (Lk 19: 1-10).
- Jesus was a teacher (Mk 2: 13; Mt 5:2).
- Jesus taught his disciples to trust in God (Mt 6:25-34; CCC 227).
- Jesus taught his disciples how to pray (Mt 6:9-13; Lk 11: 1-4).
- Jesus taught his followers through stories and we call these stories parables (Mk 4:2).
- Jesus taught that God Our Father loves us and wants us to be his students.
- Jesus taught us to live in love: love of God, love of others (Mt 22:36-40; CCC 458-59, 1709).
- Jesus shared 'The last Supper' with his friends on Holy Thursday and it was the first Eucharist (1 Cor 11:23-26).
- Jesus washed his disciples' feet to show them how to serve others (Jn 13:4-14).
- Jesus died on the cross out of love for God his Father and for us on Good Friday (CCC 616).
- On Easter Sunday, God his Father raised him from the dead (CCC 638).
- Jesus ascended into heaven, and is seated at the right hand of God the Father Almighty (CCC 659-64).
- The Lord Jesus is still with us for he said, 'I am with you always' (Mt 28:20).
- Jesus sent the Holy Spirit to help us become holy and to help us pray (Jn 14: 16-17; CCC 733, 741).

Mystery of the Holy Spirit

- The Holy Spirit is our friend.
- The Holy Spirit can help us to live like Jesus and to remember the words of Jesus.
- The Holy Spirit came to empower the disciples at Pentecost (Acts 2: 1-13; CCC 731).

Creation

- God our Father is our creator, who loves us as his students (Gn 1:26-27; Gn 2:5-7).
- God created us with a body and soul (CCC 362-67).
- The gift of creation is a sign of God's love for us.
- Angels are spirits who have been created by God. They are sent as his messengers on important occasions. They act as our guardians. They serve God and they serve us (Lk 1:26-38; Lk 2:8-20; Mt 1: 18-25; Mt 2: 13-14; Mt 28: 1-8; CCC 328-36).
- Adam and Eve were created good and without sin. They were happy because they were friends with God in paradise. Adam and Eve were tempted by Satan to choose a self-centred life and to sin (Gn 2-3; CCC 355-84, 397, 415). They disobeyed God and lost their original holiness (CCC 399). This event is called 'The Fall' and the first sin is called 'Original Sin' (CCC 355-86, 389, 417).
- God sent his only Son, Jesus Christ to redeem the human race from sin through his sacrifice on the cross (CCC 55-8, 385-90, 399, 409-10, 412).

Mystery of the Church

(family: domestic Church, community: local Church)

- The Church was established by Jesus Christ (LG 5; CCC 763).
- The Church is a community of people gathered together to hear God's Word and live out his gospel commands (CCC 749-52).
- God's family includes people of every age, race, culture and ability (CCC 775).
- The Church is a community that proclaims the 'Good News' of Jesus (mission).
- The Church is a community where Mary, as mother of Jesus, has a special place (LG 63).
- Catholics come together to worship as a community in the parish (CCC 1069, 1071, 2179).
- We do not live our faith alone, but in the community of the Church.
- Within the context of an introduction to the Mass, present the priest and explain his role within the local parish church/es (CCC 1547-53, 1562-68, 1577-79, 1581, 1592, 1595, 1597-98).
- Introduce the Pope as the visible head of the Church on earth (CCC 880-82; 936-37).
- Introduce people who carry out work in the local church/es e.g. sacristan, lectors.
- Discuss families as part of the local Church community/ies. Christian presence in the family.
- Explore the Catholic school as part of the Church community. What happens in our Catholic schools? Patron Saint of the School.
- Missionaries are men and women who share the Good News in Ireland and abroad. Local missionaries (The Society of Missionary Students).
- We can share the Good News that Jesus loves us within our families and community (mission).
- Saints are those who love God and are in heaven with God after death. The Church honours them with a feast day (SC 104; CCC 828).
- Saints are a great example of how to live and Christians ask their help in prayer (CCC 828).
- Saints: explore St Patrick, St Albert, St Francis of Assisi and a selection from the following list - St Joseph, St Martin, St Bernard, St Stephen, Saints associated with the school or parish.
- St Francis of Assisi is the patron saint of animals and ecology.

Mary

- Mary listened and responded to God (Lk 1:38; IG 53).
- Mary was called by God to be the Mother of Jesus (IG 56; CCC 495).
- Mary had courage and trusted in God (CCC 494, 511).
- Mary loves and cares for us.
- Mary is a model for all Christians (IG 53; CCC 501).
- Mary's months of October and May (CCC 971, 2678, 2708).

Eternal Life

- Jesus promised new life here on earth and after we die.
- We believe that:
- when we die, God calls us to heaven (CCC 1011).

- God's plan is that when we die we will live on with God, Jesus, Mary, the angels and saints in heaven (CCC 1024).
- heaven is our true and final home after our life on earth where we will be happy with God.
- one day Christ will come in glory and in his Kingdom there will be no more suffering, no more tears, no more sadness (Mt 16:27-8).

Other Religious Traditions

- Christians love everyone because we all have the same Father in heaven who loves us and wants us to love one another (CCC 1877-78).
- We are members of one human family and community on earth.
- Each person is unique and precious in God's sight.
- Catholics are called to respect other people's ways of praying, their holy objects, religious stories, sacred writings and beliefs.

Topic:

Aims

- Students will:
- listen to and explore gospel accounts of Jesus' childhood, public ministry and teaching
- explore how people's lives were changed by their encounter with and response to Jesus
- develop their ability to listen to, understand, interpret and respond creatively to Sacred Scripture texts
- develop a familiarity with the language and contexts of Sacred Scripture texts
- develop their understanding of Sacred Scripture as the revealed Word of God.

Objectives

The child should be enabled to:

Understanding

- recall and explain Biblical terms, images and sayings.
- evaluate the truth/rightness of characters' words/actions in Sacred Scripture texts
- apply ideas and principles in Biblical texts/parables to his/her own life.

Communicating

read sentences/phrases/passages from Sacred Scripture.

Sub-Topics

Students at this level should be able to demonstrate an understanding of the following knowledge and concepts:

Bible

- The book which contains the Gospels: four important books which tell us about Jesus (CCC 124-27, 139).
- Jesus Christ is the central person in the Bible for Christians (CCC 129).
- God makes himself known to us in the Bible so we can love him (CCCSO-141).
- As members of God's family, we listen to Jesus speak to us through the Gospels (CCC 104, 131, 134).
- God speaks to us through the Bible which is the Word of God CDV 11-13; 21-26).
- The Bible, as a privileged means of the transmission of divine Revelation, teaches us how to live.

Sacred Scripture

God's Loving Plan of Salvation (CCC 355-84)

- Gn 1: 1-2:4. The story of creation.
- Gn 1:26-27. Made in God's image.
- Gn 2:4-9; 15-17; 3: 1-12. Story of the First Sin.
- 1 Sm 16: 1, 6-13. David chosen by God.
- 1 Sm 17: 1-50. David and Goliath.
- Ps 9:1. Thanking God.
- Ps 23: 1-4. The Lord is my shepherd.
- Ps 25: 12; 38: 15; 56:4. Trusting in God.
- Ps 95:1-7. Hymn of praise.
- Ps 100:3-5. Hymn of praise.
- Ps 105: 1-6. Thanksgiving for creation.
- Is 9:2. The people who walked ,in darkness have seen a great light.
- Is 49: 15. I will not forget you.
- Is 66: 13. God comforts his people as a mother comforts her child.

Jesus' Birth and Youth

(CCC 422-24; 430-60; 522-34)

- Mt 1: 18-25. Birth of Jesus.
- Mt 2: 1-12. Wisemen.
- Mt 2: 13-16, 19-23. Flight into Egypt/Joseph's dream/return to Nazareth.
- Lk 1:26-38. The Annunciation.
- Lk 1:39-45. The Visitation.
- Lk 2: 1-20. Story of Jesus' birth.

Jesus' Public Life

(CCC 543-56; 857-62)

- Mt 4:23-5. Jesus and the sick.
- Mt 6:9-13. Our Father.
- Mt 6:25-32. Jesus' teaching apostles to trust in God.
- Mt 9: 1-8; Mk 2: 1-12. Healing of man born paralysed.
- Mt 18:12-14; Lk 15: 1-7. The lost sheep.
- Mt 28:20. 'I am with you always.'
- Mk 1: 14-15. Proclaiming the Good News.
- Mk 1: 16-20; Mk 3: 13-19; Lk 6: 13-16; Mt 10: 1-42. Appointment of the Twelve.
- Mk 1:29-31. Cure of Simon's mother-in-law.

Word of God

- Mk 2: 13-19; Mt: 9:9. Call of Matthew/Levi tax collector.
- Mk 2: 15-17. Tax collectors & sinners.
- Mk 5:21-24; 35-43. Jairus: daughter.
- Mk 6:46; Lk 6: 12; Mt 14:23. Jesus praying.
- Mk 10: 46-52 Blind Man (Bartimaeus).
- Mk 14:32-36; Lk 10:21-22. Jesus' special relationship with God the Father.
- Lk 3:2-3, IS-IS. John the Baptist.
- Lk 4: 1-13; Mt 4: 1-11. Jesus in the desert.
- Lk 5: 1-11. Disciples called.
- Lk 6: 12-16. The choice of the twelve.
- Lk 19: 1-10. Zacchaeus.
- Lk 21: 1-4; Mk 12:41-44. The widow's mite.
- Jn 5:36-37. The Father has sent me.
- Jn 6:35. 'I am the Bread of Life.'
- Jn 6:35. 'For I have come down from heaven.'
- Jn 8: 12. Jesus light of the world.
- Jn 12: 1-8. Jesus shares a meal with his friends.
- Jn 13:34-35. Love commandment.
- Jn 14:9-10. 'Whoever has seen me has seen the Father.'
- Jn 15: 14. 'You are my friends if you do what I command you.'

Jesus' Passion and Death

(CCC 575-637).

- Lk 22:7-20/Mt 26: 17-29. Last Supper.
- Lk 22:47-53. Betrayal and arrest.
- Lk 22:54-62. Peter's denial.
- Lk 23:33-49. Christ's death and burial, good thief.
- In 10: 1-16. The Good Shepherd
- In 13:3-15. The washing of the feet.
- In 12: 12-16. Entry into Jerusalem.

- In 19: 17-30. Christ's death.

Jesus' Resurrection and Pentecost

(CCC 638; CCC 73/-41)

Mt 28: 1-8. The empty tomb.

Mk 16: 1-8. The women at the tomb (read first).

Jn 20: 1-10; 11-18. Disciples at the tomb.

Jn 20: 1, 11-18. Mary Magdalene meets the Risen Jesus.

Acts 2: 1 - 12. The first Pentecost.

Aims

Students will:

- develop their capacity for personal and communal prayer, using appropriate signs, symbols, music, rites and rituals
- learn about the importance of Sunday as an element of the liturgical year
- develop their understanding of the Sacrament of Baptism
- explore Jesus' call to forgiveness and reconciliation and develop an understanding of how to participate in the sacrament of penance
- learn about the real presence of Jesus Christ in the Eucharist and develop an understanding of how to participate in this celebration
- explore the events, celebrated by the Catholic community in the liturgical year and especially during the times of Advent/Christmas, Lent/Holy Week and Easter/Pentecost.

Objectives

The child should be enabled to:

Understanding:

- sequence actions and activities in rituals.

Communicating and Participating:

- use periods of stillness and silence for reflection and prayer (contemplative prayer)
- communicate understandings, questions and feelings about prayers, symbols, music, songs, sacred objects, liturgy and sacraments
- participate in preparation for liturgical celebrations (where appropriate).

Sub-Topics

Students at this level will be able to demonstrate knowledge and understanding of the following ideas and concepts:

Prayer

- Praying is listening and talking to Jesus (GDC 139).
- Jesus prayed frequently and especially when he faced important decisions (Mk 6:46; Lk 6: 12; Mt 14:23; CCC 2600).
- In the 'Our Father' Jesus taught his followers how to pray (CCC 2607).
- Jesus teaches us to pray to God Our Father (Mt 6:9-13; CCC 2608).
- God knows what we need even before we ask for it (Mt 6:8; GDC 139).
- We can ask the help of God, of Jesus of the Holy Spirit or Mary or the saints (Intercession; LG

50).

- Catholics have customs and traditions to remind them that God is present in all of life (e.g. putting a cross on bread, blessing oneself with holy water before leaving the house, lighting baptismal candle on your birthday, palms on Palm Sunday, making Brigid's crosses) (CCC 1180; CCC 1674).
- Prayers of adoration, petition, intercession, thanksgiving, praise, sorrow and repentance. (CCC 2628, CCC 2634).
- Prayers from the Celtic tradition.

Formal Prayer

- Act of Contrition/Sorrow (CCC 1451-54)
- Prayer for Forgiveness
- Prayer after Forgiveness
- Journey Prayer
- Prayer before Communion
- Prayer after Communion
- The Rosary: Joyful Mysteries (CCC 971)
- All Mass responses: Confiteor, Kyrie, Sanctus, Our Father, Agnus Dei, Lord I am not worthy.

Additional Prayers

- Blessing of advent wreath and candles (CCC 1672)
- Praying to respect others
- Prayer to be Jesus' friend (CCC 2665)
- Praying to be like Jesus
- Family blessing
- Some stations of the cross (CCC 1674, 2699):
- Jesus receives his cross
- Jesus falls
- Simon of Cyrene helps Jesus to carry his cross
- Jesus meets the women
- Jesus dies (Jesus is risen)
- Prayer to Mary, Jesus' mother and ours.
- Prayer to saints
- Simple examination of conscience
- Blessing and giving of ashes
- Simple versions of Psalms praising God for creation (e.g. Ps 148, Ps 150)
- Ps 9: 1. Thanking God.
- Ps 23: 1-4. The Lord is my Shepherd.
- Ps 25: 12; 38: 15; 56:4. Trusting in God .
- Ps 95: 1-7. Hymn of Praise.

Topic: Liturgy and Prayer

- Ps 100: 3-5. Hymn of Praise.
- Ps 105: 1-6. Thanking God.

Liturgical Year

- Sunday is the Lord's Day because Jesus rose from the dead on the first day of the week (CCC 2174).
- Remember to keep holy the Lord's Day (Sunday). (Third commandment).
- Advent: four weeks of longing to celebrate Christmas, the birthday of Jesus.
- Advent is a time to prepare for the coming of Jesus into the world.
- God prepared for Jesus' coming by sending John the Baptist (Acts 13:24; Mt 3:3; CCC 523).
- Christmas is a time when Christians celebrate the birth of Jesus, the light of the world (Is 9:2, Is 9:6; Mic 5:1; Jn 8:12)
- Lent is a time of preparation for Holy Week and Easter - the most important feast in the Church's year.
- Lent lasts for forty days because Jesus fasted in the desert for forty days and forty nights.
- Lent is a time to turn back to God and believe the Good News.
- Lent is a time for me to show the ways that I can be a friend like Jesus.
- Ash Wednesday is the first day of Lent when ashes are placed on the forehead of Catholics as a reminder to believe the Good News and to follow Jesus more closely.
- On St Patrick's Day we remember that St Patrick brought the 'good news' to Ireland.
- Holy Week is a time to remember the entry of Jesus into Jerusalem (Palm Sunday), his Last Supper, his passion and death."
- The palms remind us of Jesus' journey into Jerusalem.
- At Mass on Holy Thursday the priest washes people's feet to remind everyone of what Jesus did. Jesus wanted to show his friends how they must behave towards each other - caring for and looking after each other.
- The cross is the sign of Jesus' love for his Father and for us.
- The Stations of the Cross are pictures that tell the story of Jesus' death.
- On Easter Sunday Christians celebrate the Resurrection of Jesus.
- Easter Sunday celebrates God giving new life to Jesus. Jesus is alive and with us now.
- God raised Jesus from the dead to be with us.
- The Paschal candle is a reminder of 'Jesus the Light of the World'. It is lit during the Easter season, for Baptisms and funerals.
- At Pentecost the Church family celebrates the gift of the Holy Spirit and the Good News of Jesus.
- The Feast of All Saints is a time to celebrate the lives of all those women, men, and students who show us how to follow Jesus.
- On the Feast of All Souls the Church remembers those who have died and prays for them.
- Feast Days of Mary: Annunciation (CCC 484). Our Lady's birthday.

Sacraments

- Baptism is the sacrament through which people become students of God and members of the family of the Church (CCC 1213, 1226, 1239-41, 1243, 1257, 1267, 1272, 1278-80, 1282).
- In baptism, as in all of the sacraments, we receive God's grace.
- Grace is a gift from God that helps us to be holy (CCC 1999, 2021-24).
- Baptism uses symbols of water, sign of the cross and anointing with Chrism, white garment, light (CCC 1234).
- The baptismal candle is lit from the 'Paschal/Easter candle: the light of Christ for everyone.
- The Sacrament of Reconciliation is a celebration of God's forgiveness and love.
- In the Sacrament of Reconciliation we admit how we have failed to love God and each other (CCC 1455, 1458).
- God continues to love us even when we sin (CCC 1468).
- When we choose to do wrong we have sinned against God, whom we should love above all things (CCC 1849, 1850).
- God calls us always to be sorry for our sins and accept his forgiveness (CCC 1425, 1451).
- Jesus asked his followers to forgive (RP 12). We remember this when we pray the Our Father.
- Jesus gave us the Sacrament of Reconciliation to forgive our sins and to give us grace to do good and avoid future sins (CCC 1446).
- Christ, the Good Shepherd, always seeks out the lost sheep (Mt 18: 12-14; Lk 15: 1-7).
- The Lord Jesus forgives us in the Sacrament of Reconciliation (CCC 987, 1422, 1462, 1486; RP 29).
- The Sacrament of Reconciliation is a whole consisting in three actions of the penitent and the priest's absolution. The Penitent's acts are sorrow or contrition, confession of sins to the priest, and the intention to make reparation and improve behaviour (CCC 1488, 1491; RP 31). The priest's role is to forgive sins in God's name, give absolution and give act of satisfaction (penance) (CCC 1494, 1495).
- Through penance Christians seek to undo the harm caused by sin (CCC 1431, 1459-60).
- Sin is not living as Jesus asked his followers to live.
- Sin is not loving like Jesus.
- Sin is intentional not accidental. It means 'I know and choose to do wrong' (CCC 1745).
- The Word of God helps me discern right from wrong (CCC 1785).
- When the priest says the prayer of absolution, we are forgiven in God's name through the power of the Holy Spirit.

Mass

At this level work on the Mass pivots on six points:

1. Eucharistic Presence (SC 7, MF 35-8, CCC 1088, 1373-77).
2. Sacred Meal (CCC 1347)

3. Memorial Sacrifice (CCC 1357, 1362-72).
4. Praise and Thanksgiving (CCC 1328, 1359-61).
5. Communion (CCC 1382).
6. Structure of the Mass (CCC 1348-55).

1. Eucharistic Presence

- The Mass is a sacred banquet in which we receive the Body and Blood of Jesus. In doing so, we become more like him (CCC 1382).
- The Holy Eucharist is the Body and Blood of Jesus under the appearance of bread and wine (CCC 1333-36; 1373-81; 1410; 1412; 1418).
- Jesus is present in the Eucharist. The Eucharist is the Real Presence of Jesus, and the Eucharist nourishes us and strengthens us to follow Jesus (CCC 1088, 1374, 1377-78).

2. Sacred Meal

- The Last Supper was the first Mass. Jesus celebrated the Last Supper with the apostles on the night before he died (Mt 26:20-29; CCC 1323).
- At Mass the parish family shares a holy/sacred meal like Jesus did at the Last Supper (SC 10).
- Jesus gave us the Eucharist at the Last Supper (SC 10).

3. Memorial Sacrifice

- Jesus asked us to 'do this in memory' of him (LG 22: 19; CCC 1333).
- At Mass we remember that Jesus died and rose again to save the world.
- The Eucharist makes present the death and Resurrection of Jesus, which accomplished our salvation (CCC 1359, 1366-1367).

4. Praise and Thanksgiving

- Mass: a special time for saying thank you to God the Father for everything and especially for the gift of Jesus.

5. Communion

- Jesus wants us to be united with him and with one another.
- When we eat the 'Bread of Life' Jesus comes to us and we grow in friendship with God and with one another (On 6:35).

6. Structure of the Mass (Liturgy of the Word and Liturgy of the Eucharist, CCC /088, 1346, 1349)

- Basic elements of the celebration and students's participation in it: example: At Mass we gather, listen to the Word of God, give thanks, share in the Bread of Life, are sent out to live like Jesus. When we read aloud from Sacred Scripture we are proclaiming the Word of God.
- Preparation for Communion: To honour Jesus, we are asked to fast from food and drink for at least one hour prior to the reception of Holy Communion. (Water and/or medicine do not break the Eucharistic fast).
- We receive with reverence - on the tongue; in the hand.
- Making thanksgiving. Names, functions and meaning of objects used in celebrating the Eucharist •

e.g. altar, altar cloth, vestments, chalice, paten, cruets, altar candles, alb, chasuble, stole.

Aims

Students will:

- understand that following Jesus is living according to the example and teaching of Jesus, especially the Love Commandment (CCC 1694)
- understand their need for God's grace to live as his students
- explore the stories of holy people and saints as people who live in the way of Jesus (modelling)
- become aware of moral failure, of the need for forgiveness and appreciate the Mercy of God (moral awareness; development of conscience; CCC 1779). (See Liturgy/Prayer strand for the development of understanding of the Sacrament of Reconciliation at this level)
- develop their understanding of objective morality by reflecting on the reasons for moral precepts, rules and actions
- develop a sense of interdependence, of justice and of fairness as reciprocity
- understand that they are accountable for their decisions and responsible for their words and actions (moral agency)
- reflect on their freedom to make choices and the relationship between choice and consequence (freedom of choice and human responsibility; agency, self-reflection; moral judgement)
- develop respect for the views, feelings and possessions of others, in their own community and in other communities
- explore their responsibility to care for and preserve the local environment (CSRE 3d).

Objectives

The child should be enabled to:

Understanding:

- apply Christian moral precepts, maxims and rules to their own lives
- examine reasons for Christian moral precepts, ideas and actions (critical moral perspective)
- respect and respond to difference and diversity among peers
- define moral failure (sin) and the steps to conversion
- identify ways of caring for creation.

Communicating:

- justify moral choices made (moral agency, critical moral orientation).

Sub-Topics

Students at this level will be able to demonstrate an understanding of the following knowledge and concepts:

Human Dignity

- God's plan is that all people would love and respect one another and be happy together.
- God gave us talents, human senses, the body, language, the gift of life in self, others and world (CCC 1004).

- Each person has been given gifts and talents that make him or her unique (CSRE 3a).

Human Freedom and Responsibility

- We can make good and bad choices.
- Choices affect ourselves and others.
- We can choose to act like Jesus.
- When we choose to respond to God's love, we become more like him.
- Following Jesus also means being just and fair in our treatment of others.

God's Graceful Presence and Assistance

- We need God's grace to live as his students (CCC 1747, 1749, 1759-61, 1776-77, 1781, 1783-85, 1789, 1811, 1996, 2021-22).
- Jesus will help us forgive others who hurt us if we ask him (CCC 1421).
- Jesus gives us a new commandment - the law of love (CCC 1823).
- Jesus' law of love is: love one another as I have loved you (Jn 13:34-5).
- The Holy Spirit helps us to live like Jesus.
- I am the Lord your God: you shall not have strange gods before me (Ex 20:2-3).
- You shall not take the name of the Lord your God in vain (Ex 20:7).
- Remember to keep holy the Lord's day (Ex 20:8).
- Honour your father and your mother.
- You shall not kill.
- You shall not steal.
- You shall not bear false witness against your neighbour.
- The voice of God urges us to do what is good and avoid what is evil (CCC 1706, GC 16: Conscience).

Social Teaching of the Church

- We were made for one another (interdependence) (CCC 1877-1948; GS 25, 30).
- Jesus taught that his followers should have a special love for the poor (Mt 25:31-46; CCC 544).
- God calls us to show love, justice and peace in our relationships with others.
- Our Church family prays and cares for the sick in special ways.
- Everyone and everything is made by God and belongs to God. Therefore Christians reverence and take care of people and the world (CCC 2452).
- Jesus cared for creation.
- Each person has a responsibility to care for the environment (CCC 373; 2402, 2456; RH 15).
- God gave us the intelligence and skill to care for the earth.

Religious and Moral Education in a Christian Context

- My family is a gift from God.
- Qualities and values of the Holy Family of Nazareth.
- Jesus' love is present when our parents/guardians love each other and love us.
- Each member of a family has responsibilities to the others (CCC 2201).

- Christians respect their bodies and the bodies of others because they were created by God (CCC 364; CSRE 3a).
- It is important to prepare responsibly for new life which comes from God.
- Jesus is present with us as we grow and change.
- Include: Stories of good vs evil, of right and wrong actions; stories that convey Christian moral values such as peacemaking, charity, social justice, interdependence, care for the sick, care for the earth, forgiveness, friendship, welcoming the stranger, importance of family, courage in the face of disability.
- Stories that facilitate an understanding of fair reciprocity (i.e., developing a concept of fairness as requiring the reciprocal co-ordination of two or more points of view).

Forms Three and Four

FORM THREE TO FORM FOUR

Students will:

- experience the 'Good News' of the Kingdom of God.
- realise that they are called to cooperate with God in the building of his Kingdom.
- experience the faithful, strong and ever present love of God (as a basis on which their moral response to God will rest).
- become aware of God's covenant love and desire to respond to that love.
- desire to live their faith in God through prayer and action.
- believe in Jesus' promise to be with us forever.
- celebrate God's saving action through Jesus.
- value peace and see it as a gift of Jesus.
- believe and hope in their own Resurrection with Jesus.
- be willing to witness to their faith in Christ in word and deed.
- unite themselves with Jesus' way of love and faithful loyalty to the Father.
- enter imaginatively into Jesus' parables of the Kingdom of God.
- be aware of the presence of the Holy Spirit in their lives.
- appreciate the gift of the Holy Spirit in their lives.
- become more aware of their membership of the Church.
- appreciate their dependence on others in the community of faith.
- desire to take part in the life and worship of the domestic and local Church.
- have a sense of belonging to a diocese.
- value their part in the Church's mission to the world.
- be inspired by the faith of their Christian ancestors.
- engage with people of other Christian faiths and thereby foster the coming of God's Kingdom.
- show sensitivity and respect for people who hold beliefs different from their own.
- journey with Jesus through Holy Week.
- appreciate the cross as a symbol of salvation.
- experience the joy of the Easter season.
- enter into sacraments as special meetings with the Risen Jesus.
- come to a deeper appreciation of the presence of the Risen Jesus at Mass, especially his presence under the appearances of bread and wine.
- appreciate the gift of grace received at baptism, which helps them to follow Jesus.
- appreciate Lent as a liturgical season of conversion.
- appreciate the coming of God's Son at Christmas.
- desire to enter into the Church's liturgical events at Easter.
- appreciate the importance of the Liturgy of the Word at Mass.
- integrate the meaning of God's Word into their lives.
- accept the gift of the real presence of Jesus at Mass.
- trust in the Eucharist as nourishment for them as followers of Jesus.

- come to a deeper appreciation of the reconciling love of God for each one of them.
- accept the mission and challenge that the Risen Jesus gives to us as we go out from Mass.
- persevere in prayer.
- develop an appreciation of the rosary.
- honour Mary as God's Mother through prayer.
- choose to use their freedom responsibly in moral decision-making.
- incorporate prayer into their decision-making.
- respond to the ten commandments in their lives as students.
- desire to extend forgiveness to others as Jesus taught.
- encounter the Lord Jesus in the Sacrament of Reconciliation.
- identify actions of stewardship of creation and carry them out.
- reflect on how s/he can relieve the suffering and misery of others.
- desire to use their talents in the mission given to the Church by the Risen Jesus.
- desire to follow Jesus in relating to others in peaceful, tolerant, and non-discriminatory ways.
- see their role in organisations that care for the poor.
- be inspired by contemporary Christian models in their moral lives.
- grow in appreciation of the sacredness of human life.

Topic**Sub-Topic**

Christian Faith	Mystery of God Mystery of Jesus Christ Mystery of the Holy Spirit
Creation	Mystery of the Church / Kingdom Mary Eternal Life Other Religious Traditions
Word of God	Bible Sacred Scripture God's Loving Plan of Salvation Jesus' Birth and Youth Jesus' Public Life Jesus' Passion and Death Jesus' Resurrection and Ascension Pentecost
Liturgy and Prayer	Prayer Formal Prayer Additional Prayers Liturgy Liturgical Year Sacraments Mass Christian Morality Human Dignity Human Freedom and Responsibility God's Graceful Presence and Assistance Social teaching of the church RME in a Christian Context

Topic: Christian Faith

Aims

Students will:

- develop their understanding of God as Father, Son and Holy Spirit
- develop their knowledge of the person of Jesus, his identity as God's Son, his historical context, the Kingdom of God, the meaning of discipleship, Christian beliefs, and relate these understandings to their own lives and the lives of others
- explore the significance of Mary and the Saints within the Catholic tradition and learn from their spirituality
- demonstrate an understanding and appreciation of the Church as a community which continues the mission of Jesus and explore their part (vocation) in it
- begin to distinguish between a religious and non-religious worldview, showing sensitivity and respect for people who hold beliefs different from their own.

Objectives

The child should be enabled to:

Understanding:

- research, investigate and analyse Christian religious concepts and beliefs
- investigate and imagine the meaning and significance of Christian beliefs for today
- recognise and explore Christian beliefs presented in art, architecture, music and digital texts
- evaluate the truth of religious statements for his/her life (judgement)
- make decisions about how religious truths, beliefs and values might affect his/her behaviour (decision).

Communicating:

- gather, utilise and present research and projects on religious concepts and beliefs.

Developing Spiritual Literacy:

- pose and respond imaginatively to ultimate questions of meaning and truth that arise from his/her experiences in the world
- investigate how the liturgical life of the Church relates to his/her own spiritual life.

Developing Inter-religious Literacy:

- discuss the importance of religious or philosophical beliefs in the lives of people in his/her community
- investigate the religious practice of students in other Christian, Jewish and Muslim communities in Ireland and relating it to his/her own religious practice.

Sub-Topics

Students at this level will be able to demonstrate an understanding of the following knowledge and concepts:

Mystery of God

- God is Father, Son and Holy Spirit (CCC 152, 234).
- The Trinity is one God in three persons. They do not share divinity among themselves, but

each is God whole and entire (CCC 253).

- God is faithful and compassionate (CCC 205).
- God is all-knowing and all-powerful (CCC 268).
- God knows and loves me personally (CCC 300).
- God promised to send us a Saviour (CCC 705-6).
- God sent Jesus to save us from our sins (CCC 620-21; GDC 102).
- On Easter Sunday, God the Father raised Jesus from death to new life in a glorious body. This is called the Resurrection.
- God our Father sends us the Holy Spirit to help us to be like Jesus.
- When Christians say 'I believe in God' they mean that they know and trust God's words, works, promises and commandments (CCC 154, 1064: faith as believing).
- God calls people and they respond (vocation).
- Christians live their faith in God through prayer and action (faith as living/witnessing).
- Abraham and Sarah are models of faith (CCC 145).
- Faith challenges Christians to work for the Kingdom/Reign of God (CCC 542).
- People's faith has helped them in difficult times.
- God's existence can be denied or ignored (GS 19).

Mystery of Jesus Christ

- Jesus is the Second Divine Person of the Most Holy Trinity. Jesus, Son of God, came to earth to save us. He is our Redeemer, who came in love to forgive our sins. Jesus invites us to accept the Father's love and then to live that love in imitation of him.
- Jesus is called 'Saviour' because by his life, death and Resurrection he freed us from sin (SC 6; GS 22; GDC 97; ct. CCC 517, 1248).
- Jesus is called 'the Lord' because with the Father he holds all things in being and enables us to enter into relationship with the Father (CCC 202, 446-51, 454-55).
- Jesus brings peace to our world (PT, 169-70).
- Jesus is the Second Divine Person of the Most Holy Trinity.
- Jesus was a Jew and was obedient to the Law of God (CCC 423): religious practices Jesus observed, the great Jewish feasts, pilgrimages to the Temple, Jesus' anger that the Temple was defiled, work as a carpenter's son, Jesus' Jewish beliefs, Jewish prayers (CCC 531-32, 583-84).
- Jesus called people to repent and believe in the Good News, that is, the coming of the Kingdom of God (Mk 1:14-15; Lk 17:21; EN 11-14; LG 5; GDC 101-2; CCC 544, 1427).
- Jesus related to others, especially the poor and outcasts, with justice and compassion (Mk 1:40-45; Mk 2:1-12; Mk 7:31-37).
- Jesus helped people to change and 'grow' (conversion).
- Jesus spoke and acted with authority (Mt 7:28-9).
- Jesus insisted that his teaching must not only be acknowledged, but also acted upon (Mt 21 :28).
- Jesus was tempted in the desert (Lk 7: 11-17; CCC 538).
- Jesus healed many who were sick and even brought some back to life (Lk 7: 11-17; CCC 547, 548-49).

- Mary Magdalene, Joanna, Salome, Susanna and many other women accompanied Jesus as he journeyed and provided for him out of their resources (Lk 8:23; MD 13).
- Jesus made Peter the 'rock' of his Church. He gave him the keys of his Church and made him shepherd of the whole flock (Lk 8; Lk 18; CCC 881; Mt 16: 18-19).
- Jesus revealed himself risen from the dead to Mary Magdalene whom he commissioned as 'apostle to the apostles' On 20: 11-18; MO 16).
- Jesus was willing to suffer and die to show how much he loved God his Father and us (CCC 569, 608).
- Jesus offered Himself to God at the last Supper and at Calvary (CCC 610, 621).
- After his Resurrection, Jesus ascended into heaven to prepare a place for us (CCC 659, 665).
- At his Ascension Jesus entrusted his life's mission to the apostles and the Church (CCC 669).
- At his Ascension Jesus promised to be with us forever (Mt 28:20); the sending of the Holy Spirit as part of the promise.
- Jesus is the head of the Church, the One who leads God's People.

Mystery of the Holy Spirit

- On the day of Pentecost, the Holy Spirit came down upon the disciples to remain with them forever (Acts 2: 1-13; AG 4).
- The gift of the Holy Spirit at Pentecost marks the beginning of the Church (CCC 732).
- The Holy Spirit was sent by the Father and Son to help us become more like God (CCC 682-747).
- The Holy Spirit guides and cares for the Church (GS II; LG 4; CCC 739, 747).
- The Holy Spirit will remain with us forever (CCC 729).
- The Holy Spirit enables Christians to spread the Good news of Jesus in different ways.
- Christ gives the Holy Spirit through the sacraments, especially in Baptism and Confirmation (CCC 1116).
- The Holy Spirit gives grace to all God's people.
- Grace is the presence and work of the Holy Spirit in us. We need the gift of grace which we receive in a special way through the sacraments and prayer.

Creation

- God created the entire universe, including our earth and all that is in it by his Word, from nothing On 1:1-3; Col 1:16-17; 2 Mac 7:28; CCC 290-91,296).
- God so loved us that he created the world and us in it to share his life and love (Eph 1:5-6; CCC 279-95).
- God keeps everything in existence (OV I; CCC 301, 320).
- Angels are spiritual creatures who worship God without ceasing and who serve God's saving plans for other creatures (CCC 350).

Mystery of the Church/Kingdom

- The Kingdom of God is a reign of justice, peace and love (CCC 865, 2046).
- Jesus invites sinners to the table of the Kingdom (CCC 545; Mk 2: 17; Lk 15:7; Lk 7: 11-32).
- People witness to the Kingdom of God and help it grow by acting justly, loving others and

caring for God's creation (Mic 6: 6-8; GS 33; CCC 2045-46).

- The Church is the People of God made one by Jesus, a community which shares his love and life (CCC 804; 781-86).
- The Church is a liturgical assembly and it is a community of believers (CCC 752).
- The Church shows people what God is like and brings God's loving care to all (CCC 780: Church as sacrament of salvation; GS 3: Church as servant).
- The Church is the community which continues Jesus' mission to proclaim Good News to the whole world (LG 8, LG 17; AG 1; CCC 3, 849: mission; Mk 16: 15).
- Jesus sent the apostles to make all people his disciples and so spread his Church (LG 19: mission).
- The Pope represents Jesus in leading the Church on earth, in succession to St Peter, the leader of the apostles (LG 18; CCC 880-82, 936-37).
- The family/Catholic school builds up the Kingdom of God by participating in the life and mission of the Church (GS 48; FC 49, 17-18).
- Every person has his/her own role in the Church (domestic and local) (LG 12).
- Every Christian is called to spread 'the Good news' (LG 17: vocation).
- Living as a friend of God/disciple of Jesus needs the support of the Church family.
- Study of local parish communities: worship, mission and service.
- Ways of taking part in the life and worship of the domestic and local church (e.g. celebrating Eucharist, prayer for others, parish activities).
- Some roles and responsibilities within the local Church community/ies are: parish priest, deacon, religious communities, laity, ministers of the word, parish pastoral council, leaders of prayer, school leadership, youth ministry, faith development co-ordinator etc. (LG 10, LG 12; cf CCC 910-11, 913).
- Local Christian groups in the community (e.g. The Society of St Vincent de Paul, altar servers, choir, etc.).
- History of local Christian community/ies.
- All those who are baptised, who identify Jesus as God's son and who believe in his Resurrection are called Christians.
- All members of the Christian family are called to worship God and to serve their communities in imitation of Jesus.

Mary

- The Church honours with special love the Blessed Virgin Mary, Mother of God (SC 103; LG 66).
- Jesus gave us Mary, His mother, as Mother of the Church (LG 53, 63; CCC 963).
- Mary is God's Mother and Our Mother (GS 22, LG 52-3, 60-2; CCC 744, 963, 968, 971, 973-75, 495, 508-10).
- Mary always leads us to Jesus (MC 57).
- Mary was specially preserved by God from all sin (LG 55; CCC 411, 491, 493: Immaculate Conception)

Topic: Word of God

Aims

Students will:

- enhance their understanding of discipleship of Jesus and of the Kingdom of God
- study the basic structure of the Bible
- demonstrate basic Bible study skills
- begin to explore the concept of 'covenant' in the Hebrew Scriptures
- begin to understand that God's will for his people is made clear through the lives of Biblical characters
- develop their understanding of the inspiration and truth of Sacred Scripture as the revealed Word of God

Objectives

The students should be enabled to:

Understanding:

- gather, record and present information about people, places and things in scriptural texts, in a variety of formats (audio/video clips, PowerPoint, documents)

Communicating:

- construct timelines and story maps to represent Biblical events and the organisation of information

Sub-Topics

Students at this level should be able to demonstrate a knowledge and understanding of the following ideas and concepts:

Bible

- The Holy Spirit guided the people who wrote the books of the Bible.
- The Holy Spirit helps us to listen to, understand and respond to God's word today.
- The Bible is a library of books (CCC 112).
- The Bible is the name given to the Sacred Scriptures for Christians; it contains the Old Testament writings sacred to the Jews.
- There are four Gospels: the gospel according to Matthew, the gospel according to Mark, the gospel according to Luke and the gospel according to John. These occupy a central place because Jesus Christ is their centre (CCC 139).
- The Old Testament for Catholics comprises forty-six books that deal with God's revelation prior to the coming of the saviour, Jesus Christ (CCC 120).

- The old Testament contains the Pentateuch, the Historical Books, the wisdom books, and the Prophetic books (CCC 120).
- The Old Testament relates God's teachings and actions prior to the coming of Jesus Christ. It focuses on the covenant God made with the Jewish people, which is called the 'Old Covenant' to distinguish it from the 'New Covenant' made by Jesus Christ (CCC 121-123).
- The people of Israel had a covenant with God, a promise of love and faithfulness often compared to a loving marriage (Is 54: 10) or devotion between a parent and child (e.g. Is 49: 15; Hos 11:1-4).
- God made an everlasting covenant with Noah and with all living things. It will remain in force as long as the world lasts (CCC 71; Gn 9:8-16).
- God chose Abraham and made a covenant with him and his descendants (CCC 72; Lev 26: 11-12).
- By the covenant God formed his people and revealed his Law to them through Moses (CCC 72).
- The New Testament comprises twenty-seven books that deal with the life and teaching of Jesus and of the early Christian community (CCC 120).
- The New Testament contains the Four Gospels, the Acts of the Apostles, Epistles or Letters and the Book of Revelation (Apocalypse).
- For Christians the Gospels are at the heart of all Scriptures (CCC 125, 139).
- The Gospels lead us to accept Jesus Christ in faith and apply his teaching to our lives.
- The wise men recognised Jesus as God, and knelt and worshipped him, an event known as the Epiphany (Mt 2: 1-12; CCC 422-24).

Sacred Scripture

God's Loving plan of Salvation (CCC 62-4, 71-2; 522, 761-62, 781, 1164, 2056-63, 2077)

- Gn 9:8-17. Covenant between God and every living creature (Noah).
- Gn 12: 1-10. Call of Abraham.
- Gn 15: 1-6, 18-21. Promise to Abraham.
- Gn 17: 1-10, 15-22. Covenant with Abraham and Sarah. Birth of Isaac.
- Ex 1-2. Pharaoh and the Israelites; the young Moses.
- Ex 3: 1-22. God calls Moses; God's name.
- Ex 5: 1-11: 10. Moses and Pharaoh; God's promise of deliverance.
- Ex 12. The Passover.
- Ex 14. God saves the Israelites; Exodus story.
- Ex 19:3-8. The Covenant at Sinai; God's chosen people.
- Ex 20-1-17; Deut 5: 1-22; Ex 19:3-8. The Ten Commandments.
- Ex 24:3-8. Sealing the covenant.
- Ex 34:6-7. God's love is everlasting.
- Ps 18: 1-3. God my Rock.

- Ps 23. The Lord is my Shepherd.
- Ps 31: 14-15. My times are in your hand.
- Ps 37. Trust in the Lord.
- Ps 70: 1. Asking God for Help.
- Ps 131. Like a weaned child.
- Ps 148. Cosmic Hymn of Praise.
- Ps 104. Celebrating nature.
- Is 9:6-7. Jesus is Saviour.
- Is 40:3-5. 'A voice cries out ...'
- Is 43: 1-5. I have called you by your name, you are mine.
- Is 49: 15. I will not forget you.

Jesus' Birth and Youth

(CCC 422-24: 430-60: 522-34)

- Mt 1:18-25. Birth of Jesus. Mt 2: 1-12. Wise men.
- Lk 1:5-25. Elizabeth and Zechariah.
- Lk 1:26-38. Annunciation.
- Lk 1:39-45. Visitation.
- Lk 2: 1-20. Christmas.

Jesus' Public Life

(CCC 535-50, 17/6-29)

- Mt 5:38-48. Love your enemies.
- Mt 6: 1-18. Beware of practising your piety ...
- Mt 9: 1-8; Mk 2: 1-12. Healing of the man born paralysed.
- Mt 13:31-2; Lk 13: 18-19. Parable of the mustard seed.
- Mt 13:33; Lk 13:20-1. Parable of the yeast.
- Mt 13:44-46. The treasure and the pearl.
- Mt 18: 1-5; Mk 9:33-7; Lk 9:46-8. Who is the greatest?
- Mk 7:32-37. Healing deaf man.
- Mk 8:22-26. Healing the blind man.
- Lk 3:3-6: 15-6. John the Baptist.
- Lk 4: 1-13; Mt 4: 1-11. Temptations.
- Lk 7: 11-17. Widow's son at Nain.
- Lk 8: 1-3; Mk 15: 40-1. Women provide for Jesus.
- Lk 9: 12-17. Jn 6: 1-13. Feeding of the five thousand.
- Lk 10:25-37. The Good Samaritan.
- Lk 10:27. The Greatest Commandment.
- Lk 11: 5-13. Parable of the insistent friend.
- Lk 13: 10-17. Healing of woman bent over.

- Lk 15:4-7. Parable of the lost sheep.
- Lk 15:8-10. Parable of the Lost Coin.
- Lk 18: 1-8. Widow and judge.
- Lk 18:9-13. Pharisee and tax collector.
- In 13:34-35. New Commandment.

Jesus' Passion and Death (CCC 575-637)

- Mt 21: 1-11. Entry into Jerusalem.
- Mt 26:36-66. Gethsemane - High Priest.
- Lk 22: 13-23. The Last Supper.
- Lk 22:31-34; 54-62. Peter betrays Jesus.
- Lk 22:66-71, Lk 23: 1-43. Trial and crucifixion.
- In 19: 1-16. Crowning with thorns.
- In 19: 18, 25, 30, 38-42. Jesus dies on the cross.
- In 19:26-27. Woman, here is your son.

Jesus' Resurrection and Ascension (CCC 63/-67)

- Mt 28: 1-10; Lk 24: 1-12. Women at tomb.
- Mt 28: 16-20. 'Go therefore ...'
- In 20: 1-9. Peter and John at tomb.
- In 20: 19-23. Jesus appears to his disciples.
- In 20: 19-29. Doubting Thomas.
- Acts 1:6-11. Ascension of Jesus.

Pentecost (CCC 73/-4/)

- Acts 2: 1-13. Pentecost.
- 1 Cor 12:4-7. Varieties of gifts.
- Eph 4:5-6. 'There is one body ...' (ecumenism).

For memorisation

Mt 22:37. Two commandments of love:

1. You shall love the Lord your God with all your heart, with all your soul, and with all your mind.
 2. You shall love your neighbour as yourself.
- Ex 20: 1-17; Deut 5:4-21. Ten commandments.
 - Mt 7: 12. Do to others as you would have them do to you.
 - Jn 6:35. 'I am the bread of life.'
 - Ps 23. 'The Lord is my Shepherd.'
 - Is 43: 1-5. 'I have called you by your name, you are mine.'
 - In 3: 16. 'For God so loved the world ...'
 - In 15: 12. 'No one has greater love than this'

Topic: Liturgy and Prayer

Aims

Students will:

- develop an understanding of how prayer, liturgy and sacraments enable us to encounter and celebrate the presence of Christ today
- understand that the source of the grace of all the sacraments is Christ's saving work (CCC 1128)
- develop their understanding of the liturgical year
- learn how celebrating the feast days of Mary and the Saints and praying to God through Mary and the Saints can enrich their lives
- develop an understanding of what a sacrament is
- develop their understanding of the sacraments of Baptism, Eucharist, Reconciliation and Anointing of the Sick
- investigate how a range of resources can be used to create prayers and rituals for a variety of purposes
- develop an appreciation of sacred art, architecture and music.

Objectives

The child should be enabled to:

Understanding:

- use the Bible as a source of prayer
- name sacraments and explain these in their own words
- explore sacraments and seasons in relation to the actions of Jesus.

Communicating and Participating:

- create objects, symbols and spaces to communicate understanding of the liturgical year and to support personal and classroom prayer.

Sub-Topics

Students at this level will be able to demonstrate an understanding of the following knowledge and concepts:

Prayer

- Jesus promised to be present where people gather in his name (Mt 18:20).
- Jesus tells his followers to ask God for what they need 'in his name' On 14: 13-14).
- Jesus tells his followers always to pray and not lose heart (Lk 18: 1).
- Jesus advised his followers to pray in secret (Mt 6:6; SC 12).

- We can pray by being God's hands in helping others (praying by doing).
- By prayer Christians can work for the coming of the Kingdom (CCC 2632).
- We can pray anywhere and any time (CCC 2660; CSRE 2c).
- Special places of worship Catholics respect e.g. Irish monasteries, sacred wells, pilgrimage sites (CSRE 2c).

Formal Prayer

- Prayer to the Trinity
- Gloria
- Apostles' Creed
- Stations of the Cross (CCC 1674, 2699)
- The Rosary: Sorrowful Mysteries (CCC 971)
- Memorial Acclamations 2 and 3
- The Angelus
- Sanctus (Holy Holy)
- Agnus Dei (lamb of God)
- All Mass responses

Additional Prayers

- Prayer to the Trinity
- Prayer for peace and unity: 'Lord Jesus you said to your apostles.'
- Prayer for lent ('This is the wood of the cross')
- Praying for the intercession of all Holy Women
- Psalms 23, 37, 104, 148.
- Num 6:24-6. The Lord bless you and keep you.
- Saints' prayers: e.g. Prayer of Saint Francis of Assisi/Teresa of Avila
- Prayer of Commendation (Order of Christian Funerals, CCC 1020)
- Prayer to Jesus as Teacher, leader and friend
- Prayer to the saints
- Prayer for Christian unity
- Prayer for peace
- Prayer for the mission
- Prayer for vocations

Liturgy

- The liturgy is the public prayer of the Church, in which she celebrates above all the death and Resurrection of Christ which accomplished our salvation. The members of the Church come together, usually in the church building, and all participate. The Holy Spirit 'helps us to pray with Jesus to God the Father, uniting us to God and to one another. Liturgical celebration can include sign and symbol, words and actions, song and music, and sacred art (CCC 1067, 1071- 1073).

- The liturgy is led primarily by Jesus Christ, our redeemer. Bishops, priests and deacons take the place of Christ in leading the prayer and worship (CCC 1142, 1188). -

Liturgical Year

- During the liturgical year the Church family journeys with Jesus through the major events of his life (CCC 1194).
- The Liturgical year is celebrated in seasons as follows: Advent, Christmas Season, Ordinary Time, Lent, and Easter Season.
- Throughout the liturgical year our Church recognises and celebrates the lives of the martyrs and saints (CCC 1173).
- The colours of Church vestments used for the Sundays in different seasons of the liturgical year are: Green - Ordinary Time; Violet - Advent and Lent, Sacrament of Reconciliation; Red - Good Friday, Pentecost, Palm Sunday, Confirmation Masses; White - Christmas, Holy Thursday, Easter, Weddings, Baptisms.
- Ordinary time: What and when it is. History (based on the word ordinal: refers to the Sundays of the year).
- Advent and Christmas: the Church's seasons of preparing for and celebrating the birthday of Jesus.
- The people of God waited in hope for the coming of God among them.
- The Season of Advent (four weeks) is the beginning of the Church year.
- The Advent Calendar.
- The custom of the crib and the story of the first Crib (St Francis in Greccio).
- Lent is a time to turn back to God, repent of our sins and believe the Good News.
- Lent lasts for forty days, beginning with Ash Wednesday and ending the day before Passion (Palm) Sunday.
- Lent is a time to grow and change through prayer, fasting and almsgiving, to prepare for Easter.
- The ritual of Ashes on Ash Wednesday reminds us of the need to turn back to God, to repent of our sin, and to live the gospel.
- On Ash Wednesday Catholics fast as Jesus did in the desert.
- On Saint Patrick's Day we celebrate the coming of Christianity to Ireland.
- Holy Week is a time to remember that Jesus shared the gift of himself: at the Last Supper/on the cross.
- On Holy Thursday the Church recalls the events of the Last Supper.
- On Good Friday Jesus' followers recall his death and burial by reflecting on the Stations of the Cross.
- The cross reminds Christians of the sufferings of Jesus and of his love for the Father and for us.
- Easter is the greatest feast of the Church's year when Christians celebrate the death and Resurrection of Jesus.
- During the Easter Season Christians celebrate their new life in the risen Lord.
- Pentecost: the celebration of new life in the Holy Spirit and the birthday of the Church.
- Jesus returned to his Father in heaven on Ascension day.
- The Feast of All Saints is a holy day of the Church honouring all saints, known and unknown.
- It is a holy day of obligation. The eve of All Saints is known as All Hallows eve, or Hallowe'en.
- On the Feast of All Souls Catholics pray for the dead to ask God to purify them with his love and bring them to eternal happiness in heaven (CCC 1032).
- The Church offers prayers, especially the Mass, on behalf of the dead (LG 50; CCC 1055).
- On Sunday, the Lord's Day, the Church remembers the Lord's Resurrection by resting from

work and by gathering to celebrate the Eucharist (SC 102; 106; CCC 1163, 1166, 1167, 1193; Gn 2: 1-3; Deut 5: 15).

- Liturgical feasts of Mary (the feast of Mary, the Mother of God; Our Lady of Lourdes; the Annunciation; Feast of Our lady of the Rosary; the Immaculate Conception) and prayers such as the Rosary express devotion to Mary (MC 49).
- Hymns to Mary.
- The Feast of the Presentation, the Feast of Epiphany
the Feast of St Joseph, the Feast of the Ascension, the Feast of Pentecost, the Feast of All Saints, the Feast of All Souls.
- Irish liturgical art and music.

Sacraments

- The seven sacraments of the Catholic Church are Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Marriage and Holy Orders (CCC 1113; 1210).
- The seven sacraments are signs established by Jesus to give us grace, his own life and love (CCC 1113-16; 1123; 1127-29; 1131; 1996-2005).
- A sacrament is a special meeting with the risen Jesus (SC 7; CCC 1097).
- 'Sacramental grace' is the grace of the Holy Spirit which is given by Christ in each Sacrament. (SC 59-60; CCC 1129).
- In the sacrament of Baptism Christians become students of God and brothers and sisters of every other member of the Christian community (CCC 1265).
- In baptism, God gives the Christian God's own life. This is called grace. (CCC 460, 1266, 1999: sanctifying grace).
- In the sacrament of Baptism God gives Christians the gift of the Holy Spirit to help them to follow Jesus (CCC 1266, 1996).
- When students are baptised as babies; the parents and godparents make the baptismal promises on the baby's behalf, to believe in God and to reject Satan and sin. These promises are renewed at Confirmation.
- Godparents promise to help parents bring up their students as members of the Church.
- Importance of the Christian name given in Baptism (CCC 2156,2158).
- The grace of Baptism comes from the redemptive death and Resurrection of Jesus.
- Baptism lasts forever and can only be received once.
- The sacraments of Healing are Reconciliation and Anointing of the Sick.
- Jesus had a special love for the sick (Lk 7: 16; Mt 4:24; CCC 1503).
- In the Anointing of the Sick, Christ continues to 'touch' us in order to heal us (CCC 1504).
- The Anointing of the Sick celebrates the presence of Christ to those who are seriously ill, giving them strength, hope and peace (CCC 1509, 1514-15).
- The sacrament of Anointing of the Sick is not only for the dying but also for those suffering from serious illness, for the elderly and for those facing major surgery (CCC 1509, 1511, 1527).
- The sick person is given the grace of the Holy Spirit, the strength, peace and courage to

overcome the difficulties that go with serious illness or the frailty of old age, and the fortitude to bear suffering patiently (CCC 1520, 1527).

- Only a priest (or bishop) is the Minister of the Anointing of the Sick. Those who are seriously sick should be encouraged to call for a priest to receive this sacrament (James 5: 13-16; CCC 1516, d. 1526, 1532).
- The celebration of the sacrament consists in the anointing of the forehead and hands of the sick person and the prayer of the celebrant asking for the special grace of this sacrament (CCC 1531).
- The sacrament also provides the sick person with the forgiveness of sin and reconciliation with God.
- In addition to the Anointing of the Sick, the Church offers those who are about to die Eucharist as Viaticum that gives them strength for the last part of the journey through death (CCC 1524).
- Organisations that work with people who are sick, disabled or dying.
- In the Sacrament of Reconciliation the Church celebrates the gift of the love and mercy of God and calls people to confess sin, seek forgiveness and be reconciled to God and to one another (RP 31).
- Jesus forgave sinners and restored them to the community (Lk 15; 19:9; CCC 1443).
- Christians show their faith in Jesus by being forgiven and forgiving.
- Jesus calls his followers to turn the other cheek to the one who strikes them and to give their cloak to the one who has taken their coat (Mt 5:38-40).
- The law of forgiveness: Mt 5:44.
- Jesus said that his followers are to forgive without limit (Mt 18:21 ff.).
- Jesus began his risen life by giving his apostles power to forgive sins (Jn 20:23; RP 8, 29; CCC 1461).
- The Sacrament of Reconciliation continues his work of forgiving and reconciling.
- In the Sacrament of Reconciliation we meet the risen Jesus (CCC 1484).
- The grace of forgiveness of sins in the Sacrament of Reconciliation comes from the redemptive death and Resurrection of Jesus.
- Sin: anything you think, say, do or anything you should do and don't, that spoils or breaks your friendship with God, other people and creation (sins of omission and commission).
- We sin when we refuse to love God and to love our neighbours as ourselves, and respect creation as Jesus taught. (GS 13; CCC 1487; 1849; 1853).
- Sin is anything that breaks Jesus' law of love (RP 14).
- While all sin displeases God, there are some sins which are less serious (venial sins) and some that are very serious (mortal sins) (CCC 1855).
- While the individual celebration of the Sacrament of Reconciliation is the norm, this Sacrament may take place within the context of a communal celebration where 'the personal confession of sins and individual absolution are inserted into a liturgy of the Word of God with readings

and a homily, an examination of conscience conducted in common, a communal request for forgiveness, the Our Father and a thanksgiving in common' (CCC 1482).

Mass

- At this level work on the Mass pivots on six points
- Eucharistic Presence (SC 7, MF 35-8, CCC 1088; 1373-77).
- Memorial Sacrifice (CCC 1357, 1362-72).
- Praise and Thanksgiving (CCC 1328, 1359-61).
- Communion (CCC 1382).
- Pledge of Eternal Life (CCC 1378-81; 1391-1401; 1418).
- Structure of the Mass (CCC 1348-55).

1. Eucharistic Presence

- Jesus Christ, present in the world in many ways, is uniquely present in the Eucharist.
- Jesus Christ is present: in the community gathered by God; in the word proclaimed; in the priest who celebrates the Mass, and above all, under the appearances of bread and wine changed into the Body and Blood of Christ.
- The Lord Jesus is present in a special way after the Consecration, when the bread and wine are changed into his body and blood (CCC 1375).
- The bread and wine become the Body and Blood of Jesus Christ (CCC 1333-36; 1373-81; 1410; 1412; 1418).
- The priest begs the Father to send the Holy Spirit, so that the bread and wine may become the Body and Blood of Christ (CCC 1105).
- Jesus Christ is present in the Blessed Sacrament which is kept in the tabernacle to foster adoration (MF 66; CCC 1379).
- The sanctuary lamp which burns before the tabernacle is a sign of our faith in the presence of the Risen Jesus.

2. Memorial Sacrifice

- At Mass we remember that Jesus Christ died and rose again to save the world.
- The sacrifice of Jesus Christ on Calvary is made present in the celebration of the Eucharist which brings us all its graces (CCC 601-14; 619-23; 1365-71; 1545; 2020-21; 2009-100).

3. Praise and Thanksgiving

- We celebrate the Eucharist to show thanks to God the Father for the unique gift of salvation given to us by Jesus on the cross and in the Mass.

4. Communion

- At Mass Jesus Christ gives us his Body and Blood, to share his life with us and to help us to

grow in friendship with God and with others (CCC 1391, 1396).

- Receiving Jesus Christ, the 'Bread of Life', gives us the strength to love and serve like Jesus.

5. Pledge of Future Glory

- Holy Eucharist nourishes our souls with grace and helps us to love and serve God and others in this life and be happy with him forever in heaven (CCC 1378-81; 1391-1401; 1418).

6. Structure of the Mass

- The origins of the Liturgy of the Word and the Liturgy of the Eucharist in the actions of Jesus (CCC 611, 1337-44).
- The importance of being 'active participants' in the Mass (DCM 12; GIRM 5).
- The Mass is made up of the Liturgy of the Word and Liturgy of the Eucharist (SC 56; DV 21, CCC 1346).
- In the Introductory Rites, the community gathers. Penitential Act. Opening Prayer/Collect.
- The Liturgy of the Word in the Eucharist contains different elements: First Reading/Psalm/Second Reading/Alleluia or Acclamation/Gospel reading/Homily/Creed/ Prayer of the Faithful/Universal Prayer of the Church.
- The Liturgy of the Word invites us to listen, proclaim and respond to the word of God.
- The Liturgy of the Eucharist, invites us to bring our gifts to the altar, to give thanks, offer sacrifice, remember, share a meal and we are challenged to live a life of service (CCC 1346).
- In Communion, we receive the Body and Blood of Christ who offered himself 'for the life of the world' (CCC 1355).
- In the Dismissal Rite we are sent forth to carry on Christ's mission in the world. (CCC 1332, 1397).

Topic: Christian Morality

Aims

Students will:

- understand their identity as people of the covenant (i.e. understanding morality as a response to a God who has taken the initiative in love)
- develop their understanding of Christian moral living as uniting themselves with Jesus' way of love and faithful loyalty to the Father
- develop a knowledge of the two-fold commandment of love, and the Ten Commandments, and explore challenges posed by them (CCC 117)
- grow in understanding of their own growth and development, emotionally, mentally, physically and spiritually and the support they receive from others for that growth
- understand the call to appreciate and develop their gifts and talents and to share them with others, becoming co-workers with God for a better world (vocation; CSRE 3d)
- develop their understanding of freedom of choice, sin, moral judgement and human responsibility (critical moral orientation, development of conscience: GS 59)
- begin to develop an ethic that respects, defends, and promotes the rights and well being of every person regardless of gender, race, social status, personal achievement or social contribution (justice orientation)
- co-ordinate concerns for equity (taking into account the special needs, situations or contributions of others) with reciprocity in structuring moral decisions
- continue to develop an ecological ethic

Objectives

The child should be enabled to:

Understanding:

- explore the knowledge, motives and emotions that influence Christian choices
- evaluate his/her own actions, values and relationships according to Christian moral principles (moral integrity and moral judgement, critical moral orientation).

Communicating:

- practice effective interpersonal skills in order to relate to others in peaceful, tolerant, and non-discriminatory ways.

Sub-Topic

Students at this level will be able to demonstrate an understanding of the following knowledge and concepts:

Human Dignity

- Worship and obedience to God's commandments are responses to God's love.
- God gives us gifts and talents to use them for his glory, for our own growth, for the wellbeing of others and the care of creation.

- When we use our God-given talents, the likeness of God grows in us (Gn 2:27).
- God entrusts human beings with the duty of working for God's Kingdom on earth (CCC 307).
- My gifts are signs of God's love.

Human Freedom and Responsibility

- God gives us the freedom to choose between good and evil and this is a sign of his love. This is called freewill (Mt 4: 1-11; GS 17, CCC 1705, 1730-34).
- We need God's help (grace) to use our freedom responsibly. (CCC 1692)
- Prayer plays an important role in our decision-making.
- When we choose to respond to God's love, we become more like him, e.g. loving, compassionate, and merciful.
- Note: teaching concepts relating to sin and forgiveness are found in the liturgy and prayer strand.

God's Graceful Presence and Assistance

- Grace is the help God gives people to answer God's call (CCC 1996; 2021).
- The Holy Spirit gives us the strength to love God and one another.
- The golden rule is 'In everything do to others as you would have them do to you' (Mt 7: 12; Lk 6:31; CCC 1970)
- All human beings are limited and fallen, and for this reason God in his great love for us provided teaching on what is right and wrong, initially in the Old Testament (typified most clearly in the Ten Commandments) and then again in the teaching of Jesus and the New Testament Epistles. The Church has always followed this divine example and has sought to teach clearly on what is right and wrong.
- Human persons are obliged to follow the moral law, which urges them to do what is right and avoid what is evil (GS 16). This law makes itself heard in their conscience.
- One way to inform conscience is through reflecting on the Word of God.,
- Christians inform their conscience through daily prayer and faithfulness to the teaching of the Church.
- The Ten Commandments (Ex 20: 1-17; Deut 5:6-22). (Note: work on commandments 6 and 9 will reflect the RME policy of the school).
- The Ten Commandments sum up God's Law (CCC 2058).
- God gave the chosen people the commandments to help them to be faithful to God's love (CCC 2059).
- The greatest commandment of the Law is to love God with one's whole heart and one's neighbour as oneself (Mt 22:37-40; Lev 19:18; CCC 2067).
- Jesus taught that the love of God cannot be separated from love of neighbour (d. GS 24; CCC 1878).
- The first three commandments are guides in loving God; the other seven are guides to true love of oneself and others (CCC 2067).

- Following Jesus involves keeping the Ten Commandments (CCC 2053).
- The commandments guide us in making moral decisions (CCC 2052).
- Jesus teaches that keeping the commandments will enable us to possess eternal life (Mt 19: 16- 22).
- The grace of God is needed to overcome temptation and avoid sin (HS 123).

Social Teaching of the Church

- Jesus saw the gift and worth of each person. Therefore, the Christian is called to show love to everyone without exception (CCC 1825).
- Christians value every person: young and old, sick and people with disabilities.
- People with disabilities are to be assisted to lead their lives to the full (CCC 2276).
- All people have equal dignity as they are all made in the image and likeness of God (CCC 225, 356-61, 369, 1604, 1700-01, 1944-46, 2319, 2334).
- People deserve respect regardless of their religious, social or ethnic background (CCC 2104).
- God gives us the gift of peace and we are called to be peacemakers (CCC 1829, 1832, 230S).
- Every kind of discrimination whether based on sex, race, colour, social condition, language or religion is against God's will (GS 29).
- Care for creation is a duty, since the world is God's gift to all generations (CCC 373, 2402, 2456).
- God blesses those who care for the poor (Mt 25:31-36; CCC 2443-47).
- Jesus was angry with those who inflicted hurt on the poor (Mt 21: 12-17).
- Man and woman are called by God to be stewards of creation (Gn 1 :26).
- Include: Stories of organisations that care for the poor (GS 88): Trócaire, the Samaritans, Society of St Vincent de Paul, The Society of Missionary Students, etc.
- Contemporary Christian stories of welcoming the stranger, of justice, of love of enemy, of courage in the face of disability, of service to others and healing of the earth.
- Stories of contemporary role models who live out of their Christian beliefs.

RME in a Christian Context

- **Note:** work on the fifth commandment should foster a respect for human life and for all creation, and an understanding of the sacredness of human life and the importance of care for the body.
- The human body shows us that we are mortal and limited - dependent on God who gives and sustains our life.
- The importance of looking after ourselves physically, emotionally and spiritually.
- As I grow I change spiritually through greater love of God and neighbour and through my awareness of the interconnectedness of all creation.

Forms Five and Six

FORM FIVE TO SIX

Students will:

- develop a growing awareness of the mystery of God, of Jesus Christ and of the Holy Spirit.
- value themselves as precious in God's eyes.
- relate to Jesus as the role model.
- become aware of belonging to the communion of saints.
- respond to the call to live in relationship with God, with other people and with the earth.
- appreciate the work of the Holy Spirit in creation.
- realise that they are personally called to be partners with God in the on-going work of creation.
- recognise and respond to God's covenant call in their own lives.
- appreciate their dependence on God and respond with thanks.
- reflect on the presence of the Holy Spirit in their own lives and of how the Holy Spirit allows them to respond to the needs of others.
- recognise the Holy Spirit dwelling within them.
- See the Holy Spirit as an advocate/consoler.
- desire to receive the gifts and charisms of the Holy Spirit.
- desire to express the fruits of the Holy Spirit in their lives as students.
- be aware of the gifts and charisms of the Holy Spirit in their own lives.
- desire to model their lives on Mary, the perfect disciple.
- see themselves as part of a Church community, the People of God, that nourishes and supports faith.
- see themselves as part of the Body of Christ.
- desire to show people the love, compassion and forgiveness of Jesus.
- discern their own gifts of the Holy Spirit in carrying on Christ's work of making God's Kingdom present here and now (vocation).
- desire to enter into dialogue with people of other faiths and beliefs.
- extend respect and love to those who think or act differently than they do in religious matters.
be inspired to work together with people of other faiths to promote human rights, social justice, good morals, peace and freedom.
- desire to direct their lives towards God, to love God and others, and to seek the truth.
- appreciate the importance of God's word.
- appreciate that the Bible contains wisdom for their lives.
- be open to receiving wisdom for their lives from the Bible.
- grow in confidence in their ability to read the Bible.
- come to a deeper appreciation of the layers of meaning in Biblical texts.
- be inspired by the prophets to witness to the truth in their own lives.
- invoke the help of the Trinity in striving to live like Jesus.
- recognise God's call to them to pray.
- appreciate that God is always present in their experiences of suffering.

- consider how sacraments contribute to their life journeys.
- develop their appreciation of the role of symbols in sacramental celebration.
- examine their conscience.
- renew their baptismal promises.
- celebrate the fulfilment of the promise to send the Messiah into our world at Christmas.
- wait in hope for the coming of Immanuel, God with us.
- renew their commitment to the mission of Jesus in Lent.
- become aware of Jesus as the Lamb of God.
- enter into the Easter Vigil in their local Church.
- become aware that they are united with the Risen Jesus.
- prepare carefully to celebrate the sacraments.
- appreciate how the sacraments help them to become more holy.
- desire to be united more firmly to Christ, to strengthen their bond with the Church, to take part in her mission, and to bear witness to Christ in words and deeds.
- strengthen their relationship with Jesus Christ through the Sacrament of Reconciliation. desire to participate fully and actively in the Mass.
- participate in the preparation for a class Mass.
- respond to Jesus Christ's presence in the Eucharist.
- respond to Jesus Christ's presence in others by loving and serving them. participate as fully as possible in the Confirmation liturgy.
- appreciate their need for God's grace to live as his students.
- desire to live and act with justice and love towards God and neighbour. reflect on how they can contribute to the well-being of others.
- promote and protect the dignity of every person.
- cherish their own difference as God's way of creating them. reflect on God's providence in their own lives.
- be a responsible steward of the earth.
- explore how they can respond to God's call in their lives.
- be inspired to follow the example of a saint.
- use the gifts of the Spirit in their daily lives in making moral decisions.
- reflect on what their personal relationship with Jesus might mean for their moral behaviour. develop the attitudes mandated by Jesus in the Sermon on the Mount.
- respond to the invitation to love and justice as laid out in the Beatitudes.
- appreciate how they should respect the world, themselves, other people and God.
- begin to incorporate Christian moral ideals of conduct into their identity.
- choose practices to support their Christian spirituality.
- deepen their awareness of belonging to the diocese.
- continue to develop an ecumenical spirit.
- engage with contemporary culture with a Christian consciousness.
- develop confidence in their ability to respond to make Christian choices in their lives. desire to counteract influences that damage or destroy the natural world.

Topic**Sub-Topic**

Christian Faith	Mystery of God Mystery of Jesus Christ Mystery of the Holy Spirit Creation Mystery of the Church / Kingdom Mary Eternal Life Other Religious Traditions
Word of God	Bible Sacred Scripture God's loving plan of salvation Jesus' Birth and Youth Jesus's Public Life Jesus' Passion and Death Jesus' Resurrection and Ascension Pentecost
Liturgy and Prayer	Prayer Formal Prayer Additional Prayers Liturgy Liturgical Year Sacraments Mass
Christian Morality	Human Dignity Human Freedom and Responsibility God's Graceful Presence and Assistance Social teaching of the Church RSE in a Christian Context

Topic: Christian Faith

Aims

Students will:

- understand the call by grace to a covenant relationship with God
- explore the human response to God's call to a covenant relationship and how this involves blessing, grace, struggle and weakness (original sin) (CSRE 1 d)
- understand that God's saving actions and his love are manifested in salvation history and fulfilled in Jesus (GS 10; GDC 98, 107, 115, 130; CCC 1094-95)
- explore Mary's role in God's plan of salvation (CCC 484-511)
- recognise that the Holy Spirit was given to the Church at Pentecost and remains present in the Church always (CCC 731-32; 737-47)
- develop an understanding of problems/questions relevant to pre-adolescents to which Christian faith responds (GS 4; GDC 10)
- develop their understanding of the Church as a community of faith grow in awareness and understanding of their Christian spirituality
- develop an understanding of the importance of ecumenical activity and inter-religious dialogue and of how religious people work together to create a better world understand how to express their own faith in the presence of others and to respect the expression of faith and/or belief on the part of others
- develop respect for family and community values in other religious traditions (NA 2) develop knowledge and appropriate vocabulary for the beliefs, holy people, writings and celebrations of local Christian communities and the Jewish and Muslim communities in Ireland.

Skills

The child should be enabled to:

Understanding:

- analyse the interaction between his/her culture and Christian faith
- identify and imagine connections between Christian beliefs and practices of the Church community.

Communicating:

- justify judgements and decisions about religious concepts and beliefs.

Developing Spiritual Literacy:

- explore challenges that have emerged in relation to his/her own religion/spirituality
- research and evaluate the spirituality of significant people for resources for his/her own spiritual life.

Developing Inter-religious Literacy:

research one Christian and one other religious faith community (Jewish/Muslim)

Sub-Topics

Students at this level will be able to demonstrate an understanding of the following knowledge and concepts:

Mystery of God

- The mystery of the Trinity is the central mystery of the Christian faith and of Christian life (CCC 234).

- By the mystery of the blessed Trinity we mean that God is Father, God is Son and God is Holy Spirit, and that these are three persons in one divine nature (CCC 253; 261-26).
- The Father is the first person of the Trinity - creator of heaven and earth (CCC 198-242). Jesus is the second person of the Holy Trinity, equal with the Father and the Spirit (CCC 422, 461).
- Though he was sinless (and could never sin), Jesus took upon himself our sins and died to save us. Because he is God, Jesus could give his life for each one of us personally and individually, and his sacrifice redeemed the whole world (CCC 604-608).
- The Holy Spirit is the third person of the Holy Trinity, co-equal with the Father and the Son (CCC 243-8).
- The Holy Spirit works in each of us and in the Church through Scriptures, the sacraments and charisms, the teaching authority of the Church, Christian works of charity, the spiritual and

corporal works of mercy, prayer, etc (CCC 687-747).

- When we say the Creed, we are expressing our faith and honouring God as Father, Son and Holy Spirit.
- Symbols of the Trinity.
- God is love.
- God's love is constant, unconditional and everlasting (Is 54:8; Jer 31 :3; CCC 220).
- God loved and valued us even before we were born. We are precious in God's eyes (Jer 1:5). God is present to our inmost being: 'In him we live and move and have our being' (Acts 17:28; CCC 300).
- God calls us into a covenant relationship, seeking a free and personal response (CCC 396). Our language about God is limited because God remains a mystery beyond words (CCC 40-3 and 48, 230).
- God the Father prepared the people of Israel for the coming of Jesus.
- God the Father so loved us that he sent his Son, Jesus, to be human like us in all things but sin (incarnation).
- Faith is a gift of God through which one trusts in God's care (GDC, 55; CCC 150,153, 179,227). 'No one can believe alone' (CCC 166).
- The Church supports and nourishes faith. (CCC 181: Believing as an 'ecclesial act'). Experiences of evil and suffering, injustice and death can challenge religious faith (CCC 164).
- Believers can hide the true nature of God from people (GS 19).

Mystery of Jesus Christ

- Jesus is fully human and fully divine (CCC 464-9, 483; Col 1: 15).
- Jesus is God-with-us (Immanuel) On 3: 16-17; DV 4; CCC 484, 744).
- Jesus shows us what God his Father is like (DV 4, 17; CCC 151, 473, 458, 516, 571; In 14:9-10; Mk 1: 11; In 6:38).
- Jesus addressed God as 'Abba ' - which is like 'Daddy' (CCC 2766; Gal 4:6).
- Jesus is the way to the Father and to eternal happiness through all his works of love and salvation but especially through the sacraments (CCC I; 422-29; 456-60; 1023-30; 1033; 1036; 1066-67; 1084-89; 1718-29, 1811).
- The name Jesus means in Hebrew: 'God saves' (CCC 430, 452).
- Jesus acts through the Holy Spirit in his Church to save his people (CCC 724-47; 763-68; 858-60; 869; 1076; 1087; 1111-12).
- Jesus was like us in every way except that he did not sin (GS 22).
- Jesus grew in age and knowledge as other humans do (Lk 2:52; CCC 472). Jesus was called 'Rabbi' and this means teacher (Mk 9:5; In 6:25).
- Jesus related to others, especially the poor and outcasts, with justice and compassion. Jesus had special esteem for women (FC 22).
- Jesus fulfils God's promises made in the Old Testament (DV 7, 15-16; CCC 1093-94). Christ means 'Anointed One' (Messiah) (CCC 436, 438, 453).

- The descent of the Holy Spirit on Jesus at his Baptism by John was the sign that he was the Messiah, the Son of God (Mk 1:9-11; DV 2; CCC 528, 535, 711 ff, 1286).
- Jesus was anointed by the Holy Spirit to bring relief to the weak and suffering (Is 42: 1-4).
- Jesus was led by the Holy Spirit into the desert where he was tempted and he returned full of the power of the Holy Spirit (Lk 4: 1-15).
- Jesus' mission was to preach and bring about the Kingdom of God (Mk 1: 14-15, CCC 541).
- Jesus sent the Twelve out to preach the Kingdom of God and to heal (CCC 551).
- Jesus promised to ask his heavenly Father to send the Holy Spirit to his followers to be their advocate (CCC 729; In 15:26; Lk 24:49; In 16: 12-15).
- Jesus suffered an agony in the Garden of Gethsemane where he accepted God's will (Mt 26: 36-46).
- Jesus descended into hell (CCC 631-637).
- Jesus' Resurrection: Physical and transforming (CCC 631-58).
- When Jesus Christ was glorified after his Resurrection he sent his Spirit to those who believe in him (CCC 690).
- The risen Jesus sent the Holy Spirit to us when we were baptised.
- Jesus poured out on his disciples the Spirit promised by the Father (LG 5).
- Jesus Christ will come again in glory to judge the living and the dead and to create a new heaven and a new earth (Mt 25:31-46; Rev 21: 1; CCC 729, 1040).

Mystery of the Holy Spirit

- The Holy Spirit is the gift of God's love which comes to dwell in the 'believer' (CCC 733). The Holy Spirit is at work in the entire world (GS 22, 38).
- The Holy Spirit is active and present in our world where there are people who work for justice, peace, human rights and the care of creation.
- The help of the Holy Spirit is needed in order to believe (CCC 179).
- Mary became the mother of Jesus, through the power of the Holy Spirit (Lk 1:35; LG 52; CCC484).
- In Hebrew, the word for 'Spirit' is *ruach*, a feminine noun with a variety of meanings, including 'breath' and 'wind'.
- Titles of the Holy Spirit: e.g. Spirit of God, Spirit of Christ, Spirit of Truth, *Paraclete*, Advocate, Teacher, Guide, Gift of God Most High (CCC 692).
- The gifts of the Holy Spirit are wisdom, understanding, right judgement, courage, knowledge, reverence and wonder and awe in God's presence (Is 11:2-3; CCC 1831, 1845).
- The gifts and charisms of the Holy Spirit help people respond to God's will. (LG 7; DV 5; CCC 768, 1266).
- The fruits of the Holy Spirit are love, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity (CCC 736, 1832; Gal 5:2-23).

Creation

- God's Holy Spirit breathes life into the world (Ps 33:6; 104:30; Gn 1:2; 2:7; CCC 291, 703). Creation is a sign of God's love, glory, goodness, splendour and power (CCC 32, 293; Job 12:7-9; Ps 19).
- Man and woman have a unique and eternal relationship with God the creator because they are made in the image and likeness of God (Gn 1:27; CCC 343,355).
- God put us in the world to know, to love, and to serve him, and so to come to heaven (GS 19; CCC 1,27,44 and 45,55,358, 1721: Person as religious being by nature and vocation).
- The spiritual and immortal soul is created immediately by God (CCC 382).
- God created human beings to live in relationship/communion with God, with other people and with the earth (GS 12; GDC 139).
- Adam and Eve were created good and without sin. They were happy because they were friends with God in paradise. Adam and Eve were tempted by Satan to choose a self-centred life and to sin (Gn 2-3; CCC 355-84, 397, 415).
- They disobeyed God and lost their original holiness (CCC 399). This event is called 'The Fall' and the first sin is called 'Original Sin' (CCC 355-86, 389, 417). Original Sin is transmitted from Adam and Eve to every human being (CCC 403).
- Everyone is born with original sin, with a tendency toward sin and a need for salvation (CCC 403, 419; GS 13).
- God promised to send a saviour to save the human race from sin (CCC 55-8, 385-90, 399,409-10,412,416-19).
- Baptism erases original sin through the power of Christ's saving death. Baptism turns us back to God but we are still inclined to sin and need the help of God's grace (CCC 405-410).
- Some of the angels rebelled against God, and were driven out of heaven into hell; this is called the Fall of the Angels and their leader is Satan (the devil). The fallen angels tempt human beings to reject God and to sin, but their power is limited (CCC 391-95, 414).
- St Michael the Archangel led the army of angels who cast Satan and the rebellious angels into hell. Saint Michael the Archangel is the supreme enemy of Satan and the fallen angels and is Guardian of the Church.

Mystery of the Church / Kingdom

- Jesus Christ founded the Church to proclaim the coming of the Reign of God and to continue his work of bringing the Good News of God's saving love to all people. (GS 45; LG 5, 9, 10, 17; ct. GS 32; CCC 763; function of the Church).
- The Church is the new way for the Risen Christ to be with his followers, as he promised, until the end of time (CCC 1076: Church as Mystery and Sacrament).
- The Church is the Body of Christ. The head of this Body is Christ and all the members share his Spirit (LG 7; CCC 787-95: Church as Mystery and Sacrament).
- The Church is called to show all people the love, compassion and forgiveness of Jesus (GS 21; CCC 780,831: Church as sacrament of salvation; RM 20: Church at the service of the

Kingdom; GS 3).

- The Communion of Saints: the belief that all of God's people, on Heaven, earth and in purgatory are connected in communion (LG 49-50; CCC 946-59).
- The Holy Spirit guides and protects the Pope and bishops as they teach the truths of Christ. The Holy Spirit empowers the Church to continue Jesus' mission (CCC 747, 852).
- The Holy Spirit (the Spirit of Jesus) is present to inspire and guide the Church until the end of time.
- The Holy Spirit graces the Church with charismatic gifts (IG 4, 7; CCC 768).
- Each member of the Church has some gift of the Spirit to carry on Christ's work of making God's Kingdom present here and now (IG 12, 32: vocation).
- Vocation means a call. It is God's invitation, his call to each person to love and serve him and his Church in a particular state or way of life.
- Each person's vocation flows from the grace of Baptism.
- Every person is called by Jesus to a specific vocation (CCC 3, 542-3).
- The four specific vocations of the Christian life are: single life, married life, religious life or the ordained ministry. Each vocation is a call to follow Christ closely.
- Single persons follow Christ in their daily lives by putting their lives at the service of others in work and prayer.
- Married persons follow Christ by giving themselves to each other completely in love and service. In marriage, a man and woman promise to love each other faithfully for the rest of their lives. 'This union is born of their love, as a sign and presence of God's own love, and of the acknowledgement and acceptance of the goodness of sexual differentiation, whereby spouses can become one flesh (d. Gn 2:24) and are enabled to give birth to a new life, a manifestation of the Creator's goodness, wisdom and loving plan' (LF 52).
- Persons who choose the consecrated life make a public profession of the evangelical counsels of poverty, chastity and obedience in order to perfect their love of God and neighbour (LG 43, 45; CCC 873,915,944), They serve the Church's mission through prayer, penance, apostolic work and community living (LG 44; CD 33; CCC 925).
- Persons who choose the ordained ministry, through sacramental ordination, represent Christ the Good Shepherd for God's people and Christ as the Head of the Church. They not only offer their own lives to the Father, as all Christians do, but they also minister to the faithful as Christ 'in person' (CCC 1548).
- The Successors of the Apostles are the Pope and the other bishops of the Church. From Christ they receive the power to act in his person (CCC 861-62, 935).
- Jesus gave leadership of the Church to the successors of the twelve apostles: the Pope and the bishops CCC 77, 551-53, 765).
- The bishops continue the ministry of the apostles in caring for the Churches (CCC 857, 1594). About leaders in the Church Jesus said, 'He who is greatest among you must be the least of all and the servant of all' (PO 9; LG 27; CCC 876, 893; Mt 20:26-34; Mk 10:45; Lk 22:24-7).

- As successor of Saint Peter, the Pope is the chief shepherd of the Church (CCC 880-882). Like the apostles, the Pope and bishops teach us the truths of Christ (CCC 883, 888, 892).
- The Church declares certain people as saints because of their great holiness, because it is certain they are in heaven, and because they are models of holiness for us (CCC 2683).
- What inspired the saints is of more lasting importance than the details of their lives (CCC 2030)

Mary

- God graced Mary in a special way for her mission (Lk 1 :28; LG 56; CCC 490, 722).
- Mary accepted her role in God's plan of salvation when she willingly became the Mother of God.
- Mary was a woman of faith, obedience and wisdom (CCC 148-49,273,494,511, 721,967, 2617-19).
- Mary grew in her faith (LG 58).
- Mary devoted herself to the person and work of her Son (LG 56).
- Mary was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life (CCC 508: Immaculate Conception).
- Mary, when her earthly life was finished, was taken up body and soul into the glory of heaven. (Assumption: LG 59; CCC 974).
- Discipleship in the Catholic Tradition is inspired by Mary, the first disciple.

Eternal Life

- Here on earth the Kingdom is mysteriously present; when the Lord comes at the end of time it will enter into its perfection (GS, 39; GDC 102; CCC 1042-60, 2816).
- All that is good in our present world will survive in the Kingdom of Heaven. Every act of kindness, generosity and service contributes to the building of the Kingdom.
- The happiness of heaven consists of living with God and with all the blessed forever in a relationship of knowledge and love (CCC 1024, d. 1026-27).
- By death the soul is separated from the body, but in the Resurrection God will raise our bodies, transformed by reunion with our soul (CCC 997).
- The body will die but will rise again (in a renewed form) at the end of time (Resurrection of the body; d. LG 48; CCC 998-90, 1020).
- Christians believe in a particular judgement immediately after death and the last judgement of Christ at the end of time (GDC, 102; CCC 678-79, 1021, 1038; 1051).
- Christ will come at the end of time to judge the living and the dead (CCC 682).
- People will be judged in the light of the Kingdom of God - a Kingdom, of love, justice, and peace. (d. LG 48; GDC 102, CCC 1022).
- The Lord Jesus warns his followers that they will separate themselves from him if they fail to care for the poor and the little ones who are his brothers and sisters (Mt 25:31-46; CCC 1033; 2443).

- Hell is permanent separation from God and the blessed (CCC 1033, 1057).
- People can only go to hell if they deliberately choose to be separated from God through any un-repented mortal sin (CCC 1037).
- We have the freedom to direct our lives towards good, to love God and others, to seek the truth.
- We also have the freedom to turn away from good, to make ourselves deaf to the call of God and of others.
- By God's grace and mercy, Christians have the secure hope that all those who loved God and others have found true life with God in heaven (GS 18).
- The Church prays for the salvation of everyone (CCC 1058).
- Purgatory: 'Those who die in God's grace and friendship ... although they are assured of their eternal salvation, undergo a purification after death, so as to achieve the holiness necessary to enter the joy of God' (CCC 1030-31; CCC 1054).
- Catholics pray for the souls in purgatory on All Souls' Day and all through the year.
- The Church commends the dead to God's mercy and offers her prayers, especially the Eucharist, for them.

Other Religious Traditions

- The whole of humankind forms one family because God created all people in God's own image (NA 1, DP 28).
- God's providence and his plan of salvation extend to the whole human race (NA 1, 16; DP 28-9).
- Jesus Christ is the saviour of all humankind (Rrn 8:32; NA 2).
- Respect and love ought to be extended to those who think or act differently than we do in religious matters (GS 28).
- Catholics work together with people of other faiths to promote human rights, social justice, good morals, peace and freedom (NA 3; DP 44).
- The Church reproves discrimination against people on the basis of race, colour or religion (NA 5).
- Dialogue is an honest witnessing to our belief and a sincere listening to the belief of the other person.

Judaism

- Jews believe in one God; God leading Abraham to start the nation: the Shema. Torah. Importance of Moses; Bar/Bat Mitzvah. Feasts of Passover, Tabernacles and Pentecost.
- The covenant with Abraham and Moses reveals Israel as God's chosen people (CCC 60, 201).
- Christians and Jews are kin in faith and worship (CCC 63, 839-40).
- The celebration of Pesach; kosher food; family gathering; welcoming the stranger; special food. Rosh Hashanah. Yom Kippur (forgiveness, atonement).
- Christianity as the fulfilment of Judaism.

Islam

- Meaning of Islam; Muslim prayer; ninety-nine beautiful names of God - qualities and attributes; The values important to Muslims (good manners, kindness, honesty and respect for others) .
- The Prophet Muhammad; stories of Muhammad; what he taught about God; the Imam. Irish Muslim communities. Fasting and festivals: Ramadan and Eid-al-Fitr.
- Muslims worship the one God. They venerate Jesus as a prophet, even though they do not acknowledge him as God, and they honour his virgin mother Mary and even sometimes devoutly call upon her. They worship God especially in prayer, almsgiving and fasting
- Pilgrimage to Mecca. Zakah (caring for the community); faith-based activities of the Irish Muslim communities. Diet (Halal and Haram). The five pillars of Islam. Muslims await the day of judgement and so they have regard for the moral life (NA 3). Id-al-Adha. Ways in which care for others is important in the Muslim faith.

Topic: Word of God

Aims

Students will:

- understand how Sacred Scripture is taught and handed on in the living Tradition of the Church
- discover Biblical events in the three great 'moments' of salvation history: creation, salvation, fulfilment (Old Testament, the life of Jesus Christ and the history of the Church)
- explore the concepts of creation, call and response, Messiah, promise and prophecy in Sacred Scripture.
- understand that Jesus fulfils the Old Testament Covenant by his life and New Covenant
- explore the relationship between scientific theories and understandings of the natural world and the creation narratives of the Book of Genesis.

Objectives

The child should be enabled to:

Understanding:

- examine God's works of salvation through Sacred Scripture texts learned
- examine Biblical themes, images and principles to construct meaning about God, life, the created world and his/her personal identity.

Communicating:

- cite passages of Sacred Scripture by book, chapter and verse

Sub-Topics

Students at this level should be able to demonstrate an understanding of the following knowledge and concepts:

Bible

- Christians love and reverence for the Bible because it is the Word of God.
- The Bible is the inspired Word of God (DV 9, 24; CCC 104). This means: a) God really speaks to us in Scripture; b) the message of Sacred Scripture is meaningful for all people in all times; c) the Bible do not err on any matter concerning our salvation (DV II; CCC 107).
- The human Biblical writers were inspired by the Holy Spirit (DV II; CCC 76, 105-6, 134). When we listen to God's Word, the Holy Spirit speaks to us and helps us to follow Jesus closely in our daily lives.
- God communicates with us in Sacred Scripture, in the works of creation, in the person of

Jesus and in the ongoing presence of the Spirit (OY 3, 4, 6, 12; CCC 51-3, 60, 79, 104, 257; revelation).

- God speaks to us in a distinctive way in the Word of God expressed in Sacred Scripture and in the Sacred Tradition of the Catholic Church (CCC 80-3, 97; DV 10).
- It is the Church as a community with a living Tradition that provides a context for doctrinal and moral interpretation of Sacred Scripture (DV 10).
- The bishops succeeded the apostles in guaranteeing the faithful transmission of the Christian Tradition.
- The task of giving an authentic interpretation of the Word of God has been entrusted to the teaching office of the Church alone.
- With the help of the Holy Spirit, the *Magisterium* has the duty of giving an authentic interpretation of the Word of God (DV 10; GDC par 96).
- Sacred Scripture recounts the history of salvation, past, present and future. The three 'great moments' in the history of salvation are the past (the Old Testament events), the present (the moment of 'redemption'; which began with the coming of Christ and continues right up to today), and the future (the 'parousia', when Christ will come again and 'God will be all in all'. (DV2, 14, 15; IG 9, 113, 48, AG3).
- Jesus fulfils all of God's promises to the Chosen People. Hence Christians understand the Hebrew Scriptures and the Gospels in light of each other (CCC 128).
- The Hebrew Scriptures tell of a time of waiting for the Saviour, fulfilled in the coming of Jesus.
- The Jewish people looked forward to God's promised Messiah (CCC 207, 211, 214, 712; Is 61:1-2).
- Jesus fulfilled this expectation in his ministry (Lk 4: 16-22).
- The covenant is the unique relationship between God, the chosen people and all creatures, based on God's gracious choice (CCC 62).
- At the original Passover meal, God promised to save his people from slavery in Egypt (Ex 12: 1- 14) and to feed them in the desert on the way to the Promised Land (Ex 16:4-18). This is known as the Old Covenant. The Covenant was celebrated and renewed every year at the Passover when a lamb was sacrificed.
- When the people neglected the covenant, God remained faithful by sending the prophets to call them back to the covenant (CCC 64).
- The prophets preached justice, morality, and faithfulness to God (e.g. Isaiah, Jeremiah, Amos, Hosea and Ezekiel, John the Baptist).
- The message of the prophets is about God's unending love and mercy despite Israel's unfaithfulness (CCC 218).
- Holy women such as Sarah, Miriam, Hannah, and Judith kept alive the hope of Israel's salvation (CCC 64).
- Jesus' death and Resurrection establishes a New Covenant, this one between God and those who become one with Christ (LG 9; CCC 73, 613). In the New Covenant, Jesus promised us peace, reconciliation with God and eternal life.

- Jesus brought a New Covenant by celebrating the Passover with his disciples at the Last Supper (Mt 26: 17-30) and by giving them his own body and blood instead of a lamb (this is why Jesus is called the 'Lamb of God') by dying for them on the Cross. We share in the New Covenant at Mass, which was instituted at the Last Supper when Jesus said: 'This is my blood, the blood of the new and everlasting covenant. It will be shed for you and for many, so that sins may be forgiven. Do this in memory of me.'
- The new Law is summarised in the commandment of love (CCC 782).

Sacred Scripture

God's Loving plan of salvation

- Gn 1-3. First creation story.
- Gn 2:5-25. Second creation story.
- Gn 3: 1-24. Story of the first sin.
- Gn 9:8-16. Covenant with all creatures.
- Ex 14:5-15:3. The crossing of Red Sea.
- Ruth 1-4. Story of Ruth.
- 1 Sm 1:9-19; 24-2:9. Story of Hannah and canticle of Hannah.
- Job 12:7-9; Ps 19. Creation as a sign of God's glory and power.
- Ps 78. Psalm of sacred history.
- Ps 95: 1-5. Praising God.
- Ps 100: 1-5. Giving thanks.
- Ps 102. Prayer in misfortune.
- Ps 104. In praise of God the Creator.
- Ps 106: 1-3. Prayer of joy.
- Ps 130. Out of the depths.
- Ps 139. O Lord you have searched me and known me.
- Prov 4:5-8. Wisdom.
- Prov 21: 13. Listening to the cry of the poor.
- Prov 17: 17. 'A friend loveth at all times.'
- Is 7: 14. Immanuel.
- Is 9:1-7. The people who walked in darkness.
- Is 42: 1-4. Jesus anointed by the Holy Spirit to help the weak and suffering.
- Is 43: 1-4. 'I have called you by your name.'
- Is 49: 15. God's care for us.
- Jer 1 :4-9. Call of Jeremiah.
- Jer 7: 1-15. Jeremiah preaches in the temple.
- Jer 22:3, 13, 15-16. True religion does justice.
- Jer 31 :33-34. Prophecy of the new covenant.
- Mic 6:6-8. What does the Lord require.
- Jude 15: 12-17. God saves through Judith.

- Eccl (Qo) 6: 15. Loyal friendship.

Jesus Birth and Youth (CCC 422 – 24: 430 – 60; 522 – 34)

- Mt 2: 1-II. Epiphany: Jesus' identity revealed.
- Lk 1 :26-38. Annunciation.
- Lk 1:5-24; 57-80. Story of Zechariah.
- Lk 2: 1-20. Christmas.

Jesus' Public Life (CC 422 – 24: 430 – 55: 535 – 40: 543 – 56)

- Mt 5: 1-14; 38-48. Sermon on the Mount (Beatitudes).
- Mt 6: 1-19. Ethics of the new lawgiver.
- Mt 9: 1-8. Healing of the man born paralysed.
- Mt 12:9-14. Curing on the Sabbath.
- Mt 18:21-35. Parable of the unforgiving servant.
- Mt 20: 1-16. Parable of the workers in the vineyard.
- Mt 23:3. Practising what you preach.
- Mt 25: 1-13. Parable of wise and foolish maidens/life after death.
- Mt 25: 14-30. Parable of the talents.
- Mt 25:31-46. Sheep and goats.
- Mk 3: 1-3, Mt 10: 1-42. Jesus sends out twelve disciples preaching.
- Mk 6:34-44; Lk 9: 12-17. Feeding the five thousand.
- Lk 4: 1-13. Temptation of Jesus.
- Lk 4: 14-22. Jesus claims to be the Messiah.
- Lk 4: 16-22. The spirit of the Lord.
- Lk 7:36-50; Mt 26:6-13; Mk 14:3-9. Mary anoints Jesus.
- Lk 7: 19-23. The signs of the Messiah.
- Lk 15: 11-32. The Prodigal Son.
- Lk 16: 19-31. Parable of rich man and Lazarus.
- Lk 22:42. Jesus: prayer on the Mount of Olives
- Lk 24:49; Jn 16: 12-15. Jesus' promise of the Holy Spirit.
- In 1:6-8, 15. John the Baptist.
- Jn 1:29-34; Mt 3: 1-17. Baptism of Jesus.
- In 8: 1-II. Jesus forgives the woman caught in adultery.
- In 14: 1-4. 'In my father's house. . '
- In 14: 15-17. Spirit as advocate.
- In 14:25-26. The Advocate will teach you everything.

Jesus' Passion and Death (CCC 575 – 637: 1402 – 19)

- Mt 26:20-30. Last Supper.
- Mt 26:36-46. Agony and acceptance of God's will.

- Mt 26:47-56. Arrest of Jesus.
- Mt 26:57-68; Mt 27: 11-26. Trial before Sanhedrin and Pilate.
- Mt 27:27-61. Crucifixion, death and burial of Jesus.
- Mt 28: 16-20; Mk 16: 14-18. Commissioning of the disciples.
- Mk 14:53-65 and Mk 15: 1-15. Jesus' trial.
- Mk 15: 16-47. Crucifixion, death and burial.
- Lk 19:29-38. Entry into Jerusalem.
- Lk 22:7-20. Last Supper.
- Lk 22:47-53; Mk 14: 10-11. Mk 14:32-50. Betrayal by Judas and arrest of Jesus
- Lk 22:54-62; Mt 26:69-75/Peter's denial of Jesus.
- Lk 23:26-31. Road to Calvary.
- Lk 23:34-43. Let him save himself if he is the Messiah.
- Jn 12: 12-19. Entry into Jerusalem
- Jn 13: 1-20. Washing of feet.
- Jn 19:25-7; Mt 27: 55-6. Women at cross and 'woman here is your son'.

Jesus Resurrection and Ascension (CCC 638 – 67)

- Lk 24: 13-35. The Road to Emmaus.
- Lk 24:36-49. Jesus appears to eleven disciples.
- Lk 24:50-3; Acts 1: 1-11. The Ascension and second coming of Christ.
- Jn 20: 1-18. Mary and Peter at tomb.
- Jn 20: 11-18. Mary meets Jesus.
- Jn 21: 15-17. Peter shepherd of the whole flock.

Pentecost

(CCC 731 – 41)

- Acts 1: 12-14. Prayerful waiting for the Holy Spirit.
- Acts 2: 1-13. Pentecost.
- Acts 3: 1-10. Peter cures the cripple at the temple.
- Acts 4: 1-22. Peter and John.
- Acts 4:32-5. Early Church.
- Acts 8: 14-17. Confirmation in early Church.
- Acts 9: 1-22. Conversion of Saul.
- 1 Cor 2:9. 'Eye has not seen ... '
- 1 Cor 12:4-11. Varieties of gifts.
- 2 Cor 11:24-27. Paul's testimony to his faith.
- 1 Th 4: 13. God will bring with him those who have died.
- Heb 13:2. 'Remember to welcome strangers in your homes ... '
- 1 Jn 4: 10. 'This is what love is; it is not that we have loved God, but that God loved us.'

Aims:

Students will:

- develop their understanding of personal and communal prayer
- investigate the connections between the Church's liturgy and the life and ministry of Jesus
- explore the encounter with Jesus in liturgy, sacraments and prayer (CCC 1067-1690; 1114-16)
- make connections between liturgical practices of the Church community and the beliefs and teachings proclaimed
- develop their understanding of the sacraments of Baptism, Confirmation, Eucharist, Reconciliation, Marriage and Holy Orders
- develop their understanding of the Lord's Prayer (CCC 2759-865) understand how the liturgical year is an expression of salvation history.

Objectives

The child should be enabled to:

Understanding:

- explore connections between Scripture and the Church's liturgy (ritual, prayer, sacred music and art)
- examine sacred art, poetry and music and explore how it inspires people to prayer and to a deeper understanding of the mystery of God
- explore prayer resources which enhance ecological awareness and responsible agency.

Communicating and Participating:

- create original sacred art, dance, music, prayer and poetry as a form of prayer.

Sub-Topics

Students at this level will be able to demonstrate a knowledge and understanding of the following knowledge and concepts:

Prayer

- Prayer is the raising of one's mind and heart to God or the requesting of good things from God (CCC 2559, 2562-63).
- Prayer is a personal relationship with God (CCC 2558, 2565).
- God tirelessly calls each person to this encounter with Himself (CCC 2591).
- In prayer God calls us first; our own first step is always a response (CCC 2567; GS 18).
Prayer strengthens our friendship with Jesus.

- The Holy Spirit helps us to pray (CCC 741, 2630, 2652; Rom 8:26-27).
- Jesus' teaching on prayer emphasises perseverance, gratitude and the desire to do God's will (Lk 11:1-13; Lk 18:1-8; CCC 2611,2731).
- Contemplative prayer is a prayer of silent love, being in God's presence. Our attitudes and actions are influenced by praying (CCC 2725).
- In the Our Father the first three petitions are addressed to God; the other four present our wants: they ask that we be fed and nourished, healed of sin and made victorious in the struggle of good over evil (Mt 6:9-13; Lk 11:2-4; CCC 2857).
- The Lord's prayer is a summary of the whole gospel (CCC 2774).
- Psalms: types of psalms (e.g. praise, petition, faith, songs of trust, lamentation, penitential). Imagery in psalms.

Formal Prayer

- Hail Holy Queen
- Benediction
- Nicene Creed
- Acts of Faith, Hope and Love (CCC 2098)
- Prayers to the Holy Spirit
- The Rosary: Glorious mysteries and mysteries of light (CCC 971)
- Memorial acclamation I
- Sung parts and Hymns for the Mass
- Prayers for Confirmation ceremony
- All Mass responses

Additional Prayers

- Psalms 104, 139
- Journal keeping as prayer
- Praying over moral decisions
- Prayer for human rights
- Prayer to be free from prejudice
- Prayer of centring
- Stations of the Cross (fourteen)
- Hannah's prayer in the Book of Samuel
- Benedictus
- The Magnificat
- The Serenity Prayer
- Eternal rest

Liturgy

- Liturgy is the work of the Holy Trinity (CCC 1077-1112).
- The Church teaches that Christian prayer is primarily Trinitarian, directed to the Father, through Christ, in the power of the Spirit.

Liturgical Year

- The Church 'in the course of the year unfolds the whole mystery of Christ from his birth through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord' (CCC 1153, 1194; Ps 31:14-15).
- Advent and Christmas celebrate God's promise of a Saviour and its fulfilment in Christ, the Messiah (CCC 524).
- Advent is a special time of waiting in hope for the coming of the Messiah, Jesus Christ.
- Advent is a time of waiting for the coming of the Saviour. It is also a preparation for the end of time, when Christ will come again to judge the living and the dead (CCC 672,678).
- The Jesse Tree.
- Christmas is a time to celebrate the birth of Jesus Christ, the Messiah.
- At Christmas God fulfils his promise to send Jesus into our world, to be with us, to bring happiness and peace.
- Jesus is Immanuel (God with us) (Is 7: 14).
- Lent is a time of repentance and reconciliation which reminds Christians of Jesus' call to 'repent and believe in the gospel' (SC 109; CCC 540).
- By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert.
- The Church celebrates Lent as a season of renewing our commitment to the mission of Jesus/the Reign of God.
- Lent is a time to recall or prepare for Baptism (SC 109).
- Lent is a time for Christians to review how they live.
- Lent is a time when we participate in gestures of reconciliation including concern for the poor.
- The crucifix is a symbol of Jesus' love for all people.
- Holy Thursday, Good Friday and Easter Sunday are known as the Easter Triduum, which means three days.
- The Triduum begins with the Mass of the Lord's Supper on Holy Thursday evening and concludes with the Evening Prayer of Easter Sunday.
- Easter is a time to celebrate Jesus' death and Resurrection, his glorification and the sending of the Holy Spirit (CCC 1163).
- Easter celebrates Jesus' Resurrection: the victory of life over death, good over evil.
- The Paschal candle reminds us that Jesus Christ has risen from the dead and has triumphed over sin and death.
- At the Easter vigil the Church awaits the Resurrection and then celebrates it in the

Sacraments:

- Easter liturgy of light. Concepts of light and darkness, Easter candle, relate Easter to Baptism - receiving and living the light of Jesus. Jesus is the light of the world. Four parts of the Easter Vigil: the service of light, the liturgy of the word, the liturgy of Baptism, and liturgy of the Eucharist.
- At Pentecost the Church celebrates the fulfilment of the promise given by Jesus that he would send the Holy Spirit to the apostles to enable them to continue his work on earth, while they waited for his return on the final day of judgement.
- Pentecost: the celebration of the beginning of the Church and the power of the Holy Spirit to make every day holy.
- On the Feast of All Saints we celebrate all saints, known and unknown and ask for their prayers and intercessions (to be tied in with the concept of the communion of saints: see Christian Faith strand).
- On the Feast of All Souls the Church commemorates and prays for the holy souls in purgatory, undergoing purification of their sins before entering heaven.
- The Feast of Corpus Christi, the Feast of Our Lord Jesus Christ the King, Trinity Sunday.
Liturgical Feasts of Mary: The Assumption.

Sacraments

- It is in the sacraments that Jesus meets us at important moments in life and turns these moments into opportunities of grace (CCC 1210).
- The sacraments confer grace but they also require an active faith on our part, a desire to respond in faith and to deepen our faith through the sacrament. (CCC 1128)
- We receive sacraments to become more holy, to build up the Church, and to give worship to God (SC 59; CCC 1123).
- It is important to prepare carefully to celebrate the sacraments (CCC 1098).
- The sacraments are the continuation of the Paschal Mystery of Christ in the age of the Church (CCC 1116).
- The sacraments of initiation are Baptism, Confirmation and Eucharist (CCC 1212) through the sacraments of initiation Christians are received into full membership of the Church and lay the foundations for their Christian life (LG 7; CCC 1121-22).
- Baptism and Confirmation confer a sacramental 'seal' or spiritual mark and so can never be repeated (CCC 1121, 1280, 1317).
- When the person is anointed with Chrism s/he becomes a Christian.
- Baptism frees people from original sin and all personal sin, makes them students of God and members of the Church and gives them a share in the Church's mission. It is necessary for salvation. (CCC 1213, 1262, 1279).
- Baptism calls us to participate in establishing God's Kingdom (GS 38).
- The rite of Baptism consists in immersing the candidate in water or pouring water on his/her head, while saying 'I baptise you in the name of the Father, and of the Son, and of the Holy

Spirit' (CCC 1278).

- The promises of Baptism and how they are to be lived and renewed.
- The symbols of Baptism: water as life-giving and cleansing, oil as strengthening and healing, light as driving out darkness, the white garment as 'putting on Christ', the community as the setting in which Christ is present.
- In Confirmation we receive the Holy Spirit, who strengthens us to live a holy life, proclaim the gospel and serve others as Jesus did.
- Confirmation increases and strengthens the reception of the Holy Spirit received at Baptism: it is the sacrament which gives the Holy Spirit in order to unite us more firmly to Christ, strengthen our bond with the Church, help us take part in her mission, and to bear witness to Christ in words and deeds (LG II; CCC 1285, 1288, 1316).
- The Rite of Confirmation is anointing the forehead with sacred Chrism, together with the laying on of the minister's hand and the words: 'Be sealed with the gift of the Holy Spirit' (CCC 1295, 1320).
- Confirmation uses the signs of laying on of hands, anointing, sign of peace (CCC 1293-96, 1299, 1301).
- Symbols of the Holy Spirit: water, anointing, fire, cloud and light, the seal, the hand, the finger, the dove, wind, breath (Ruah) (CCC 694-701).
- In Confirmation Christians are sealed with the gift of the Holy Spirit which marks their belonging to Christ (CCC 1296).
- Confirmation is a time to remember and renew baptismal promises.
- The Risen Jesus gives us his Spirit in the sacrament of Confirmation.
- Gifts and fruits of the Holy Spirit (CCC 1831, see Christian Faith strand).
- The bishop is the ordinary minister of Confirmation, but he can delegate this function to a priest (CCC 1312).
- The bishop, in the course of the Chrism Mass of Holy Thursday, consecrates the sacred Chrism for his whole diocese (CCC 1297).
- We use many terms to describe the sacrament of Christ's loving forgiveness. Three are:
- Confession, Penance, Reconciliation (CCC 1423).
- The process of conversion and repentance was described by Jesus in the parable of the prodigal son (CCC 1439; RP 5, 10, 26).
- Reconciliation is principally a gift of the heavenly Father (RP 5, 10).
- Sin is choosing to disobey God (CCC 386-87, 1850; RP 14, 17).
- Sin is forgetfulness and indifference toward God (RP 14, 18).
- We sin whenever we act against the loving law of God (sins of commission) and whenever we deliberately neglect to do something good (sins of omission).
- When we sin we damage our relationship with God and with the whole community, the Body of Christ.
- When Christians receive the sacrament of Repentance/ Reconciliation they obtain pardon from God for the offence committed against him and are at the same time reconciled with the

Church, which they have wounded by their sin (LG II).

- By prayers or penances people can receive God's pardon for penance owed for the bad effects of the sins they have committed.
- In the Sacrament of Reconciliation, Christians receive God's grace to amend their lives and follow God's commandments more faithfully in the future.
- Regular confession of our sins strengthens our relationship with Jesus Christ, helps us form our conscience, to fight against temptation, and to live more like Jesus (CCC 1458).
- We prepare for Reconciliation by examining our conscience (CCC 1484; RP 31).
- The Holy Spirit helps us to grow and change (conversion).
- There are many forms of penance in the Christian life that brings about reconciliation with God and others. These include prayer, fasting and almsgiving (CCC 1434; RP 26).
- Marriage and Holy Orders are Sacraments in the service of communion (CCC 1113).
- Marriage is a covenant between a man and woman, exclusive and for life (GS 48; CCC 1614).
- Through the sacrament of Marriage, the Holy Spirit strengthens the love and commitment of husband and wife (GS 48; CCC 1624).
- The Sacrament of Marriage gives special graces and blessings to married couples, so that they can love each other, love their students, serve others and build up the Christian community (GS 48; LG II; CCC 1534, 1641-54).

Priests have a special concern for the poor, the sick and the needy (PO 6; CCC 1586).

Priests and deacons put into practice in their own lives what they have taught (LG 28; PO 3, 6).

Mass

- At this level work on the Mass pivots on six points:
 1. Eucharistic Presence
 2. Memorial Sacrifice
 3. Praise and Thanksgiving
 4. Communion
 5. Pledge of Future Glory
 6. Structure of the Mass (CCC 1348-55).
- The Eucharist is the heart and summit of the Church's life (CCC 1407).
- Essential signs are: 1) Wheat bread and grape wine; 2) the words of consecration spoken by Jesus at the Last Supper, 'this is my Body ...' (CCC 1412).

Eucharistic Presence

- Through the action of the Holy Spirit, bread and wine are changed into the Body and Blood of Jesus Christ (CCC 1412).
- Christ himself becomes present in a true, real and substantial manner: his Body and his Blood, his soul and his divinity. This change is called 'transubstantiation' (CCC 1373-77, 1413)
- The consecration takes place during the Eucharistic Prayer.

- We can respond to Jesus Christ's presence in the tabernacle by prayer and adoration (PO 5, 18; CCC 1378, 1381).
- We can respond to Jesus Christ's presence in others by loving and serving them (CCC 1397).
Special devotions to the Blessed Sacrament: e.g. Benediction; holy hour.

Memorial Sacrifice

- Jesus Christ's life and death (his sacrifice) is his self-gift to the Father for the salvation of humankind.
- Christians are not only to imitate Jesus, but to be closely united to him. Jesus invited his disciples and friends to join him in his unique offering on behalf of the whole world (OP 86; c.f. Sc 48). In the sacrifice of the Mass, Jesus offers himself to God the Father and we offer ourselves with him to the Father (LG II; CCC 1330, 1368, 1362-72; Lk 22: 19-20). Eucharist is the memorial of Christ's Passover - the work of salvation accomplished by the life, death and Resurrection of Christ (CCC 1409).

Praise and Thanks giving

- Eucharist means first of all 'thanksgiving' (CCC 1360).
- The Eucharistic Prayer gives thanks to the Father for all that he gave us in Jesus Christ (CCC 1103, 1352, 1359).
- In the Eucharist we give thanks to God for the blessings of creation (CE p. 17).

Communion : Sign of unity

- At Mass we receive spiritual strength and nourishment to love God and neighbour (CCC 1359- 61; CCC 1392).
- The celebration of the Eucharist challenges us to share the goods of the earth with everyone, especially the poor, and to be concerned for the well-being of all creation.

Pledge of future glory

- Jesus Christ gives us the Eucharist as a pledge of glory with him in heaven because he said 'I am the living bread that came down from heaven; if anyone eats of this bread, s/he will live forever' (Jn 6:51; SC 8; CCC 1323, 1419).

Structure of the Mass

- The origins of the Eucharist in Jesus' practice of table fellowship culminating in his Last Supper.
- The structure of the Mass as it corresponds to the meal Jesus had with his disciples after chatting with them on the road to Emmaus (CCC 1347).
- The Holy Spirit helps us to listen to and understand God's word so that we can live it out (CCC 1100-01).

- The Homily is used to proclaim the Reign of God/the presence of Jesus Christ and to help us put the word of God into practice (SC 34, 52; CCC 1349).
- In the 'prayer of the faithful' intercession is made for the Church, for the civil authorities, by those oppressed by various needs, for all people, and for the salvation of the entire world (SC 53).
- In the Creeds (the Nicene Creed and the Apostles' Creed) we profess the central truths of Christian faith.
- During the Eucharist there are special times of forgiveness: Penitential Act, Our Father, Sign of Peace, Lamb of God.
- When we offer Holy Mass, we apply Christ's saving sacrifice to assist the living and the dead.

Topic: Christian Morality

Aims

Students will:

- understand moral life as an expression and consequence of our relationship with God explore how Christians' relationship with Jesus, their beliefs and values affect their words and actions, as exemplified in their lives (LG 50; Christian decision-making)
- understand moral life as 'new life in Christ' lived with the help of the Holy Spirit (VS 21)
- develop their understanding of factors that call for, influence and promote moral behaviour
- explore how to live the new covenant in Jesus (the Law of Love), the Ten Commandments and the Beatitudes with faith, hope, and love (CCC 1812)
- examine the relationship between Jesus' example, Christian moral values and contemporary culture
- begin to incorporate moral ideals of conduct into their identity (moral self-reflection)
develop their concepts of personal sin, grace and conversion
- develop an awareness of social justice, ecological justice, universal solidarity and responsibility
- develop an understanding of human sexuality in a moral, spiritual and social framework with particular emphasis on the virtue of chastity (RSE).

Skills

Students should be enabled to:

Understanding:

- investigate and evaluate models for their own moral life, making connections between the decisions and personal attributes of moral models and their own sense of moral self (moral character: integrity and responsibility)
- examine the cost and challenge of living a Christian moral life
- discover practices that support Christian values, precepts and virtues
- discern and evaluate values, attitudes and expectations with which they are surrounded in contemporary culture
- identify links between the Christian story of creation, the knowledge of science and the moral question of how humans react to the natural world.

Communicating:

develop strategies to promote a more just society and world (moral agency and imagination).

Sub-Topics

Students at this level will be able to demonstrate an understanding of the following knowledge and concepts:

Human Dignity

- All human life is God's gift (Rev 4: 11; CCC 295).
- God has willed that all people should constitute one family and treat one another as brothers and sisters (GS 24, 32; LG 13).
- Every Christian is called to develop his/her own gifts and carry out his/her own responsibilities and so become holy (LG 39-41; AG 28).
- Every person, created in the image and likeness of God has dignity and rights (GS 12, 26; CCC 225,356-57, 1907, 1701 ft., 1930, 2070).
- Our dignity is a gift of God's love and does not depend on race, sex, economic status, human achievement or our place in society.
- Christians respect the fundamental rights of each person (CCC 1944, 2479, 2507, 1782, 2106).
Every human being has a right to life, food, clothing, and shelter, education, employment, to respect, to appropriate information, to act according to one's own conscience, to privacy and freedom of religion (GS 26; PT 11-27, 106).
- A person is more precious for who s/he is than for what s/he has (GS 35).

Human Freedom and Responsibility

- God calls us and we are free to respond (vocation).
- We can experience a struggle in ourselves between good and evil, light and darkness (GS 13; CCC 1707).
- Choices between right and wrong involve the whole person - emotions, feelings and reasoning.
- Emotions are gifts to be valued and used responsibly.
- Recognising motives and taking responsibility for them is important.
- God has given us the gift of a conscience to help us know right from wrong (GS 16, CCC 1713, 1776ff.).
- Conscience is a judgement which helps us to recognise good and to assume responsibility for our actions (CCC 1781).
- Informing our conscience, we are assisted by the Word of God, the gifts of the Holy Spirit, the witness or advice of others and the authoritative teaching of the Church (CCC 1785).
- Note: teaching concepts on sin and forgiveness are found in the liturgy/prayer strand.

God's Graceful Presence and Assistance

- The Pope and the bishops have teaching authority in the Church and they guide us in our moral life.
- The values and teachings of Jesus can help us to make good choices.

- The Holy Spirit inspires and guides people to do the right thing (CCC 1697).
The Holy Spirit helps people to love what is good and shun evil (CCC 1810).
The liturgy and sacraments help Christians to live like Jesus (CCC 2030, 2047).
Christians do good because it is right and out of love for Jesus (CCC 1828).
- Christians are motivated to strive to forgive because of the love and mercy of God for them.
Jesus not only reaffirmed the commandments of the Old Covenant but also gave a new commandment: 'love one another. Such as my love has been for you, so must your love be for each other' On 13:34; CCC 1968, 1823, 1970, 1972).
- Jesus' teaching in the Sermon on the Mount is about the actions and attitudes that will bring about the Reign of God (Mt 5-7; CCC 1717, 1726).
- The Beatitudes (Mt 5: 1-II; CCC 1716-29).
- The Beatitudes teach us to love God above all things (CCC 1723, 1728).
- Jesus' teaching in the Beatitudes does not change the Commandments, but helps us understand that following Jesus: way begins in the 'heart' (CCC 1968).
- Jesus tells us how to build up his Kingdom by following the Ten Commandments, and the New Commandment of love and the Beatitudes (CCC 1716-1729; 1967-74).
- The Lord asks us to love as he does, to welcome the stranger, and to love students and the poor as Christ himself (Mt 5:44; Lk 10:27-37; Mk 9:37; Mt 25:40,45; CCC 1825, 1931-33).
Jesus' teaching on love includes the command to forgive injuries, to love our enemies and to pray for our persecutors (Mt 5:44; Mt 6: 14; Lk 6:27-29; GS 28).
- Jesus warned against anger and hatred which destroy (Mt 5:22; CCC 2302).
There are three theological virtues: faith, hope and charity (CCC 1813).
- By faith, we believe in God and believe all that he has revealed to us and that the Holy Church proposes for our belief (CCC 1842).
- By hope we desire, and with steadfast trust wait from God, eternal life and the graces to merit it (CCC 1843).
- By charity, we love God above all things and our neighbour as ourselves for love of God (CCC. 1844).
- The Precepts of the Church:
 - You shall attend Mass on Sundays and holy days of obligation.
You shall confess your sins at least once a year.
 - You shall humbly receive your Creator in Holy Communion at least during the Easter season.
 - You shall keep holy the holy days of obligation.
 - You shall observe the prescribed days of fasting and abstinence (CCC 2041).
 The Ten Commandments are to be re-presented at this level.

Social Teaching of the Church

- Jesus teaches his followers to have respect, tolerance and compassion.

- Jesus promoted the dignity of women (MD 12-13).
- Men and women have an equal dignity (CCC 369; 1605, CCC 2334).
- Every kind of discrimination whether based on sex, race, colour, social condition, language or religion is against God's will (GS 29).
- Jesus challenged injustice and teaches how to live justly.
- Jesus wants us to recognise his own presence in the poor (CCC 2449).
- The Church has a special mission to the poor, the sick and the marginalised (CCC 2448).
Worshipping God and working for justice go hand in hand (GS 43; Is 58:5-9; Am 5:21-4; Mic 6:8).
- All Christians are called to act for peace and justice in the world (GS 78-9; d. CCC 2307, 2327).
- The Church responds, through its institutions and organisations, to injustice.
- The goods of creation are destined for the entire human race and should be shared equally (GS 69: universal destination of earthly goods; CCC 353, 2452; CSDC 171).
- Our responsibility for the well-being of other species must also be taken into account as part of the universal destination of the goods of the earth.
- All creatures have a value in their own right and are not there simply for human use (CCC 339).
- Creation is ongoing and we can co-operate with God's plans for creation (CCC 307, 323).
- The creation story reveals that human beings are called by God to counteract influences that damage or destroy the natural world (CCC 373, 2402; SRS 34: stewardship).
- Include some of the following: Justice issues in the local community (environmental, economic, cultural, political, infrastructure, social) e.g. care of the aged, homelessness, equality issues, poverty, consumerism and the environment.
- Study of people and organisations working for peace and justice in the world (e.g. Trocaire, Red Cross, Catholic Commission for Justice, Peace and Ecology, International Women's Day etc.)
- Stories of accessible role models who exhibit the sorts of decisions and actions students can incorporate into their moral self-definitions, including characters similar in age to the students themselves.
- Include models whose moral actions are counter-cultural (e.g. leaders of the suffragettes).
- Include models who struggle with the right thing to do (e.g. Huckleberry Finn).
- Stories of contemporary Christians who live their religious beliefs.
- The Relationship between Faith and Reason
- Scientific accounts of the origin of the universe are in harmony with non-scientific accounts in the Scriptures.
- Science and Sacred Scripture are complementary in helping us to understand the wonder of God's creation (CCC 37, 159,283-9).

RME in a Christian Context

- Note: work on the sixth and ninth commandments are taken together covering the gift of human sexuality, its inherent goodness, and its proper place in the context of marriage.
Keeping these commandments involves practising the virtue of chastity.
- Love is the fundamental and innate vocation of every human being (FC II; LFL 19,21). This vocation to love is realised in two diverse ways: in marriage, or in a life of celibacy for the love of the Kingdom (FC I 6; EGHL 56; HS 34).
- Our bodies are good because God created them and will raise them up on the last day (GS 14).
- The human body is sacred - the visible image of God.
- God created male and female in God's plan for creation.
- The male and female body are, each in their characteristic way, made in the image and likeness of God.
- Sexual difference (the difference between male and female) is part of the variety of God's gifts.
- Sexuality is good because it is a gift from God (HS II; LFL 28; HS 4, II) -.
- Sexuality gives the possibility for sharing pure love, altruistic love (EGHL 36).
- Sexuality fulfils God's plan of love (LFL 24).
- The use of sexuality reaches its full meaning when it expresses the personal giving of man and woman even unto death (HS 3, 31).
- Sex is a great gift of God who placed the ability to generate life in the human body, thereby sharing his creative power with us (HS 96).
- Chastity is a spiritual power that helps us love and respect ourselves and others. It helps us to see them as persons to reverence because they were created in the image of God (HS 16- 17; CCC 2337-91).
- Life is precious and God-given from the moment of conception to natural death.
- Chastity is a spiritual power which frees love from selfishness and aggression for the sake of true self-giving realised in each person's specific vocation (HS 4, 16-21; LFL 138).
- A Christian practises the virtue of chastity by cultivating decency and modesty in behaviour, dress and speech (HS 4, 56).
- Sexuality is physical, but also psychological and spiritual (EGHL 5; HS 3, 13).
We are called to love and to. Self-giving in the unity of body and spirit (HS 10).
- Conjugal love makes married couples capable of the greatest possible gift, the gift by which they become co-operators with God for giving life to a new human person (HS 15).
- Sexual intercourse is an act of love within marriage (FC II, EGHL 5, 95; HS 14).
- Christians respect life because life comes from God and every person has a right to life.
Therefore, abortion is forbidden (CCC 2258, 2319; HS 137).

Teacher's notes (Lenten season):

- Way of the Cross

Students, in their prayer composition, will present Jesus as suffering in the suffering of their brother and sisters.

PROCEDURE:

1. Brainstorm ways in which people suffer today. Try to get 14 ways. Be sure the students include suffering of the heart; that is, fears, rejection and so forth, as well as physical suffering. Discuss the cross each person has to bear. Remind them of Jesus' words. "If anyone wishes to follow me s/he must take up her/his cross daily and follow me" (Lk 9:23) we can become holy by bearing our cross as a prayer if we can't change it! Display the attached pictures. Remind them of Matt 25:42-43,45. Discuss the meanings. You may wish to read it or to sing the hymn, "Whatsoever You Do."
2. Let each group of two or three choose a suffering and a station for which they will write a prayer for the Way of the Cross during the last two weeks of Lent. Alternatively, 14 sufferings and the 14 stations could each be put in a box and each group draws/picks one from each box.

First Station

Reader: The next day Pontius Pilate sentenced You, Jesus, to be crucified. You always did God's will and lived to bring about the reign of God. Help us when others make fun of us and ignore us for doing God's loving will.

All: We adore You, O Christ, and we praise you, because by your holy cross you have redeemed the world.

Second Station

Reader: Jesus, the soldiers made fun of you.

They placed a crown of thorns on your head and laughed at you. Help us when others make fun of us because we are living the Law of Love.

All: Repeat response "We adore you..."

Third Station

Reader: Jesus, You are the Son of God and one of us. The cross became too heavy and you fell under it. Help us when others tempt us to disobey the Ten Commandments. (Response) (Think and Decide: What will you do to show that you are proud to be a disciple of Jesus?)

Act Two: Helpers along the Way

All: Sing an appropriate song.

Leader: A reading from the holy gospel according to Luke. (Read Luke 23:26-27.)

Fourth Station

Reader: Jesus, Your mother, Mary, sees and shares in your pain and suffering. Help us turn to Mary, our Mother, for strength to live as your disciples.

All: Response above.

Fifth Station

Reader: Jesus, the soldiers order Simon to help you carry your cross. Help us to bring freedom to those suffering from injustice.

All: Response above.

Sixth Station

Reader: Jesus, Veronica wipes the blood and sweat from your face. Help us to live the Works of Mercy.

All: Response above.

Seventh Station

Reader: Jesus, the weight of the cross causes you to fall a second time. May the Holy Spirit help us to rise up each time we fall?

All: Response above.

Eighth Station

Reader: Jesus, you tell a group of women from Jerusalem to have hope in your promises. Help us to trust in all God's promises.

All: Response above.

(Think and decide: What will you do to show that you are proud to be a disciple of Jesus?)

Act three: Darkness Over the Earth

All: Sing an appropriate song.

Reader: A reading from the holy gospel according to Luke. (Read Luke 23:32-34.)

Ninth Station

Reader: Jesus, You fall a third and final time on your way to Calvary. Give us strength in the Eucharist to walk your way.

All: Response above.

Tenth Station

Reader: Jesus, the soldiers stripped you and divided your clothes among themselves. Help us to forgive those who hurt us.

All: Response above.

Eleventh Station

Reader: Jesus, the soldiers crucified you like a criminal. You asked the Father to forgive them. Help us to appreciate your love for us. Help us forgive as you did.

All: Response above.

Twelfth Station

Leader: A reading from the holy gospel according to Luke. (Read Luke 23:44-46.)

Reader: Kneel and ask yourself: "How do I feel about Jesus dying out of love for me?"

Think and Decide:

What will you do to show that you are proud to be a disciple of Jesus?

Act Four: From Death to Life

Thirteenth Station

Reader: Jesus, Your disciples must have felt their dreams were shattered when Joseph of Arimathea took your lifeless body down from the cross. Help us to see the sign of God's life around us.

All: Response above.

Fourteenth Station

Reader: Jesus, as they buried your body, the disciples must have felt that their hopes were buried, too. Help us to see the signs of God's love around us.

All: Response above.

Leader: A reading from the holy gospel according to John. (Read John 20:11-18.)

Think and decide: What will you do to be a sign of God's life and love.

All: Sing an appropriate closing song.

II. A Way Of The Cross

Note: The question for each station could be meditated on silently; or answers could be shared orally; or students could write prayer answers if the stations are being prayed in the classroom.

1. Jesus is condemned to die. (Matt 27: 15-26) What burden can I help others to carry?
2. Jesus carries the cross. (In 19:16) How can I walk with Jesus?
3. Jesus falls. Whom can I help?
4. Jesus meets His mother. When and how can I stay near someone who is suffering?
5. Simon helps Jesus. (See Luke 23:26) How can my strength help others?
6. Veronica wipes the face of Jesus. How can my gentleness help others?
7. Jesus falls the second time. Am I willing to try again after I fail?
8. The women weep for Jesus. (See Luke 23:27) Am I aware of others' sadness?
9. Jesus falls a third time. How can I rise above my failures?
10. Jesus is stripped of His garments? What can I do to show forgiveness to others who have hurt me?

11. Jesus is crucified. (Luke 23:33). What difficult thing can I do that will help others?
12. Jesus dies. (Luke 24:44-49). What can I do to show my love for Jesus for all He has suffered for me?
13. Jesus is taken down from the cross. How does my faith show in my actions?
14. Jesus is buried. (Luke 24:50-56). What can I do to prepare to celebrate new life?

Concluding Prayer: Lord Jesus, grant that all who share in your suffering and death may share in the glory of your resurrection. Amen.

III. The Way of the Cross

1. Jesus is condemned to death. He sits shocked, unable to speak. He stands trembling. Mario has just been told he has AIDS. "I'm going to die" he says.
2. Jesus takes up his cross. He's weighed down with the knowledge that he has AIDS. How will he tell his family? What will happen to his students? He tells his brother, sells some furniture, arranges for his students. It's a hard, heavy cross that Vincent carries.
3. Jesus falls the first time. He cannot stand alone; the abscesses are too painful. Mario is too weak. With help he makes it home to bed where he begins the difficult task of regaining strength, so he can pick up the cross of living with AIDS and continue his journey.
4. Jesus meets his mother. She lies there, waiting for her mother to return. Tsitsi has just learned she has AIDS and is dying. She wants to tell her mother. As they meet a look of pain and love passes between them. 'I have slim.' Her mother takes her in her arms and they weep.
5. Simon helps Jesus to carry his cross. Richard has so many decisions to make. How can he go on? When his brothers come, he tells them he is too scared to go on. They comfort him; they arrange to take him home; plan transport so he can return for treatment.
6. Veronica wipes the face of Jesus She lies there too weak to clean herself. Her clothes are dirty and soiled because the diarrhoea is almost constant now. She's alone; pushed into a corridor so the smell won't disturb others. A young nurse comes and washes her, changes her clothes. Thandiwe smiles.
7. Jesus falls the second time. He's begun to have diarrhoea; he no longer wants to eat. Sleep doesn't come and he's afraid. The illness is getting worse. Peter has to stop work. It's hard to keep living with AIDS.

8. Jesus meets the women of Jerusalem. Jane has no land. Siboniso has no milk for her baby. Mary's husband sent her away when he learned she had AIDS. Rutendo was put out of her rented room. Betty works in a bar to support her students. The difficulties of the poor woman with AIDS. Jesus weeps.
9. Jesus falls the third time. His head feels as if it is bursting, nothing brings relief. Peter lies in bed unable even to open his eyes. As the end nears relatives arrive to move him from his rented room where he's suffered alone for many months. One more step along the way.
10. Jesus is stripped of his garments. They put her out of the house; they kept her clothes saying they wouldn't fit her wasted body. They told her to go to her grandmother's to die. Once there she was again rejected-stripped of all, even her right to belong.
11. Jesus is nailed to the cross. He cannot move; finds it hard to breathe; must wait for someone to care for him totally. An AIDS related brain tumour has nailed Tavengwa to his bed. His mother keeps watch.
12. Jesus dies on the cross. Rose, Peter, Mashoko, Chipu, Katsande, Joseph, Rutendo, George ... Jesus' body dying of AIDS.
13. Jesus is taken down from the cross. The wailing begins; the car reaches the homestead. As men come forward to carry Paulo's shrouded body, a woman comes from the house. She reaches out to touch the body of her son.
14. Jesus placed in the tomb. . A grave is dug on hospital land-only the sisters are there for mourners. Her nine-month old child cries, not understanding. The grave is filled. All go away. Rose is dead.
15. The Resurrection ... we wait!

We adore you O Christ, as you carry your cross along the dusty roads of (name of parish), Zimbabwe. We make the way of the cross in the homes and at the bedsides of those with AIDS and other diseases. We suffering with you have redeemed the world.

Teacher's notes (Lesson Lenten Season)

- The events of Holy Week (for the Monday through Friday of Holy Week.)
- The students will sequence pictures and match headings of Jesus' last deeds.

PROCEDURE:

1. This is a special time in the Church all over the world. So we want to be in tune with our Christian brothers and sisters throughout the world. We want to participate in the prayers and the energy of the Christian family everywhere. We want to join in the storytelling, the celebrations, and the special worship of God.

Lent is nearly finished. What will we soon celebrate? (Holy Week) Why do you think it is called 'holy'? (because it tells of the great mystery of God's farewell to us in the person of Jesus. It is the story of Jesus' death. It tells the story of Jesus' last days with us. It is the most important story that Christians remember about Jesus.) When someone we love dies, everyone in the family tells and retells what that person did in their last days. Sometimes this last week of Jesus' life is called Passion week. (Passion) means suffering. Jesus was going to have to die the death saved for slaves and for non-slaves who committed great crimes such as treason and rebellion. Many of the Jewish leaders were jealous of Jesus and angry because of what he said and what he did to proclaim the kingdom of God. He said that the kingdom was not for the greedy rich and powerful but for the little ones, and for these who served others. Let's pray to Jesus before we begin the story of his passion and death: Father God, Jesus our brother gave his whole life for us out of love. As we remember his last days, change us by the power of your Holy Spirit so that we might give ourselves in love, as Jesus did. We ask this in Jesus' name. AMEN.

Let's see if we can make an outline of the last week of Jesus' life. Teacher, brainstorm with the students. Then number the events in the following sequence:

1. Jesus enters Jerusalem. (This we celebrate on Passion or Palm Sunday)
2. Jesus drives the sellers from the temple
3. The Last Supper. (This we celebrate on Holy Thursday evening.)
4. Jesus is in agony in the Garden of Gethsemane. (Commemorated in the Eucharistic Vigil.)
5. Jesus is betrayed by Judas.
6. The Trial of Jesus
7. Jesus carries his cross and is crucified.

(The last three we commemorate on Good Friday afternoon with special prayers and readings of scripture.) Students could copy these into their exercise books.

Jesus enters Jerusalem.

We celebrate this occasion on the Sunday before Easter. What happened on that day? (.. .) Yes, Jesus rode to Jerusalem on a donkey and many people came to greet him, praising and waving palm branches.

When Jesus went into Jerusalem this time he went as the Messiah who was going into his city, Jerusalem, to save his people by dying for their sins. This had a special, deep meaning for the first Christians because they believed, as we do, that Jesus was the Messiah, the promised Saviour. We Christians today have processions in Jesus' honour, too.

Jesus drives the sellers from the Temple.

The Jewish people believed that the Temple was God's holy dwelling place. Jesus was angry that it was being used as a market place for buying and selling birds and animals for the sacrifices in the temple. When the religious leaders saw Jesus using his authority and driving out the buyers and sellers they were very angry. They told Jesus that they had authority in the temple and no one else. Their anger and jealousy drove them to meet to plot Jesus' death.

Betrayal of Jesus

The leaders' plans were helped on by one of the Apostles. Do you know who? (Judas Iscariot.) He agreed to help them trap Jesus for payment of 30 pieces of silver. He would identify Jesus by a kiss. Display the picture.

The Last Supper

During the week before Jesus' death many Jews were gathering in Jerusalem to celebrate the feast of the Passover or Pasch. Does anyone remember what that feast is about for the Jews? (celebrates the saving of the Jewish people by putting the blood of a lamb on their doorpost the night in Egypt when all the firstborn sons of everyone and everything else died.) Even today, when the Jews celebrate the feast, a lamb, called the Paschal lamb, is killed, cooked and eaten as part of the feast. Jesus gathered with his disciples on Thursday in a friend's home in Jerusalem for the Paschal Celebration and a final meal with the Apostles.

A new Passover began with Jesus. When he died on the cross he was like the new Paschal Lamb. Have you ever seen a Paschal lamb used as a symbol for Jesus? God saved the Israelites from slavery in Egypt more than a thousand years before. When Jesus died on the Cross, God saved all people in a new way from the slavery of sin and sickness and even death.

It was at the Last Supper that Jesus washed the Apostles' feet. Jesus said that his followers must be servants to the people as he was. Then he gave them bread and wine and said, "This is my body ... this is my blood." He told them to do the same as a memorial of him. It is in this way that Jesus is with us always, in a very special way.

Jesus' Agony in Gethsemane

After the supper Jesus went to one of his favourite places of prayer the olive garden of Gethsemane. This night of prayer was, however, different. Jesus was desperately afraid of what was going to happen to him. He called out for help to the God he loved and trusted so much: "Father, if you are willing, remove this cup from me; yet not my will but yours be done".

Jesus did not want to suffer and die. He knew that he would be put to death because he had taught the people about the Kingdom of God and that it was for everyone. He believed that God had always loved

him and delighted in him. He was prepared to suffer and die rather than turn away from doing what God his loving Father had always wanted him to do. Jesus had always taught others to love God more than anything else. In this time of agony for him in Gethsemane he proved that he never failed to do that. He always trusted God and he continued to trust God even when danger and death threatened him.

His disciples gave him no comfort. They had fallen asleep. Judas came with the chief priests and the Scribes. He identified Jesus for them in the dark with a kiss of betrayal. The guards arrested Jesus and led him away. His disciples ran away, except for Peter and another disciple who followed at a distance.

The Trial of Jesus

During the night of Thursday and early Friday morning Jesus was treated harshly, jeered at tortured, whipped and brought before Pilate for judgement.

Jesus carries his cross and is crucified

Jesus carried his own Cross to the place of execution, as was the custom of the times. The place of execution was outside the city of Jerusalem on a high hill called Calvary. There Jesus was nailed to the cross. Jesus stayed alive for three hours. During those three hours many gathered around to mock him and insult him, especially the chief priests, the scribes and the elders. But there were those who stayed faithfully by him, too -his mother, several other women and John the beloved disciple. Then at 3:00 p.m. Jesus cried out in a loud voice, "My God, my God, why have you forsaken me?" Then Jesus gave up his spirit and died. When this happened the centurion soldier at the foot of the cross said, "Truly this man was God's son." (Mark 15:39)

RESPONSE: A moment of silence... Let's thank Jesus for giving even his last breath for us.... Let's just think now what the Gospel writers wanted their Christians to understand and believe. Maybe you would like to copy this.

- Jesus showed in the way he lived his life that he really is the Son of God.
- Jesus showed in the way he lived his life that he really is God's Word revealing who God is and what God is like.
- The way Jesus died on the cross, in great suffering and left alone by nearly everyone, showed that God is very close to all people who suffer in any way. I God share their suffering in some mysterious way. The resurrection of Jesus shows that God can Change suffering so that in some mysterious way suffering is not useless in people's lives. Because of this, Jesus is the Saviour for all people.

TOPIC:

Holy Eucharist (To follow the Holy Week lesson)

OBJECTIVE: The students will compare elements of the Eucharist with table fellowship and gatherings in their daily lives.

Teacher's notes:

Christ is truly present in the Sacrament of the Eucharist. Without denying that real presence, the new theology speaks of the immanent (indwelling, pervading, inherent) presence of the Spirit of Jesus in all of creation. The world is sinful, yes, but redeemed even if it's not yet aware of its redemption. The Eucharist celebrates that fact, that immanent presence in the Eucharist, and as important, that presence in the assembly, which is the earthly body of Christ. To eat together is to create friendship to reject food to reject someone. In his lifetime, Jesus used meals as the setting of many of his stories. What was he trying to communicate? Who did he eat with? Why were so many shocked of at Jesus? The food and sharing of the Bread and Wine of Life are powerful symbols!

PROCEDURE:

1. In our last lesson we reviewed how Jesus instituted the Holy Eucharist. He originated or gave us the sacrament of the Holy Eucharist the visible, symbolic way of continuing presence with us until the end of time. We Christians do every day what Jesus asked us to do 2,000 years ago: to offer and share the sacred Bread and the cup-the real presence of Jesus-in his memory and for our life. Today we will discuss the Eucharist - the Sacrament which Jesus gave us at his Last Supper with the apostles.

What symbol did Jesus choose for his constant and continuing presence among us? For his companionship with us? (Bread and Wine; a meal)

2. Why do you think Jesus chose a symbol of a meal? What does it tell us? What happens when we eat together? Brainstorm; list on the chalkboard. (... Jesus is our food. We need food daily. Food brings people together. Everyone participates. Loving families and friends share food. No one should be left out. Meals are a time to listen and share stories. People are usually cheerful and happy while eating. Meals strengthen and cheer us. Sometimes meals are the sign on occasion of reconciliation, meals are a sign of acceptance or believing.) You may wish to recall that Jesus compared Heaven to a Great Banquet. - a time when all the family of God will be and celebrate together with and in God.
3. That is one reason why Jesus chose a meal as the symbol for union as a family in Christ. There is another reason as well which goes back in history about 1200 years before Jesus lived with us. Point this out on the time line.
4. You may have heard the story of how Jesus' ancestors were slaves in Egypt for over

400 years. Finally, God through Moses, was able to free them, but not without a lot of trouble. Finally, God told Moses to tell the Pharaoh King that unless he let God's people leave the slavery of Egypt, the angel of death would visit every house in Egypt and the firstborn son of every family would die. Moses also told the Israelites to mark their doors with the blood of a sacrificed lamb so that the angel of death would know it was a house of one of God's people and so would pass over the house. The first-born sons of the Israelites would be saved from death.

Moses also told the people to pack up their belongings, prepare a special meal that night and be ready to leave as soon as he gave the word. The next morning when Pharaoh found his own first-born son dead with all the other sons of Egypt who had died during the night, he told Moses and the Israelites to leave as soon as possible.

5. That event in the history of God's people is known as the Passover, because the angel of death passed over the Israelites' houses and spared their sons. It is also called the Passover because that day God's people passed over from slavery to freedom.

The night before the Israelites left Egypt to become free people, God told them to eat a special meal, which included bread and a roasted lamb. That meal was called the Passover meal. After the Israelites settled in their own land, they celebrated their freedom by eating the Passover meal every year so that they would never forget what God had done for them.

Jesus died on the anniversary of the Passover. So the night before he died, Jesus celebrated the Passover meal with his disciples. This was a very special night for Jesus, and he wanted to spend it eating a special meal with his closest friends. Toward the end of the meal, Jesus passed a loaf of bread around to all the disciples and told them to eat it. Then he passed a cup of wine around and told the disciples to drink it. That was the first Eucharist.

Before Jesus passed the loaf of bread around, he said something about it. Does anyone know what Jesus said? They're the same words the priest says at Mass. (This is my body.) And before Jesus passed the cup of wine around, what did he say about it? (This is my blood.) symbol of the united body and blood of Jesus. Jesus told the disciples to eat the bread because it was his body, and he told them to drink the cup because it was his blood.

6. Now, let's think about why Jesus chose bread and wine for celebrating the Eucharist. Display the bread. One reason why Jesus used bread was that the Israelites used bread in their Passover meal. But there is a more important reason. Bread is the basic food of life. It has been eaten in every age, in every culture, in every part of the world. Bread is so basic that it has come to symbolise food.

Can someone tell me what we say in the Lord's Prayer about the bread? (Give us this day our daily bread.)

Explain to the students that in praying for our daily bread, we are asking God for the food we need to survive. We are asking for what we need to live. At this point pour some juice into a glass. Then say: Wine is a different matter. We don't need wine to survive. The liquid we need to survive is

water, but Jesus didn't use bread and water for this meal because that would mean that all God wants for us is survival. God wants us to live, but God does not want us just to survive. God wants us to have a full life, to enjoy life, to celebrate life, and that's why Jesus used wine. Wine is the drink of celebration. The wine in the Eucharist is a sign of God's call for us to celebrate life.

So the bread symbolises life, and the wine symbolises the celebration of life. But the bread and the wine together symbolise something else. Can anyone tell me what the priest says over the bread during Mass, just before he holds it up for all of us to see? (The priest repeats the words of Jesus, "Take this, all of you, and eat it: this is my body which will be given up for you)."

And can anyone tell me what the priest says over the wine? (The priest repeats the words of Jesus, "Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.")

7. There is another symbol in the bread and wine, the body and blood of Jesus. The two are separate here aren't they? That separation in the Eucharist symbolises the separation of Jesus' body and blood. It symbolises Jesus' death for us. He is the new paschal lamb who gave his body and blood that we might be delivered from the slavery of sin. We are reminded of that at Mass just before communion. We say "Lamb of God ... "

But then the wonderful happening occurs of the sacred bread and wine the body and blood of Jesus being invited in us when we take and eat as Jesus asked us to do. That is after the Resurrection. By taking and eating we share in Jesus' resurrection. The Eucharist brings us into complete union with Christ. And so, one day, we can be one with Jesus before the Father and the Holy Spirit in the Great Banquet of Heaven.

Topic: The Easter Vigil

OBJECTIVE: The students will make a resurrection symbol for decorating the home.

Teacher's notes:

The Easter Vigil, commemorating Jesus Resurrection is the most solemn and elaborate of all Catholic/Christian feasts. It is the core of our faith. (1 Cor. 15:14.) In the early Church it was an all night vigil. The service of light uses the symbol of fire to evoke Christ as the light of the world. The risen Christ is symbolised by the Easter/Paschal candles. The light of Christ destroys the darkness of death and sin. The Liturgy of the Word recalls the unfolding of God's plan of salvation. In many Parishes the Easter Vigil is the occasion of Baptism. As Christians we believe that through Baptism into Christ's death we were buried with Christ and so are raised to new life with Christ. And finally we share in the Eucharist together, recognising the presence of the Risen Lord in the breaking of the bread and in his body, the Church.

PROCEDURE:

1. On the evening of the first Saturday of our holidays there will be a very special celebration. Do you

know what it will be? (the Easter Vigil Service) What are we celebrating in this Vigil? (Jesus' Resurrection and the new life Jesus brings us.) Brainstorm things which the students remember from the celebration in previous years.

Then with the students list the four main parts:

- a. the service of light,
- b. liturgy of the word,
- c. liturgy of baptism
- d. liturgy of the Eucharist

Students may copy the above into their exercise books.

2. The most sacred of all nights for Christians/Catholics is Holy Saturday, the night before Easter. In some Parishes the people stop everything at dusk and go to the Church to keep watch, to keep vigil for Jesus' resurrection. Some people pray all night and have a special Resurrection Mass at the first sight of dawn on Sunday morning. Most parishes have the Resurrection service earlier in the evening.

When the service begins the people are waiting in darkness. This waiting reminds them of many things: the ancient peoples waiting for the coming of the Saviour who would be light in the darkness, of the darkness of sin in the world, of the darkness of death that Jesus went through. While they wait the people think of these things. Display the Paschal candle. Then outside the Church someone lights a fire. The priest blesses the fire. Then from the fire he lights a great Easter candle which symbolises Jesus. The candle has five nails in it as signs of Jesus crucifixion; it has the year printed on it as a sign that the risen Christ is with us even now. The people light their small candles from the big candle.

What do you think that symbolises?

(... we get the light of our lives from Jesus, the light of the world.)

3. Display the poster of a Reader. Then every- one listens to God's Word. There are many readings. They tell the story of God's wonderful deeds and the people who cooperated with God in preparation for the Saviour, the Messiah Jesus. The people remember that God sent Jesus into our world to save everyone from sin and death. You will hear stories from the Old Testament or Hebrew Scriptures that we will study next term.
4. Display a glass bowl of water. After the liturgy of the Word the priest blesses water. Water is a symbol of death and life. In the Old Testament of the Bible, the stories of Noah and the flood, and Moses and the Red Sea show that water has the power to destroy life. In the New Testament, Jesus made water a Life-giving symbol when He was baptised by John the Baptist in the Jordan River. During the liturgy of Baptism, people who have prepared to be baptised come forward. They receive the waters of Baptism. This means they have died to sin and have risen to a new life with Jesus. All people present join with these new Catholics and remember their own baptisms. They renew their baptismal promises.
5. Finally, to complete this holy night, the people are invited to meet Jesus in the breaking of the Bread of Life. They recall what Jesus promised, "Anyone who eats My Flesh and drinks My Blood has eternal life, and I will raise him up on the last day." As the people receive the Body and

Blood of Christ, the joy of new life fills their hearts. It is a joy that no one can take away. It is a joy that knows Jesus Christ is risen and living among His People.

6. Then the people go home in the light of the full moon, tired but happy. They walk home with Jesus in their lives. Did you know that the date for the celebration of Easter is not the same every year? It is planned so that the light of the full moon will be shining in the darkness another symbol of Jesus, our light.
7. Did you notice that many symbols are used in the Easter liturgy as prayer, fire, water, light and bread? Many families have special Easter symbols at home as well. Many people all over the world bake bread in the shape of a paschal lamb. Some people take bread and other food to Church for Father to bless. Then they take it to the poor in the parish.

In some other countries, the egg is a favourite sign of, Easter. As a new chick comes out of the 'tomb' of the egg, so Jesus came with new life out of his tomb. People draw symbols of new life on the eggs and paint them in bright colours. In some countries, the adults hide the beautiful painted eggs around the house and garden and the students go on an Easter egg hunt. Other families put a resurrection plant or flower buds in water so that they will blossom out on Easter. Does your family have an Easter custom? (...)

Topic: The Holy Spirit and her fruits

OBJECTIVE: Students will match the names of the Gifts of the Spirit with the meaning cards.

Teacher's notes:

The Holy Spirit is the Third Person of the Trinity. Without the Holy Spirit, there would be no Church. The Spirit brings believers into community, into Church. The Holy Spirit is the appointed means by which God saves the world, and continues the redemptive work of Christ. The Holy Spirit works through particular gifts to build up the body of Christ's followers-the Church. These gifts may be called 'charisms', a Greek word meaning gifts. Within this family the charisms of the Spirit are for everyone. (1 Cor 12:4) To be 'charismatic' simply means to acknowledge our gifts and use them for others. Some gifts are occasional like prophetic living in challenge to unjust structures, or the gift of healing. The same person may not have the gift all of the time. Other gifts are permanent such as the gifts in the Sacrament of orders of bishop, priest and deacon; once a priest, always a priest. In the same way the body of Bishops led by the Pope is a gift of the Holy Spirit to the Church. They call all the Church to continue the mission of the apostles. The Pope is the central visible unity of the universal (catholic) Church. This unity of servant leaders and people is the new family, brought to life by the Holy Spirit. We are really brothers and sisters of Christ.

PROCEDURE:

1. On Pentecost Day, filled with the Holy Spirit, Peter and the apostles went out into the streets of Jerusalem and spoke the Good News to the Crowd. They were no longer fearful. They no longer felt the need to hide away. "Listen," Peter said to the crowds, "the Good News is that Jesus, the Son of God, who was put to death on the cross is now alive and he wants to share this new life with you." Those who were listening were amazed at what they heard. They were even more amazed that

they each understood in their own language. There was a feeling of great excitement. The people received the message in different ways. Some said that Peter and the apostles were drunk. Others asked, "How can we receive this new life?" Peter replied, "Repent of your sins, change your life-style and be baptised in the name of the Lord Jesus Christ. He will give you his Holy Spirit to help you in your new life."

2. Let's think a bit more of Jesus' Holy Spirit. What do we already know about the Holy Spirit? Bring out in the discussion that the Holy Spirit is the Third Person of the Trinity; that the Holy Spirit is like wind and fire; that the work of the Holy Spirit is to transform our lives; how the Holy Spirit transformed the lives of the women and the Apostles.
3. When the Holy Spirit comes he comes to help us live our faith by giving us special gifts. These are the gifts that the Spirit gives:

GIFT:	HELPS US:
Wisdom	know the right things to do
Understanding	comprehend our faith
Right Judgement	guide others in their faith, because we live our own wisely and well
Courage practise	bravely the faith we believe
Knowledge	learn about our Catholic faith from the Bible and our Catholic Tradition
Reverence	live the good news willingly and pray for others
Wonder and awe	show respect for God, God's people, and God's world

Discuss the meaning of each and how these Gifts might be used in daily life. Then mix the Gifts and meaning and see if the students can correctly match them. This could be used as an independent activity at other times if the answers were marked on the back. Students may copy the gifts and meanings. Discuss in large or small group which fruit they would most like from the Holy Spirit.

4. St Paul, in the Bible, tells us that if we use the Gifts of the Spirit and practice them in our lives, people will see good fruits in us. These are the fruits that St Paul said we would bear: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. (Gal 5:22,23)

Discuss these with the students, and then ask: How would you like to have a friend with all those good qualities? Let's make for ourselves a tree-a big one which will help us remember the fruits we will bear if we are open to the Spirit in our lives.

Put up a trunk and branches. Have the students named the fruits and as they do, someone puts them on the tree. Let's see if we can all be good trees who bear much fruit. The Gifts of the Holy Spirit are the fertiliser for our tree!

References

Ecclesial Document

AG: *Ad Gentes*. Decree on the Missionary Activity of the Church *Attitude of the Church towards the followers of Other Religions*

CCC: *Catechism of the Catholic Church*

CD: *Decree on the Pastoral Office of Bishops in the Church*

CSDC: *Compendium of the Social Doctrine of the Church*

CPMS: *Consecrated Persons and their Mission in Schools*

CS: *The Catholic School Church*

CT: *Catechesi Tradendae*. On Catechesis in our Time

DCM: *Directory for Masses with Children*

DeV: *Dominum et Vivificantem*. The Holy Spirit in the Life of the Church and the World

DH: *Dignitatis Humanae*. The Declaration on Religious Liberty

DM: *Dives in Misericordia*. The Mercy of God

DV: *Dei Verbum*. The Dogmatic Constitution on Divine Revelation

DP: *Dialogue and Proclamation*

EG: *Evangelii Gaudium*, Apostolic Exhortation on the Proclamation of the Gospel in Today's World

EGHL: *Educational Guidance in Human Love*.

EN: *Evangelii Nuntiandi*. On Evangelisation in the Modern World

FD: *Fidei Depositum*. Apostolic constitution on the publication of the Catechism of the Catholic

GS: *Gaudium et Spes*: The Pastoral Constitution on the Church in the Modern World

LF: *Lumen Fidei*. Encyclical Letter of Pope Francis on Faith

LG: *Lumen Gentium*: The Dogmatic Constitution on the Church

MF: *Mysterium Fidei*. Encyclical of Paul VI on the Holy Eucharist

NA: *Nostra Aetate*. Decree on the Relation of the Church to non-Christian Religions

PO: *Presbyterorum Ordinis*: Decree on the Ministry and Life of Priests

PT: *Pacem in Terris*. Encyclical of Pope John XXIII on Establishing Universal Peace in Truth, Justice, Charity and Liberty

Zimbabwe Catholic Bishops' Conference

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| 1. Rt. Revd Michael Dixon Bhasera -
<i>ZCBC President</i> | Bishop of Masvingo |
| 2. Most Revd Robert C. Ndlovu - ZCBC
<i>Vice President</i> | Archbishop of Harare |
| 3. Most Revd Alex Thomas Kaliyanil
<i>ZCBC Secretary & Treasurer</i> | Archbishop of Bulawayo |
| 4. Rt. Revd Angel Floro SMI | Bishop of Gokwe |
| 5. Rt. Revd Paul Horan | Bishop of Mutare |
| 6. Rt. Revd Xavier Munyongani | Bishop of Gweru |
| 7. Rt. Revd Albert Serrano SMI | Bishop of Hwange |
| 8. Rt. Revd Patrick Mumbure Mutume | Auxiliary Bishop of Mutare |