

# 8<sup>th</sup> Grade

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

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

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

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

#### **A Greater Depth, Comprehensive Review**

-of the major teachings of our Faith  
previously taught.

#### **& Social Justice.**

In addition to the Scriptures and the Catechism of the Catholic Church, (CCC), there are numerous references in this curriculum to the Compendium of the Catechism of the Catholic Church, hereafter designated as CCCC. The brevity, question and answer format and cross-referencing with the CCC, make the CCCC an excellent teaching reference for the teacher/catechist. Each responsible adult, using the eighth grade curriculum, should have a copy of the Compendium of the Catechism of the Catholic Church. Numbers following both the CCC and CCCC refer to paragraphs in these documents.

## *Key Concepts*

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

## *Before you begin Review*

Review Key  
Concepts from  
Previous Grade  
Levels

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

### **Specific review from other grade levels**

**Grade Six:** Knowledge of the Faith-Outcomes a. through o.  
*A review of major themes from the Old Testament.*

**Grade Seven:** Knowledge of the Faith:  
*A review of the major aspects of the New Testament.*  
Moral Formation: *A review of personal morality.*

# Specific Content for **Grade 8**

## **1** Knowledge of the Faith

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

**Children being catechized in Eighth Grade will:**

- a. know that our knowledge of God and his plan of salvation for the human race is revealed to us by God himself (CCC 50-53,68-69; CCCC 6)
- b. realize that we find God's revelation in the Old Testament through God's interaction with people beginning with Adam and Eve and continuing with Noah and the covenant God made with him (CCC 54-58, 70-71; CCCC 7)
- c. understand that God's revelation continued with Abraham, Moses and the law, and the prophets who proclaimed a redemption of the people and a salvation for all nations in a new and everlasting covenant (CCC 59-64, 72; CCCC 8)
- d. know that the fullness of God's revelation is Jesus Christ and in sending his son and the gift of the Holy Spirit, God's revelation is complete (CCC 65-66, 73; CCCC 9, NB: especially the quote of St. John of the Cross)
- e. know that God is the creator of heaven and earth; the human person is created in the image of God and capable of knowing and loving the creator and of sharing in God's own divine life (Genesis 1:1-31-2:1-4; CCC 325-327, 337, 355-358; CCCC 6-8, 59, 62-63, 66)
- f. know that there are three persons in the one true God: Father, Son and Holy Spirit; the Church calls this mystery the Blessed Trinity; we acknowledge this truth when we make the sign of the cross and pray the creed (CCC 232-237, 240-248; CCCC 44-49)
- g. realize that the mystery of the Most Blessed Trinity is central to our Christian faith and life; we are baptized in the name of the Father and of the Son and of the Holy Spirit (CCC 232-237; CCCC 44)
- h. recognize that Jesus is God's Son and the Father's gift and sign of his love for the world; from Jesus' Incarnation, birth, infancy and hidden life in Nazareth, we learn who he is and something of his mission to the world (Luke 1:26 through Cp. 2, Matthew 1:18 through Cp. 2; CCC 464-469, 516, 521, especially the quote of St. John Eudes; CCCC 89, 103-104)

Children being  
catechized  
in Eighth  
Grade will:

- i. understand that the title 'Son of God' signifies the unique and eternal relationship of Jesus Christ to God his Father... to be a Christian, one must believe that Jesus Christ is the Divine Son of God (CCC 444, 454; CCCC 79)
- j. understand that the name Jesus was given by the angel at the time of the Annunciation and the meaning of the name Jesus is 'God Saves'; Jesus is called Christ, the anointed one, because he is consecrated by God and anointed by the Holy Spirit for his mission on earth ( CCC 430-435, 436-440; CCCC 81-82)
- k. know that Jesus Christ possesses two natures, one divine and one human, not confused, but united in the one person of God's son (CCC 464-469, 479-481; CCCC 89)
- l. realize that God the Father sent Jesus to be the Messiah, to proclaim the Kingdom of God and invite all to enter it and be free, especially free from the slavery of sin (CCC 541-546, 547-550; CCCC 107-108)
- m. know that Jesus' miracles are dramatic signs of God's power and love (CCC 547-550, 567; CCCC 108)

**Some healing miracles:**

- *Cure of a sick man at Bethesda-John 5:1-15*
- *Cure of the leper-Matthew 8:1-4*
- *Cure of a crippled woman-Luke 13:10-17*

**Some nature miracles:**

- *Changing water into wine-John 2:1-11*
- *Calming a storm at sea-Luke 8:22-25*
- *Feeding the 5,000-Mark 6:34-44*

- n. understand that Jesus often taught the disciples and the people in parables, through these parables, Jesus used ordinary things and wove into them an invitation to the Kingdom and an insight and challenge to acquiring this Kingdom (CCC 546)

**Some parables Jesus told:**

- *The Sower-Matthew 1:1-9; Mark 4:3-8*
- *The Unforgiving Servant-Matthew 18:21-35*
- *The Rich Man and Lazarus-Luke 16:19-31*
- *The Treasure Buried in a Field-Matthew 13:44*
- *The Pearl of Great Price-Matthew 13:45*

- o. understand that Jesus' paschal mystery, that is his passion, death, resurrection and ascension are central to understanding Jesus' mission on earth; this paschal mystery is repeated in the lives of Jesus' followers for, as they move through life, they experience dyings and risings (CCC 571-573, 574-576, 599-605; CCCC 112-113,118,132 )
- p. know that in the Rite of Baptism, at the blessing of the water, the Church points to the Paschal mystery:

Youth being catechized in the Eighth grade will:

*We ask you, Father, with your Son to send the Holy Spirit upon the waters of the font.*

*May all who are buried with Christ in the death of baptism rise also with him to newness of life.*

*We ask this through Christ our Lord. Amen*

*(The Rites, Vol. I, Liturgical Press, Collegeville, MN, 1990, see Rite of Baptism for Children p. 384.)*

- q. know that Jesus redeemed us from sin and death through his sufferings, death and Resurrection (CCC 599-605, 619, 606-609; CCCC 118-119)
- r. realize that the holy women and the disciples came to believe in Christ's Resurrection through the discovery of the empty tomb, and especially through the appearances of the Risen One (CCC 631, 638-644, 648-650; 656-657; CCCC 126-127, 130-131)

## 2 Liturgical Education

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

Youth being catechized in the Eighth grade will:

- a. know that God gives us the gift of grace which is a participation in the life of God (CCC 1996-1999)
- b. recognize that the liturgical life of the Church revolves around seven sacraments all instituted by Christ, these sacraments confer grace through the work of the Holy Spirit and are: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony (CCC 738-741, 1113-1131, 1114-1116; 1134, 2003; CCCC 146, 224, 225, 231)
- c. realize that in celebrating the sacraments, the Church uses word and symbol taking us from the visible to the invisible from the sign to the thing signified, from the sacrament to the mysteries (CCC 1146-1152, 1153-1155, 1189-1190; CCCC 237-238)
- d. understand that Baptism, Confirmation and Eucharist are sacraments of initiation and join us to Christ and the community of his Church (CCC 1212-1216, 1276-1277, 1322, 1533; CCCC 251, 252)
- e. identify a symbol for each of the sacraments of initiation and know what each sacrament celebrates e.g., Baptism-water, light, oil; Confirmation-oil of Chrism; Eucharist-bread and wine; (CCC 1278, 1289, 1333; CCCC 237)

Youth being  
catechized in  
the Eighth  
grade will:

- f. know that from its beginning, the Church has been faithful to the celebration of the Eucharist, that is: reading and reflecting on the Word of God and the command of Jesus at the Last Supper to repeat his words and actions until he comes again (CCC 1340-1343; cf. Parish Missalette for an understanding of the various parts of the Mass: Introductory Rite, Liturgy of the Word, Preparation of the Altar and Gifts, Eucharistic Prayer, Communion, Dismissal Rite)
- g. indicate an understanding that by celebrating the Eucharist we obey Jesus' command on the eve of his passion "Do this in remembrance of me" (CCC 1356; CCCC 273)
- h. realize that the Church professes that the Eucharist is:
  - thanksgiving and praise to the Father;
  - the sacrificial memorial of Christ and his Body;
  - the re-presentation of Christ's suffering, death and resurrection
  - the presence of Christ by the power of his Word and of his Spirit (CCC 1357-1358; CCCC 280)
- i. realize that the Mass:
  - is celebrated throughout the world in numerous languages
  - gives the Church strength and life from Christ in the Eucharist
  - calls us to a love and amazement of Christ in the Eucharist
  - is celebrated on the *Altar of the World*.

(cf. *The encyclical letter of Pope John Paul II, Church of the Eucharist (Ecclesia de Eucharistia), April 17, 2003, #8* )

*Excerpt #8*

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

Youth being catechized in the Eighth grade will:

- j. know that the Eucharistic Prayer is the center and summit of the Eucharistic liturgy;
- k. reflect on the Eucharistic prayers used at Mass (*General Instruction of the Roman Missal* 78, 365; also see Parish Missalette for text of the Eucharistic Prayers)
- l. know that *transubstantiation* means the change of the whole substance of the bread into the substance of the Body of Christ and of the whole substance of wine into the substance of his Blood; this change is brought about in the Eucharistic prayer through the efficacy of the word of Christ, the presence of the priest and by the action of the Holy Spirit; the outward characteristics of bread and wine, that is the 'eucharistic species,' remain unaltered. (CCC 1376-1377, 1413; CCCC 283)
- m. realize that the Eucharist may be known by many names e.g., Holy Mass, the Lord's Supper, the Breaking of the Bread, the Eucharistic Celebration, Holy Communion (CCC 1328-1332; CCCC see 275 for additional names)
- n. understand the relationship between Eucharistic celebration and Eucharistic adoration; "In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church's supreme act of adoration.... Indeed, only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord from ourselves, but also the walls that separate us from one another" (Pope Benedict XVI's Apostolic Exhortation *On the Eucharist As the Source and Summit of the Church's Life and Mission (Sacramentum Caritatis)* # 66)
- o. explain the liturgical year (CCC 1163-1171; CCCC 241-242)
- p. know the meaning of the season of Advent and the season of Christmas to our faith and worship (CCC 524-534; CCCC 102-103)
- q. know the meaning of the season of Lent and Easter time to our faith and worship (CCC 538-540, 571-572, 1434-1439; CCCC 106, 301)
- r. know that in ordinary time, through the readings, we hear the life of Jesus and the Risen Christ and reflect on what Jesus said and did and its meaning for our lives (CCC 1112; CCCC 241-242)
- s. learn to participate at Mass by e.g., attention to singing, responses, readings, signing at the gospel, listening prayerfully to the Eucharistic prayer, saying the Our Father, joining in the sign of peace (CCC 2179, 2180-2182; CCCC 235)
- t. demonstrate the ability to receive Holy Communion reverently during Mass (CCC 1355, 1382)

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NB: Pope Benedict, in the same document, #67, exhorts catechists: "I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist."

NB: Also in relation in Outcome "n". "The reservation of the Eucharist was originally intended for the communion of the sick, for those unable to attend the Sunday celebration, and as Viaticum for the dying." *Built of Living Stones: Art, Architecture and Worship*, USCCB, 2000.

Youth being catechized in the Eighth grade will:

- u. understand that Christ instituted sacraments of healing: Penance and the Anointing of the Sick because the new life that he gives us in the Sacraments of Initiation can be weakened because of sin (CCC 1420-1421, 1426; CCCC 295)
- v. know that the Church has several names for the sacrament of Penance: the sacrament of Reconciliation, the sacrament of Forgiveness, the sacrament of Confession, the sacrament of Conversion (CCC 1422-1424; CCCC 296)
- w. understand that the sacrament of Reconciliation has two essential elements:
  - the acts of the penitent who comes to repentance through the action of the Holy Spirit
  - the absolution of the priest who in Christ's name grants forgiveness and determines the ways of making satisfaction (the penance) (CCC 1440-1449; CCCC 302)
- x. know the acts of the penitent in the celebration of the sacrament of Reconciliation:
  - examination of conscience
  - contrition ( that is sorrow for one's sins)
  - confession of one's sins
  - satisfaction (carrying out acts of penance which the confessor imposes upon the penitent to repair the damage caused by sin (CCC 1450-1460, 1487-1492; CCCC 303)
- y. demonstrate the ability to approach the sacrament of Penance and seek forgiveness (CCC 1484)
- z. know that the Church professes that **Mary**:
  - is Mother of God (Council of Ephesus 431)
  - was preserved from all sin including original sin (Immaculate Conception 1854)
  - was assumed, body and soul into heaven (The Assumption 1950)

*The Church celebrates these truths of the Virgin Mary in its liturgy on the following dates:*

  - **January 1**, Solemnity of the Blessed Virgin Mary, Mother of God;
  - **August 15**, Solemnity of the Assumption of the Blessed Virgin Mary into Heaven;
  - **December 8**, Solemnity of the Immaculate Conception of the Blessed Virgin Mary;
  - **December 12**, we also celebrate the feast of Our Lady of Guadalupe, Patroness of the Americas (CCC 411, 487-493, 495, 964-966, 971; CCCC 198, 242)
- aa. identify the lives of some apostles and saints using especially the liturgical year e.g.,
  - Michael, Gabriel, Raphael, Archangels, September 29;
  - St. Therese of the Child Jesus, October 1;

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(NB: Under *Moral Formation* in Grade Seven be sure to review outcomes related to *conscience, mortal sin, venial sin.*)

## Youth being catechized in the Eighth grade will:

- St. Francis of Assisi, October 4;
  - All Saints, November 1;
  - St. Martin De Porres, November 3;
  - St. Andrew, Apostle, November 30;
  - St. Elizabeth Ann Seton, January 4;
  - St. John Neumann, January 5;
  - St. Francis De Sales, Patron of our Diocese, January 24;
  - Conversion of St. Paul, January 25;
  - St. Paul Miki and Companions, February 6;
  - St. Joseph, March 19;
  - Saints Peter and Paul, Apostles, June 29;
  - Blessed Kateri Tekakwitha, July 14;
  - St. James, Apostle, July 25; (CCC 823-829, 867, 1168-1173; CCCC 165, 242)
- bb. understand, through the liturgical year, that is, November 2, All Souls Day, that the Communion of Saints includes the disciples on earth, those in heaven and the dead being purified (CCC 960-962; CCCC 194-195, 211)
- cc. participate in celebrations that honor the religious and cultural heritage of the parish members such as customs for saints days, special blessings/celebrations for holydays (CCC 1145, 1204-1205; CCCC 236, 247-249)

# 3 Moral Formation *(focused on Social Justice)*

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

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NB: the responsible adult should bring to life the curriculum outcomes under *Moral Formation/Social Justice* with examples from international, national, Church, state, city, town, and family situations and assist the youth in discovering opportunities for service.

Also, in the Introduction to these Curriculum Outcomes, read the section on *Moral Formation/Social Justice* sections in NDC pp.170-171; 179-181.

- a. understand that Jesus always did what was pleasing to the Father and that we, Jesus' disciples, are invited to do the same, to strive to become "perfect as your heavenly Father is perfect" Matthew 5:48 (CCC 520,1693 )
- b. realize that Jesus is our model of holiness: "take my yoke upon you, and learn from me," Matthew 11:29; "I am the way, the truth and the life John 14:6 (CCC 459, 460)
- c. reflect on the following Gospel verses on love of God, neighbor, enemies: Matthew 19:19, Mark 12:28-33, Luke 6:27-36, Matthew 5:43-48
- d. understand that the Beatitudes are a guide to the values of God's kingdom and the way that leads to eternal happiness, Matthew 5:1-11, Luke 6: 20-26, (CCC 1716-1717, 1725-1726; CCCC 359-361; see Appendix II, *Tenets of Our Faith* for a listing of the Beatitudes)

## Youth being catechized in the Eighth grade will:

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NB: The Ten Commandments are foundational to our study of social justice.

The In Brief sections from the CCC will give the catechist/teacher succinct information regarding each Commandment to assist them in their teaching:

- e. identify the two great commandments given to us by Jesus, Mark 12:29-31, Matthew 22: 34-40, Luke 10:25-28 (CCC 1965-1966, 2055, 2196; CCCC 420-421)
- f. know that the Law of Sinai (Ten Commandments) was not abolished by Jesus but rather fulfilled, Matthew 5:17-19, and he revealed its ultimate meaning, Matthew 5:33, and redeemed transgressions against it, Hebrews 9:15 (CCC 592).
- g. identify and know the Ten Commandments that guide our life and review their meaning (CCC 2056-2057, pages 496-497 in CCC list the commandments as they appear in the Old Testament and give a traditional catechetical formula. This list is also available in the CCCC pages 127-129.)

**1st Commandment:** I am the lord your God: you shall not have strange gods before me (CCC 2133-2140)

**2nd Commandment:** You shall not take the name of the Lord your God in vain (CCC 2160-2167)

**3rd Commandment:** Remember to keep holy the Lord's Day (CCC 2189-2195)

**4th Commandment:** Honor your father and your mother (CCC 2247-2257)

**5th Commandment:** You shall not kill (CCC 2318-2330)

**6th Commandment:** You shall not commit adultery (CCC 2392-2400)

**7th Commandment:** You shall not steal (CCC 2450-2463)

**8th Commandment:** You shall not bear false witness against your neighbor (CCC 2504-2513)

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

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

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

- h. understand that when faced with a moral decision we need to form our consciences correctly and then to follow them in doing what is truly good (CCC 1776-82; 1795-97).

*To form our consciences correctly, we must do the following:*

1. reflect and pray for guidance (perhaps meditate on Matthew 7:12; Romans 14:21)
2. identify all the important facts about the moral judgment to be made
3. apply basic moral principles; e.g., never do evil to achieve good
4. know the moral principles related to the particular judgment to be made, as these principles are taught by the Church

Youth being catechized in the Eighth grade will:

5. seek counsel from parents, priests and teachers to learn what the Church teaches
6. make our judgment of conscience based on the Church's teaching
- i. realize that the protection of the life and dignity of every human person is rooted in Scripture:
  - Genesis 1:26-27 (created in the image of God)
  - Deuteronomy 30:19 (choose life)
  - 1 Corinthians 15:22 (Christ died for all)
- j. know that Catholic Social Teaching recognizes three sets of human rights and responsibilities:
  - *right to life* (including from conception to natural death, availability of food and shelter)
  - *economic rights* ( including education and employment)
  - *political and cultural rights* (including religious freedom, to live in peace)

*with these rights come responsibilities to our families and to the common good of all (cf. Leader's Guide to Sharing Catholic Social Teaching. Washington D.C., USCCB, 2000, p.33)*
- k. know that "throughout the course of her history, and particularly in the last hundred years, the Church has never failed, in the words of Pope Leo XIII, to speak 'the words that are hers' with regard to questions concerning life in society"; (quote from *Compendium of the Social Doctrine of the Church, Pontifical Council for Justice and Peace, 2005, p. xvii.* below are examples of the Church speaking out from the writings of various popes:
  - Pope Leo XIII and *On Capital and Labor (Rerum Novarum*1892). This encyclical pointed especially to the rights of laborers and is considered by many as the beginning of the Church's speaking out on matters of social justice.
  - Blessed Pope John XXIII's *Mother and Teacher (Mater et Magistra* 1961) sought to involve the whole Christian community in assuring that economic growth will promote the dignity of humanity; *Peace on Earth (Pacem in Terris* 1963) calls all "to establish with truth, justice, love and freedom new methods of relationships in human society".
  - Pope Paul VI's *On the Development of Peoples (Populorum Progressio* 1967) "Development is the new name for Peace". Development that benefits everyone responds to the demands of justice...
  - Pope John Paul II's *On Human Labor (Laborem Exercens* 1981) Work must not be understood only for what is produced, but the worker must be kept in mind and the work as an expression of the person, *On Social Concern (Sollicitudo Rei Socialis* 1988) deals with the failed development of the Third World and conditions and requirements for a development worthy of humanity. *One Hundredth Anniversary of*

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NB: Notes on the encyclicals (except *Deus Caritas Est*) are also from the *Compendium of the Social Doctrine of the Church*. Teachers/Catechists should note in the work paragraphs 87-104, (pp.39-47 ) and present this Compendium to the youth as a future reference for the social doctrine of the Church. Teachers/Catechists should also emphasize that papal social justice teaching is a gospel response to historical challenges; e.g., the dehumanizing working conditions of the Industrial Revolution, the rise of Fascism, Nazism and Marxism, the Cuban Missile Crisis, Poverty in the Third World, etc.),

*Rerum Novarum (Centesimus Annus 1991)*. Pope John Paul II says that ‘solidarity’ has replaced ‘friendship’, the word often used by Pope Leo XIII. Recognizing God in every person and every person in God is the condition of authentic, human development.

- Pope Benedict XVI’s *God is Love (Deus Caritas Est 2006)* In his first encyclical, he puts before us “the love that God lavishes upon us and which we in turn must share with others”.
- l. know that the Church, following her savior, teaches that human life is precious, and has inherent value and dignity and that the test of every institution and policy is whether it enhances or threatens human life or dignity; in the Catholic tradition, people are more important than things (cf. *Leader’s Guide to Sharing Catholic Social Teaching*. Washington D.C., USCCB, 2000, p.23. See also the United States Conference of Catholic Bishops’ web site which has a wealth of information regarding life issues: [www.usccb.org](http://www.usccb.org))
- m. know that our faith calls us to show special attention to the needs of the poor and vulnerable; see Matthew 25:31-45, Luke 4:18 (cf. *Leader’s guide to Sharing Catholic Social Teaching*, Washington D.C., USCCB, 2000, p.30)
- n. understand that racism has long been a part of human history, and is manifested in exclusion and aggression but through education and example must be shown to be intolerable, anti-Christian behavior (cf. *The Church and Racism*, Statement of the Pontifical Justice and Peace Commission, 1988)
- o. know that human beings have a right to an education in the family and through the political system (CCC 902,1917, 1908; CCCC 460-461)
- p. know that through work:
  - we participate in creation;
  - we receive certain rights as a worker i.e., just wages, rest, good working conditions;
  - we have the duty to work and thus be involved in the world (CCC 2427-2428; CCCC 513-517)
  - know that we have the right to live in religious freedom (CCC 2107-2109; CCCC 363-366)
- q. recognize that earthly peace is the image and fruit of the peace of Christ, the Prince of Peace and Jesus’ words “Blessed are the Peacemakers”, Matthew 5:9, call all to foster peace in the various situations of their lives and to pray for peace in the world (CCC 2305)
- r. realize that people have a right to live in peace and that war is devastating to persons, the environment, culture, nations (CCC 2302-2306)
- s. realize that peace is often the result of continued dialogue over

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NB: Teachers/Catechists may guide the youth in a discussion of certain sections of Peace on Earth (Pacem in Terris.)

differences among nations; Pope John XXIII said that all persons are called to a great task: “to establish with truth, justice, love and freedom new methods of relationships in human society.” (cf. John XXIII’s 1963 Encyclical Letter *Peace on Earth (Pacem in Terris # 257)*)

- t. reflect on the following scripture texts that show God’s call to us to be good stewards of the earth and all its creatures; guide the youth in discussions of what things can be done to care for the earth
  - Genesis 1:31 (goodness of creation)
  - Genesis 2:15 (stewardship of the earth)
  - Daniel 3:74-81 (all the earth blesses God)
  - Hosea 4:1-3 (humans wound the earth)
- u. understand that God has entrusted to all human beings responsibility for the world (CCC 373; CCCC 63, 67)
- v. understand that adolescence is a crucial time in a life long process of becoming a mature sexual person (CCC 1704)
- w. know that sexuality includes all that makes a person male and female:
  - physical characteristics
  - physical responses
  - psychological characteristics
  - emotional responses
  - attitudes
  - the need for intimacy
  - the ability to participate in procreation (CCC 2332)
- x. know the fundamentals of Catholic moral teaching on chastity; (teachers/catechists will review with their students the content contained in CCC 2337-2359)
- y. understand that friendships help us grow in love; “the virtue of chastity blossoms in friendship” (CCC 2347, 383)

## 4 Teaching to Pray

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

Youth being catechized in the Eighth grade will:

- a. understand that the mystery of faith professed in the Creed, liturgy, and conformity to Christ in the Holy Spirit requires that the faithful live in a personal relationship with the living and true God; this relationship is prayer (CCC 2558-2565, 2590; CCCC 534)

## Youth being catechized in the Eighth grade will:

NB: In Grade Six curriculum under *Teaching To Pray*, Outcomes f through l, relate to prayer in the Old Testament; calling to mind the prayer of Abraham, Moses, David, the prophets.

- b. know that prayer is the raising of one's mind and heart to God in humility; "we do not know how to pray as we ought", Romans 8:26, so we ask the Holy Spirit to give us the gift of prayer (CCC 2559, 2661; CCCC 557)
- c. realize that God calls each person to this mysterious encounter called prayer (CCC 2566-2567, 2591; CCCC 535)
- d. know that prayer is revealed in the Old Testament (CCC 2569; CCCC 536-537, 539, 540)
- e. learn the ancient method of reading the Scriptures called *Lectio Divina* (Latin for Divine Reading); today many persons use this method of prayer and Pope Benedict XVI is encouraging its use among Catholics:

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

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

*The youth may have difficulty selecting a passage from the expanse of the Bible, suggestions for passages follow:*

- The birth of Jesus (Matthew 1:18-25)
- The Visit of the Magi (Matthew 2:1-12)
- Cleansing of the Ten Lepers (Luke 17:11-19)
- The Sermon on the Mount (Matthew 5:1-12)
- The Lord's Supper (Mark 14:22-26)
- The Resurrection (John 20:1-18)
- The Parable of the Sower (Mark 4:3-8)
- The Vine and the Branches (John 15:1-10)

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

- f. know that Jesus is our model for prayer "invites us to become his disciples and follow him—through his prayer he draws us to pray" (CCC 520, 2601-2604, 2616)
- g. learn that Mary, in her prayer, is an example to us as she offers her whole being in faith especially in her fiat ( her acceptance of God's design for salvation through the message of the angel at the Annunciation) and her Magnificat (CCC 2617-2622)
- h. describe, in general, different forms of prayer: blessing, petition, intercession, thanksgiving, praise (CCC 2644-2649; CCCC 550-556)
- i. understand the special place that the Our Father has in the

Youth being  
catechized in  
the Eighth  
grade will:

- prayers of the Church, e.g., the Eucharistic Liturgy, other sacraments and locate this prayer in the New Testament Luke 11: 2-4; Matthew 6: 9-13 (CCC 2773-2776; CCCC 578-598; Rites of the Catholic Church Vol. I and II)
- j. know that when we pray we may use the prayers of the Church, prayers from the Bible, prayers that the saints wrote or we may pray in our own words using the words that are in our heart, Galatians 4: 6 (CCC 2656-2658; NDC p. 111-113)
  - k. know that St. Benedict, in the rule he wrote for his monks, urged them to always be reverent in prayer with the same reverence they would show before an important person as the King—we may say President (cf. Rule of St. Benedict)
  - l. reflect on the Prayer of St. Francis of Assisi which begins “Lord make me an instrument of your peace...”; this prayer is in Appendix I on *Prayer* in these Curriculum Outcomes
  - m. reflect that St. Dominic, in Southern France, taught the rosary to the people of that area; have the youth select a mystery or mysteries of the rosary (listed in Appendix I on *Prayer*) and explain it to the group
  - n. learn that St. Ignatius, in the Spiritual Exercises, teaches us that God is in all of life which includes our imagination; lead the youth in this prayer exercise:
    - St. Ignatius invites us to choose a Gospel story
    - use your imagination to place ourselves in the Gospel scene
    - listen attentively to the catechist/teacher read the Gospel passage
    - use your sense of seeing, hearing and smelling to place yourself in the scene, become one of the characters in the Gospel passage: What do you hear? What do you see? How is your heart stirred? What do you sense about Jesus? Take your time and end your prayer.
  - o. learn, review and understand the following prayers:

“The memorization of basic prayers offers an essential support to the life of prayer, but it is important to help learners savor their meaning” (CCC 2688)

    - Sign of the Cross
    - Our Father
    - Hail Mary
    - Glory Be
    - Act of Contrition
    - Apostles’ Creed
    - Nicene Creed
    - Grace before and after meals
    - Rosary
    - Stations of the Cross
    - Acts of Faith, Hope and Love
    - Morning/Evening Prayers

# 5 Education for Community Life

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

Youth being catechized in the Eighth grade will:

- a. understand that Jesus asks us to love God and love our neighbor, John 13:34-35
- b. understand that we are called to love our neighbor  
“that love of neighbor is shown to be possible in the way proclaimed by the Bible, by Jesus. It consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, even affecting my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ. His friend is my friend... The saints like Blessed Teresa of Calcutta constantly renewed their capacity for love of neighbor from their encounter with the Eucharistic Lord, and conversely this encounter acquired its realism and depth in their service to others.” (Pope Benedict XVI’s 2006 encyclical *God is Love (Deus Caritas Est #18.)*)
- c. understand that Christians should work to alleviate poverty  
“At the beginning of the New Millennium, the poverty of billions of people is the one issue that most challenges our human and Christian consciences. Poverty poses a dramatic problem of justice; in its various forms and with its various effects, it is characterized by an unequal growth that does not recognize the ‘equal right of all people to take their seat ‘at the table of the common banquet.’ Such poverty makes it impossible to bring about that full humanism which the Church hopes for and pursues so that persons and peoples may be more and live in conditions that are more human. The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor.”  
*(Compendium of the Social Doctrine of the Church: Pontifical Council for Justice and Peace 2005, # 449)*
- d. know that if we see wrongdoing we, as Christians, following Jesus’ teaching in Matthew 18:12 and 18:15, seek to right the wrong (young people are assisted by adults in this matter) (CCC 1435, 1829)
- e. realize that Jesus calls us to mutual forgiveness, Matthew 18:22, and that forgiveness begins in the family (CCC 1657, 2227)
- f. know that the Church of Christ subsists in the Roman Catholic Church and that we pray with our Church for Christian unity, and for the realization of this unity which Christ bestowed on his Church from the beginning; (CCC 820-822; CCCC 162, 164)

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NB: Provide opportunities for the youth to visit Protestant churches to learn and make real this desire of the Church for Christian unity.

- g. know that the life of prayer is necessary for the individual Christian and the Christian community (CCC 2697-2699, 2701; CCCC 557-558)
- h. recognize the manner in which charity is practiced in our parish, our family, our school (CCC 952, CCCC 194, 404)
- i. realize that the practice of charity benefits the whole Christian community (CCC 953; CCCC 404)
- j. understand that self respect and respect of others of all races, creeds, colors and national origin is a response to God's gift of creation (CCC 357, 2331,)
- k. realize that many persons from other countries are coming to our country because they do not have enough food and money to live in their country; some of these people are called migrants and work on our farms and in many other places; God calls us to be kind and loving to these people, his children, and welcome them ( Colossians 3: 12-13; Galatians 3:28)
- l. understand that God has entrusted to all human beings responsibility for the world and all its creatures (Genesis 1: 26, 2: 15; CCC 373)

## 6 Missionary Initiation

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

Youth being catechized in the Eighth grade will:

- a. understand that all Christians, guided by the Holy Spirit, must evangelize, that is, proclaim to others the Good News of Jesus Christ through their words and actions; this is the missionary vocation of all Christians ( CCC 905, CCCC 80, 166, 174)
- b. realize that evangelizing includes attention to freedom, poverty, and peace

*“The Church’s social doctrine is an integral part of her evangelizing ministry. Nothing that concerns the community of men and women - situations and problems regarding justice, freedom, development, relations between peoples, peace - is foreign to evangelization, and evangelization would be incomplete if it did not take into account the mutual demands continually made by the Gospel and by the concrete, personal and social life of man.” (Compendium of the Social Doctrine of the Church: Pontifical Council for Justice and Peace, 2005, #66)*

- c. realize the importance of the Eucharist in the evangelizing mission of the Church

*“The Eucharist is ...the source and summit not only of the Church’s life, but*

Youth being  
catechized in  
the Eighth  
grade will:

also of her mission: 'An authentically Eucharistic Church is a missionary Church'. We must be able to tell our brothers and sisters with conviction: 'That which we have seen and heard we proclaim also to you, so that you may have fellowship with us' (1 John 1:3). Truly, nothing is more beautiful than to know Christ and to make him known to others. The institution of the Eucharist anticipates the very heart of Jesus' mission: he is the one sent by the Father for the redemption of the world (cf. John 3:16-17; Romans 8:32). At the Last Supper, Jesus entrusted to his disciples the sacrament which makes present his self-sacrifice for the salvation of us all, in obedience to the Father's will. We cannot approach the Eucharistic table without being drawn into the mission, which beginning in the very heart of God, is meant to reach all people. Missionary outreach is thus an essential part of the Eucharistic form of the Christian life." Pope Benedict XVI's Apostolic Exhortation: *On the Eucharist as the Source and Summit of the Church's Life and Mission (Sacramentum Caritatis, 2007, #84)*

- d. understand that the Church is obliged to do everything possible to carry out her mission in the world and to reach all peoples  
"Her mission does not restrict freedom but rather promotes it. The *Church proposes; she imposes nothing*. She respects individuals and cultures, and she honours the sanctuary of conscience. To those who for various reasons oppose missionary activity, the Church repeats: Open the Doors to Christ." From: Pope John Paul II's Encyclical: *On the Permanent Validity of the Church's Missionary Mandate (Redemptoris Missio) 1990, #39)*
- e. realize that the Holy Spirit, in order to foster the Kingdom of God on earth, calls some to the vocation of priesthood, and different forms of consecration to God in religious and apostolic life (CCC 1583, 1974)
- f. understand that "Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers" (CCC 1549)
- g. know that the priesthood is a ministry committed to the service of God's people and that priests serve as co-workers with the bishop in serving the Catholic community (CCC 1551, 1562, 1578)
- h. understand that priests act in the person of Christ and in the name of the whole Church and that priesthood reaches its high point in the celebration of the Eucharist (CCC 1552-1553, 1566; CCCC 324)
- i. understand that, by reason of their Baptism, the laity have a special place in the Church and are called to spread the Good News by their words and actions (CCC 897-900; CCCC 188)
- j. recognize that wherever they may be (at church, at home, at the mall, at play, at sports' events, at school,) their Christianity informs their attitudes and behavior (CCC 898-900; GDC 86)
- k. recognize that earthly peace is the image and fruit of the peace of Christ, the Prince of Peace and Jesus' words "Blessed are the Peacemakers", Matthew 5:9, call all to foster peace in the various situations of their lives and pray for peace in the world (CCC 2305; CCCC 480-486)

Youth being catechized in the Eighth grade will:

- l. understand that Christianity has roots in Judaism and that both religions share the belief in the one true God and the Old Testament as the word of God (CCC 123, 839, 1096)
- m. realize the existence of other non-Christian religions, e.g., Islam, Buddhism, Hinduism (CCC 841-843; GDC 85-87; NDC p. 63; information concerning these religions may be found in the *New Catholic Encyclopedia* and on the web)