

## CGS Level II Correlated for the Diocese of Columbus

The Catechesis of the Good Shepherd is designed to be implemented for a **multi-age grouping**, mixing 6-9 year olds with their individual capacities. In keeping with Montessori pedagogy, the adult acts as a guide and co-learner, offering the child choice within limits, in a way that meets the emerging interests and abilities of the child, while promoting independence. Over the three-year cycle, the curriculum “**spirals**” -- returning to themes over and over, expanding and deepening a sense of wonder. The catechist is encouraged to observe the **readiness** of the individual child and to “follow” the child. This readiness is especially evident in the child’s responses to presentations and in independent work choices.

Inspired by the materials and themes of the atrium environment, the child discovers the truths of the Catholic faith in a way that is personally meaningful during his or her independent work time. It is not strictly necessary that the child receive every presentation or that the child receive presentations in an exact order. The truths encountered are bigger than the adult’s plans. As expressed in International Consiglio’s *32 Points of Reflection of the Spirit of the Catechesis*: **“The catechist observes and studies the vital needs of the child and the manifestations of those vital needs according to the developmental stage of the child.”**

The *32 Points* also remind us: **“The Catechesis of the Good Shepherd offers its services to the diocese and therefore works in communion with the bishop.”** Within the Diocese of Columbus, the bishop and diocesan consultants expect catechists both in school and parish-based programs to meet the standards detailed in the [2015 Religion Course of Study](#).

Mindful of this responsibility and in a spirit of collaboration, we have created the following table to help correlate Level II CGS presentations to diocesan standards for grades 1, 2 and 3. The leftmost column lists the name of the CGS Level II presentation. Next to that, the correlation to the Catechism of the Catholic Church is offered. The third column lists the diocesan standard most directly related to the CGS presentation. In the case where the link is more indirect, that is noted. Please be aware that “indirect” aims of lessons are standard in Montessori pedagogy, which posits that connections the child “discovers” are connections the child adopts as his/her own. The “spiral” approach combined with indirect instruction, facilitates the child’s experience of discovery, while review/revisiting helps the child to assimilate rich content. “Indirect,” then, does not mean “inadequate.” The column on the right of the table provides additional information that might be helpful to the diocesan catechist.

Please refer to the endnotes for additional information on suggested adaptations to meet the RCOS 2015.

## Level II Presentations

CGS PRESENTATION	CCC LINK	COLUMBUS DIOCESE RCOS LINK	NOTES
<b>PRAYER</b>			
ORIENTATION TO ATRIUM AS A PLACE OF PRAYER WITH ENTHRONEMENT OF THE BIBLE	CCC 103-104, 2565, 2650-1	<u>Grade 1</u> IB1, IV.A.2,4, IV.B.1,3 <u>Grade 2</u> IIIE1 (indirect) IV.A.2, IV.B.1,3, C1 (indirect) <u>Grade 3</u> IV.A.1	Might ask about times & places for prayer in daily life
THE OUR FATHER	CCC 2759-2865, especially 2803-2854	<u>Grade 1</u> III.C.1, IV.A.3,4, VB3 <u>Grade 2</u> IV.A.1,2; IB4,5 (indirect), IIIC5,6 <u>Grade 3</u> IV.A.3, C.1 (indirect)2,3 V.F.1	<u>Grades 1-3</u> : Have shelf work (text strips) to help learn prayers <u>Grade 3</u> : Mention non-Catholic Christians pray this, too
COMMUNAL PRAYER (including Silence)	CCC 2558-2758, and 2626-8 on blessing; 2629-36 on Prayer of Petition and Intercession; 2650 on tradition and prayer; 2688 on prayer and catechesis with children	<u>Grade 1</u> I.E.1, IV.A.1,2,3,4, IVB.1,2,3 D.1,2;IIA2 (indirect); IVD2,3 <u>Grade 2</u> II.C.8, IV.A.2,B.1,2,3, C.1,3, D1,,2,3; V.C.5; <u>Grade 3</u> I.C.2, IV.A.1,2,3 (indirect) B.1, C.1,2, D.2,3; IVA3, IVB1, IVC1 (indirect), 2; IVD2, 3	<u>Grades 1-3</u> : Have shelf work (text strips) to help learn prayers <u>Grade 2</u> : Mention importance of family prayer; <u>Grade 2</u> : Include Act of Contrition as part of communal prayer materials; Note that we have silence at Mass and wonder why. Use term sacramental when referring to Rosary or other holy objects that point us towards God and are part of our personal and communal prayer materials <u>Grade 3</u> : Include Apostle's Creed as part of prayer materials; might also include Angelus, grace before meals or morning offering. IVA 3 Might invite children to notice types of prayers chosen for a particular prayer service they planned or invite them to plan one that includes various types. In reflecting on silent prayer, wonder why God would speak to our own hearts like this
<b>THE LIFE OF THE ATRIUM AND IN THE CHURCH</b>			
THE ARTICLES OF THE MASS CARD PACKET	CCC 1088, 1154-55; 1182-4, 1373-74; 1379; 1380-81, 1383	<u>Grade 1</u> II.C.3,5 (indirect), IIA2 (indirect);IVC1 (indirect) <u>Grade 2</u> II.B.7, C.6,7, IIIA1 (indirect) V.D.1 (indirect); IIB5 (indirect), IIB7; IIC6,8 <u>Grade 3</u> IV.D.1	Use term sacramental to refer to holy objects that point us to God
LITURGICAL CALENDAR (expanded)	CCC 1163-1173	<u>Grade 1</u> II.A.1,2, C.1,2, 6 <u>Grade 2</u> II.A.1, C.1 <u>Grade 3</u> I.D.3, II.C.2, IVC3	<u>Grade 1</u> : Might ask, "Why might we celebrate on Sundays? Are there other days we go to church? Do these days also help us to celebrate the life of Jesus?" <u>Grade 3</u> : Sing God of All Seasons & explain red for martyrs

<b>THE HISTORY OF THE KINGDOM OF GOD</b>			
THE VASTNESS AND UNITY OF THE HISTORY (La Fettuccia)		<u>Grade 1</u> IA1, 2 (indirect); IC3, 5; IIIF1,2, 3 (indirect); <u>Grade 2</u> IC2, IIIF1, 2 (indirect); VIC1 <u>Grade 3</u> IIIF1, IIIF2 (indirect)	<u>Grade 1</u> VIC3 When considering creation, ask how we can respond in light of the gifts God gives in nature.
THE BLUE UNITY STRIP		<u>Grade 1</u> IA1, 2 (indirect), IC3, IC4 (indirect), 5; IID1 (indirect); IIIF1,2, 3 (indirect); VE1:VIB1, VIC1,3 <u>Grade 2</u> IA1(indirect); IC2; IID1, IIIF1, 2 (indirect); VE2; VIC1 <u>Grade 3</u> IIIF1, IIIF2 (indirect), VB1 (indirect), VIA2 (indirect), V1B1	<u>Grade 1 and 2</u> When considering creation, ask how we can respond in light of the gifts God gives in nature.
THE HISTORY OF THE GIFTS		<u>Grade 1</u> IC3; IIIF1; VE1 <u>Grade 2</u> IC2, IIIF1, 2 (indirect); VIC1 <u>Grade 3</u> IIIF1, IIIF2 (indirect)	<u>Grade 2</u> IIIF2 What can we do with these gifts?
<b>THE HOLY BIBLE</b>			
THE BIBLE IN THE PRAYER CORNER (Languages)		<u>Grade 1</u> IB1 <u>Grade 2</u> IB2, 4 (indirect)	
HOLY BIBLE AND THE BOOKS THAT COMPRISE IT (including charts)		<u>Grade 1</u> IB1,3 <u>Grade 2</u> IB1,2,3, 4 (indirect); IVA3 <u>Grade 3</u> IB1,2,3, 4	Might be intentional about explaining the term testament means promise/covenant
<b>THE MYSTERY OF THE INCARNATION</b>			
<b>GEOGRAPHY</b>			
LAND OF ISRAEL MAPS (expanded detail: three principle cities, additional cities, mountains, deserts and waterways)			
<b>PROPHECIES</b>			
PROPHECY OF THE STAR & SCEPTER (Nm. 24:17 a & b; revisited and expanded)		<u>Grade 1</u> IA1	

SYNTHESIS OF THE LEVEL I PROPHECIES		<u>Grade 1</u> IA1	
PROPHECY OF THE VALLEYS AND MOUNTAINS (Is. 40:3-5)		<u>Grade 2</u> IIIC8 (indirect if linked to Reconciliation); IID1, 2, 3 (indirect)	
PROPHECY OF THE SHOOT OF JESSE (Is. 11:1-3a)			
PROPHECY OF THE PEACEABLE KINGDOM (Is. 11:6-9)			
<b>INFANCY NARRATIVES</b>			
<b>EXPANDED MEDIATIONS OF THE LEVEL I INFANCY NARRATIVES</b>			
ANNUNCIATION TO MARY (Lk. 1:26-38)		<u>Grade 1</u> IA1,2, IB3 (indirect), IC2 (indirect), IC6, IVA3 (indirect); VC1 <u>Grade 2</u> IIIG2 (indirect) <u>Grade 3</u> IE1	
VISITATION OF MARY TO ELIZABETH (Lk. 1:39-56)		<u>Grade 1</u> IA1, 2, IB3 (indirect); IC2 (indirect); IVA3 (indirect) <u>Grade 3</u> IE1, IVB2	
THE BIRTH OF JESUS AND THE ADORATION OF THE SHEPHERDS (Lk. 2:1-20)		<u>Grade 1</u> IA1, 2; IB3 (indirect), IC6 (indirect); VC2	
THE ADORATION OF THE MAGI (Mt. 2:1-12)		<u>Grade 1</u> IA1, 2, IB3 (indirect), IC4 (indirect)	
THE PRESENTATION IN THE TEMPLE (Luke 2:22-33, 36-39)		<u>Grade 1</u> IA1, 2, IB3 (indirect), IC2 (indirect); VC2; VC1 (indirect) <u>Grade 2</u> VC1, 3 (indirect) <u>Grade 3</u> ID1, IVB2 (indirect)	<u>Grade 1</u> VC3 Might wonder what Mary & Joseph would have shared with Jesus about the Jewish faith and how that relates to our families. <u>Grade 2</u> VC3 Might wonder what Mary & Joseph were saying to God with their offering? Would other parents say this, too?
<b>EXPANDED MEDIATIONS OF THE LEVEL I INFANCY NARRATIVES</b>			
FLIGHT INTO EGYPT (Mt. 2:13-14; 19-23)		<u>Grade 1</u> IA1 (indirect), 2; , IB3 (indirect), IC2 (indirect), IC6; VC2 <u>Grade 2</u> IIIG2 (indirect); VC1	
SYNTHESIS OF THE INFANCY NARRATIVES		<u>Grade 1</u> IA2, IVA3 (indirect) <u>Grade 3</u> IE1, IVB2 (indirect)	<u>Grade 3</u> IVB2 Might wonder about similarities between Elizabeth's and Simeon's prayer and how they happen.

CHRISTMAS/EPIPHANY CELEBRATION		Grade 1 IA1,2 (indirect); IB3 (indirect); IVA3 (indirect)	
<b>THE MYSTERY OF THE KINGDOM OF GOD: THE KINGDOM PARABLES</b>			
GROWING SEED (expanded; Mk. 4:26-29)		<u>Grade 1</u> IB2 (indirect); VE1; VIC1, 3 <u>Grade 2</u> IA1, IC2 (indirect); VA1, 2 (indirect); VE1,2 <u>Grade 3</u> VA1, 2 (indirect), VB1, VIA2 (indirect) VIC1	
SYNTHESIS OF THE LEVEL I KINDGOM PARABLES		<u>Grade 1</u> IB2 (indirect) <u>Grade 2</u> IA1; VA1 (indirect); VA2 (indirect); VE1 <u>Grade 3</u> VA1, 2 (indirect), VIC1	
THE MUSTARD SEED (expanded; Mt. 13:31-32)		<u>Grade 1</u> IB2 (indirect); VA1,2 <u>Grade 2</u> IA1, IC2 (indirect); VA1, 2 (indirect); VE1 <u>Grade 3</u> VA1, 2 (indirect), VB1,2 (indirect) VIC1	
THE PRECIOUS PEARL (expanded; Mt. 13:45-46)		<u>Grade 1</u> IB2 (indirect) <u>Grade 2</u> IA1; VA2 (indirect); VE1; VIC1	
<b>MORAL LIFE: PARABLES AND MAXIMS</b>			
THE TRUE VINE I & II (Jn. 15:1-11)		<u>Grade 1</u> IB2 (indirect); IC1,2,4, 5; IIIA1 (indirect); IIIC4 <u>Grade 2</u> IVD3 (indirect) <u>Grade 3</u> IC1, IC3 (indirect) IC4, IIIC1, VB2	
THE FOUND SHEEP (Lk. 15:4-6)		<u>Grade 1</u> IB2, IIIC2,3; IIIF3 <u>Grade 2</u> IB4,5, VIB1	
THE FOUND COIN (Lk. 15:8-10)		<u>Grade 1</u> IIIC2,3 <u>Grade 2</u> IB4,5, VIB1	
THE SOWER (Mt. 13:3-9)		<u>Grade 1</u> IB2 (indirect); VE1 (indirect); VIC1 <u>Grade 2</u> IB4	
THE GOOD SAMARITAN (Lk. 10:25-37)		<u>Grade 1</u> IB2 (indirect), IC4; IIIA1; IIIB2; IIIF4, IIIG1; VB1, VB2 (indirect)	

		<u>Grade 2</u> IIIA1, IIIF1, IIIG2; VB1, 2 (indirect); VIA1 <u>Grade 3</u> : IIIC1, IIIF2 (indirect), VB2	
LEVEL II SUMMARY OF THE LAW (Mt. 22:37-39 or Luke 10:27)		<u>Grade 1</u> IC4; IIIA1; IIIB1,2; IIIF4; IIIG1; VB1; VIC2; IIID1, 2, 3; IIIE1 (indirect); VB1, 2(indirect) <u>Grade 3</u> : IIIA1, IIIE1, IIIG1, VB2, VIC1, 2	
LEVEL II MAXIMS (Mt. 5:37, 42, 44, 44b, 48, 6:6, 7:7, 12, 18:21-22, Lk. 6:27b, Jn. 13:34 & I Cor. 6:19)		<u>Grade 1</u> IC4; IE1; IIIA1; IIIB1,2; IIIC1; IIID1,2,3; IIIF4; IIIG1;IIIG2(indirect); VB1; VB2 (indirect); VIC2 <u>Grade 2</u> IE1, IIA1, IIIC6, IIID1, 2, 3; IIIE1 (indirect), IIIG1, 2; VB1,2 (indirect); VB2; VC4 <u>Grade 3</u> IC4 (indirect), IIA2 (indirect); IIIC1; IIID1(indirect); IIID2 (indirect); IIIG1,2 (indirect); VB2 (indirect); VIC1, 2	<p>Ask "Do we know anyone who has lived this? Did this person make a habit of living this way? How would a habit or <i>virtue</i> help? More will be discovered about virtues at Level III.</p> <p><u>Grade 1</u> IIIE1"Besides the maxims, how does God help us to know how to follow his path?" "Would God give us an impossible task in terms of living the maxims? Who does he send us to help us? What else does he give us to help us live this?"</p>
THE PHARISEE AND THE TAX COLLECTOR (Lk. 18:9-14)		<u>Grade 1</u> IIB4 <u>Grade 2</u> IB4,5; IIIE1 (indirect) IVB1; VB2 (indirect) <u>Grade 3</u> IIIF2 (indirect); IVA3	
THE INSISTENT FRIEND (Lk 11:5-8)		<u>Grade 1</u> IB2 (indirect); IVD2; VIC2; <u>Grade 2</u> IIIE1 (indirect); IVB3 (indirect); VB1 (indirect) VB2 <u>Grade 3</u> IVA3, VB2	
THE TEN BRIDESMAIDS (Mt. 25:1-12)		<u>Grade 1</u> IB2 (indirect) <u>Grade 2</u> IIIE1 (indirect); IIIG2; VE2	
<b>THE MYSTERY OF CHRIST AS GOOD SHEPHERD</b>			
THE GOOD SHEPHERD (if not presented in Level I; Jn. 10:3b-5, 10b-11, 14-16)		<u>Grade 1</u> IB2; IC4, 5; IIIF3; VD2,3 <u>Grade 2</u> IB4, VAB1 <u>Grade 3</u> VF1 (indirect), VID1 (indirect)	

PSALM 23		<u>Grade 1</u> IB2; IIIC4 (indirect); IIIF3; IVA4 (indirect); IVB1 <u>Grade 2</u> IB4, 9, IIIC8 (indirect); IVA2,3 <u>Grade 3</u> IIA2	
THE GOOD SHEPHERD W/WOLF & HIRELING (Jn. 10:3b-5, 10b-16)		<u>Grade 1</u> IA3;IIIG1 <u>Grade 2</u> IA2 <u>Grade 3</u> IA1, IIB3 (indirect), VF1 (indirect)	
<b>THE PASCHAL MYSTERY</b>			
CITY OF JERUSALEM (revisited and expanded)		<u>Grade 1</u> IA2, 3 <u>Grade 2</u> IA2 (indirect) <u>Grade 3</u> IIA1 (indirect); IIB3	<u>Grade 3</u> might use term "paschal mystery"
THE LAST SUPPER (THE CENACLE) (revisited)		<u>Grade 1</u> IA2, 3; IIB3 <u>Grade 2</u> IA2, IIA1, IIB5,6; IIC4; VB3 (indirect) <u>Grade 3</u> IA1, ID1 (indirect), 2 (indirect)	Might ask Why Jesus would choose this way to offer himself as a gift? What is he trying to share with us?
RE-ENACTMENT OF THE LAST SUPPER		<u>Grade 1</u> IA2 <u>Grade 2</u> IA2, IC4 (indirect) <u>Grade 3</u> IA1 (indirect), ID1 (indirect),2 (indirect)	
THE MYSTERY OF LIFE AND DEATH (Jn. 12:24, revisited & expanded)		<u>Grade 2</u> IA2 (indirect) <u>Grade 2</u> IA2,3 (indirect), IC4 <u>Grade 3</u> IC3, 4, IIA1	Grade 3 might use term "paschal mystery"
LITURGY OF THE LIGHT CELEBRATION		<u>Grade 1</u> IA2 (indirect); VIA1 (indirect) <u>Grade 2</u> IA3 (indirect), IIIC7; VIA1; <u>Grade 3</u> VD1 (indirect), VD3, VE1 (indirect); VIA1 (indirect)	
EMPTY TOMB (RESURRECTION) (Mk. 16:1-8, Mt. 28:1-8 and John 20:3-9)		<u>Grade 1</u> IA2, 3, IB3 (indirect), IC6 (indirect); VIA1 (indirect) <u>Grade 2</u> IA3 <u>Grade 3</u> IA1, VE1, 2	
PENTECOST MEDITATION (Acts 2:1-4 or 1-11 & Is. 11:2-3a)		<u>Grade 1</u> IA2 (indirect), IC2; IC6; VIA1 (indirect) <u>Grade 2</u> IC3, ID1, IIIG1; VIA1,2	Might use phrase "birthday of Church"

		<u>Grade 3</u> IA2 (indirect), IA3, VE1, VE2 (indirect); VA2	
PENTECOST CELEBRATION		<u>Grade 1</u> IA2 (indirect); IC2 (indirect); IC6; VIA1 (indirect) <u>Grade 2</u> IC3 (indirect); ID1 (indirect), IIG1; VIA2 <u>Grade 3</u> IA2 (indirect), IA3, VE1, VE2 (indirect)	Might use phrase “birthday of Church”
MEDITATION ON PASSION OR RESURRECTION NARRATIVES		<u>Grade 1</u> IA2, 3; IB3, IIB2 (indirect) , VB2 <u>Grade 2</u> IA2 (indirect); IB3, 4; VB2, IVA1, 2, <u>Grade 3</u> IA2, 3, VE1, VIA2	
<b>EUCHARIST</b>			
THE EUCHARISTIC PRESENCE OF THE GOOD SHEPHERD FOR ALL PEOPLE OF ALL TIME		<u>Grade 1</u> IA3, IC4, IIA1 (indirect),2; IIB1,3; IVC1 (indirect); VD2,3 <u>Grade 2</u> IIB5, 6, 9 (indirect); IIC4; IVC2, VE3 <u>Grade 3</u> IA3, IIB3, IVC3	
<b>EUCHARISTIC GESTURES EXPANDED:</b>			
PREPARATION OF THE CHALICE (with prayer)		<u>Grade 2</u> IIB5 (indirect)	
EUCHARISTIC PRESENCE: EPICLESIS AND THE ACCOUNT OF THE LAST SUPPER		<u>Grade 1</u> IC1 (indirect), 2; IIA1 (indirect); IIB1, IIA1 <u>Grade 2</u> IC1, IIB5 (indirect); IVC4 <u>Grade 3</u> IIB3, 4	Might use the word sacrament more intentionally
OFFERING TO THE FATHER (Doxology)		<u>Grade 1</u> IC1 (indirect), 2; IIB1 (indirect) <u>Grade 2</u> IC1, IIB5 (indirect); IVC4 <u>Grade 3</u> IC1	
SIGN OF PEACE IN ITS COSMIC DIMENSIONS		<u>Grade 1</u> IIA1 (indirect); IIB1; IVA4 (indirect); IVC2; VE1 <u>Grade 2</u> IE1, IVC2; IVC4; VD2 (indirect) <u>Grade 3</u> IC4 (indirect), IIA2 (indirect) VD2	
BREAKING OF THE BREAD AND SIGN OF PEACE		<u>Grade 1</u> IVC2 <u>Grade 2</u> IVC4	

WASHING OF THE HANDS (Lavabo)		<u>Grade 2</u> IIB5 (indirect); IVC4	
MYSTERY OF FAITH		<u>Grade 1</u> IIA1 (indirect); IVA4 (indirect) <u>Grade 2</u> IA2 (indirect) IA3, IC4 (indirect); IIA1, IVC2 <u>Grade 3</u> IA1, IIA1, IIB3, IVC2 (indirect), VE1	<u>Grade 3</u> Might use term “paschal mystery”
ORIGIN OF THE EUCHARIST		<u>Grade 2</u> IA2 (indirect); IIIC8 <u>Grade 3</u> ID2 (indirect); IID2, VE3,	Might use word sacramental grace in noting how the gift of God’s life has been passed down to us
SYNTHESIS OF THE MASS: GUIDE POSTER & ARTICLES		<u>Grade 2</u> IIB5 (indirect) IIB9 (indirect); IIC2,3; IVC4 <u>Grade 3</u> IIB3 (indirect), IIB4, IIC1, IVC2,3(indirect)4, VD3 (indirect)	Might call more attention to Liturgy of the Word/Eucharist
SYNTHESIS OF THE MASS: PRAYERS FOLLOWED BY MAKING OF THE FIRST MISSAL		<u>Grade 2</u> IIB5 (indirect); IIC2,3; IVC4 (indirect) <u>Grade 3</u> IIB3 (indirect), 4 (indirect), IIC1 (indirect); IVC2,3 (indirect)4; VD3 (indirect)	
<b>BAPTISM</b>			
SIGNS & GESTURES OF BAPTISM		<u>Grade 1</u> IC1, 2; IIB1,2, IID1: IIIC4 (indirect); IVA1; IVD1; VA2; VB3; VD1; VIA1 (indirect) <u>Grade 2</u> IA3, IC1; IC4; IIB1 (indirect); IIB10; IID1, IIIC7, 8 (indirect); IIIG1 (indirect); VC3 (indirect); VD1, VD2 (indirect), IVA1 <u>Grade 3</u> IID1 (indirect), VD1, VE2 (indirect),	Might use word grace and gift more intentionally; use the word “disciples” Might ask what the gift of the oils might be used for in our lives.
THE RITE OF BAPTISM (essential moments)		<u>Grade 1</u> IIIC4 (indirect); IVD1; VB3; VIA1 (indirect); VD1, VD2 (indirect) <u>Grade 2</u> IIB1 (indirect); IID1, IIIC7; IIIG1 (indirect); VC3 (indirect), VD1	<u>Grade 1</u> : Might use word grace and gift more intentionally; <u>Grade 2 &amp; 3</u> Might use term “baptismal priesthood” wondering what purpose these gifts are given for. <u>Grade 3</u> Might ask, “How then, does baptism change us?”

		<u>Grade 3</u> IA1 (indirect), IID1, VD1, VE2 (indirect), VIA1	
<b>SACRAMENTAL PREPARATION</b>			
TRUE VINE I (John 15:1-11)		<u>Grade 2</u> IC1; IC4; IE1, IIB10, IIIC7; VD1, VD2 <u>Grade 3</u> IC1, 3 (indirect) 4; IIIC4	
TRUE VINE II		<u>Grade 1</u> IIB4, IIIC2; <u>Grade 2</u> IB4,5IE1; IIB1 (indirect), IIIC2,6,7; IIIG1 <u>Grade 3</u> IIIC1; IIIC4, VB2	To help prepare the child for life in the church, might use the term “block” and “sin” a little more interchangeably.
FOUND COIN/FOUND SHEEP (Lk. 15: 3-6, 8-9)		<u>Grade 2</u> IB4,5, IIIC1,2 (indirect) <u>Grade 3</u> IIIC3	
FORGIVING FATHER (Luke 15:11-24)		<u>Grade 2</u> IB4,5, IIIC1, 2,5, IIID1, 2, 3, IIIG2 (indirect) <u>Grade 3</u> IIIC3, IVA3 (indirect)	
HEALING OF THE CENTURION’S SERVANT (Mt. 8:5-10, 13)		<u>Grade 1</u> IIA1 (indirect); IVA4 (indirect); IVD2 (indirect) <u>Grade 2</u> IB4,5 <u>Grade 3</u> IIIF2 (indirect); IVA3 (indirect)	
RETREAT AND SACRAMENTS’ CELEBRATION		<u>Grade 1</u> IVC1 (tour of church); IVD1 (tour of church) <u>Grade 2</u> IIB3, 4, 8,10, IIC5, IIIC1, 2,5, IVA1 <u>Grade 3</u> IVA3 (indirect) ; IVD1	May use a song to remind how to receive communion. See <a href="https://www.youtube.com/watch?v=EH7om8Se5o8">https://www.youtube.com/watch?v=EH7om8Se5o8</a>  May reflect deeply on the words of the Act of Contrition with the children
RECONCILIATION CARD MATERIAL		<u>Grade 2</u> IIB3, 4, IIB10, IIIC1, 2,5; IIID1, 2, 3 <u>Grade 3</u> IA1 (indirect – reflection on words of absolution) IIID1,2	Include Act of Contrition as part of communal prayer materials; might name first part as “examination of conscience” Should mention that many people use the Ten Commandments to examine their conscience. We can also use the maxims or the Beatitudes. (Grade 2 IIB1, Grade 3 IIB2)

## NOTES:

Prayer: The RCOS includes an expectation of memorized prayers. CGS guidelines encourage spontaneous prayer, while at the same time recognizing the value of memorized prayers as part of our communal heritage. We do not, however, test or quiz children within the atrium. Catechists in the atria can help the child to learn prayers by having the following materials available:

- a. Calligraphy pens, border paper, and beautiful calligraphy copies of prayers which the child may select to make “illuminated” copies independently
- b. Copies of prayers cut into text strips, in a way that is self-correcting (i.e. include an uncut copy which may serve as a key or number the strips on the back) which the child may select to practice and communal prayer options
- c. Communal prayer materials including the Our Father, Hail Mary, Glory Be, Act of Contrition, Apostles’ Creed and (depending upon the community) Morning Offering, Angelus, Grace Before Meals, Psalms of Repentance, Hail Holy Queen and/or Fatima Prayer to go with Rosary; Divine Mercy Chaplet. These should be handwritten on lovely paper and laminated as prayer cards for the prayer table

When acknowledging a child’s independent work related to prayer, the catechist may propose a meditative question. For example, “I wonder why Mary would ‘pray for us, sinners?’

Alternatively, the catechist might lift up for the group a word or phrase from a formal prayer after it is used in part of a prayer service planned and led by the children. In this way the community may reflect upon the meanings of the words, making personal and scriptural connections.

Within a school setting where there is weekly liturgy, and within a parish setting where atrium occurs after Mass, it may also be possible to lift up a word or phrase from a prayer and facilitate shared reflection. For example, “When we prayed the Our Father as a community at Mass, was there a word or phrase that struck you as particularly meaningful?” Inspired by the Catholic tradition of mystagogy, CGS catechists can help the children to enjoy what they have received, in this way.

It would also be important to lift up the silence at Mass and reflect upon those holy moments. For example, “I wonder what that silence was like for you? I wonder why we all make silence at Mass? Is it possible to be with others and at the same time to have a private moment with God? Is the silence the same for everyone?”

Rosary Most atria include rosaries as part of their personal prayer materials near the prayer corner. It is helpful to have a simple booklet on the mysteries of the Rosary, available for the children. Children often include praying a decade of the rosary as part of their communal prayer services. It is important for the catechist to provide an adequate introduction to this devotion, when he/she introduces it as an option for personal prayer or communal prayer. The book Mysteries of the Rosary for Children by Cy Speltz, a CGS catechist, contains simple text and pictures and is a good addition to atrium prayer materials. The catechist may use the term “sacramental” to refer to the Rosary and other devotional articles, explaining that they “are objects which point us toward God.”

Saints: The RCOS includes an expectation of introducing the saints. CGS includes the saints not as the primary focus of a lesson, but as friends and exemplars who are linked to many lessons. Atria can facilitate learning about saints by having the following materials available:

- a. Saint research cards/books as resources which the child may use in conjunction with liturgical calendar and maxims
- b. Saint pictures or statues which may be selected by the children if they wish to decorate the prayer table

- c. Handwritten, illuminated copies of prayers to and by saints may be part of prayer table material so that the children may incorporate them into communal prayer and copy work

When exploring the maxims or moral parables, the catechist may ask, “Do we know of anyone who has ever lived this?”

When revisiting the liturgical calendar, the catechist may suggest follow up work of discovering the saint whose feast day matches the child’s birthday. (Sometimes one child will make a liturgical calendar marking the feast days related to each child in the atrium!)

When touring the church (as part of a sacramental prep retreat or at another time), the catechist may refer to saints depicted in statues or windows, or even the patron of the parish.

Emotions and Moral Formation: The RCOS includes an expectation that children understand that feelings are natural and that Jesus had feelings, distinguishing having feeling from acting upon feelings (Grade 2 VB1-2). To meet these expectations, the CGS catechist may:

- a. Help the child to imagine the feelings of Biblical people, including Jesus, during Scripture reflection (infancy narratives and passion/resurrection narratives) and help the child to consider how those people reacted in light of their feelings
- b. Help the child to explore feelings that might lead one away from right choices in the context of the parable of the Found Sheep and the Forgiving Father
- c. If time allows, use the Scriptures offered in the RCOS (Grade 2VB3) to facilitate small group Bible study with third graders

Domestic church/family life/chaste formation(Grade 1 VC 2,3 , Grade 2 VC1, 2, 3, 4, 5, Grade 3 VC1,2,3) THE RCOS includes an expectation of catechesis on chaste formation and the good of family life. To fully address this theme, the catechist may want to devise lessons outside the atrium, making use of materials offered through other approaches.

Within the atrium, the CGS catechist indirectly introduces these themes in Scriptural reflection on the Presentation in the Temple.

Additionally, the catechist might facilitate a Bible study of Finding Jesus in the Temple (Luke 2:41-52), following the CGS model. This Scripture reference is given on the CGS Scripture Study Chart for the Birth and Childhood of Jesus. The Bible study could be conducted in the atrium, perhaps with third year children. Reflection questions might include some of the following:

- “I wonder why Mary and Joseph wanted to go to the trouble of traveling to Jerusalem and why they wanted to take Jesus along. What did they want to share with Jesus? Is this typical of most families?”
- Is faith an important part of the Holy Family’s life?
- How does the marriage relationship between Mary and Joseph help them in this situation?
- How does the family relationship between Jesus, Mary and Joseph help them in this situation?
- What does this mean for us? Many people discover something in this Scripture. Who grows from this experience? What does that tell us? Does it tell us something about children/ about parents? About teachers? About families? In the Catholic Church today, we say marriage is a sacrament. That means it is a special sign of God’s great gift of love. Why would God give us the gift of marriage?
- When we make the sign of the cross, it sounds like we are speaking of a family. Is there a connection?”
- Some people choose not to be married – priests, religious sisters, single people. Do they still serve God?

In Grade 2 and 3, the RCOS calls for a presentation of the types of vocations: priest, consecrated religious, married or single (Grade 2 VIB2 and Grade 3 VIB3). The catechist might make Montessori-type 3-part cards as a shelf work to convey these vocations. Such cards would include a photo/illustration, a label and a text card explaining how the vocation serves God.

In Grade 2 and 3, the RCOS calls for children to know about their parish, diocese and church leadership (Grade 2 VE4,5 grade 3 VE 4, 5). The catechist might make Montessori-type 3-part cards as a shelf work to convey these terms. Such cards would include a photo/illustration, a label and a text card briefly explaining the term.

Sacramental Preparation: With CGS, sacramental prep began at age 3, so all the altar work from Level I and all the Eucharist work from Level I builds to a rich reception of First Communion for the Level II child. Level I presentations on genuflection and sign of the cross help prepare the first grade child to appreciate liturgical postures (IIC4). To further enrich the child's preparation, the CGS catechist might also:

- a. Invite reflection on bowing, standing and kneeling as part of mystagogy after Mass or as part of "tour of the church" often given during sacramental prep. The tour of the church should be more in-depth than the Level I tour and may include reflection questions: "How important is it to have a place - a building where the flock of the Shepherd can gather?" "Notice that there is a baptismal area by the door. Why would we want a reminder of our baptism in the place where we celebrate the Eucharist?"
- b. Use the terms "examination of conscience" "confession" "absolution" and "penance" along with the simple words and images on the CGS Reconciliation Card Material. These terms were actually part of an earlier version of the CGS material. Using the language interchangeably helps to prepare the child for life in the church, as this is the language expected by many priests within the diocese
- c. Revisit the difference between sin and mistake, as part of grace & courtesy when discussing sacrament of penance and reconciliation

The RCOS includes an expectation of introducing the idea of mortal and venial sin in Grade 2. These terms are not typically part of CGS. The spirit of CGS is to keep the focus on God's great mercy rather than on our sinfulness at this particular developmental stage. This approach highlights the greatness of the work God does in forgiving us and encourages delight in that merciful love. It tries to avoid both scrupulosity and anxiety, so that the child receives the sacrament with joy and desires to receive often. In the context of reflecting with the children upon the prayer of the Act of Contrition, the catechist may wonder if "all sins" for which we are sorry, include some that are more serious than others – some which "hurt our relationship with God" and some which "break it." It should be noted, however, that the children often express a belief that nothing we can do can truly break our relationship with God and that he will always welcome us back, as the Forgiving Father of the parable or as the Shepherd, searching for his lost sheep. In Level III, as part of the Armor of Light Meditations, the children will revisit the Parable of the Forgiving Father, adding in the response of the older son. This might be a perfect place to contrast the sins of both sons – the younger one who wanted to break his relationship with his father and the older one, whose smaller sin of not extending mercy hurt his relationship with his father. In Level III, the focus on our response to the Father's desire is for unity is elaborated more explicitly.

Examination of Conscience In Grade 2 the Diocese would like the children to know that Ten Commandments are used to help people make choices and examine their consciences (Grade 2 IIB1). This can be mentioned in the context of the sacrament retreat and the Reconciliation Card material. For example, when looking at the picture of the person reading the Bible, "comparing their life to God's Word", the catechist may wonder what parts of God's Word help in this process. The catechist might note: "Many people use the Ten Commandments or the Beatitudes to think about their life. We will study those more in the years to come, but for now in the atrium, we have used

parables and maxims.” In CGS, the Ten Commandments are more fully introduced as a great gift and explored in their scriptural context in Level III. The CGS catechist can wait introduce the term Decalogue (Grade 3 IIB1) until Level III, during the extensive Bible study on the Exodus.

In preparation for Penance and Reconciliation, CGS best practices recommend an examination of conscience that includes

- a. Considering at length all the gifts that God has given us and then considering our response to God who is “all good and deserving of all my love” and whom “I should love above all things”
- b. Pondering moral parables that help us compare our lives to God’s Word
- c. Reflecting at length upon the maxims (mostly Scripture from the Sermon on the Mount) and whether we have lived them

The Beatitudes should be part of the CGS calligraphy and prayer card materials. It would be lovely for the CGS catechist to facilitate a Bible Study of the Beatitudes (Mt 5:1-12).

Sacrament: The RCOS includes an expectation that the 2<sup>nd</sup> grade child will learn to define a sacrament as an “outward sign, instituted by Christ to give grace.” CGS embraces the spirit of that definition: helping children to read the signs of sacramental liturgy, to see the presence of Christ in sacramental liturgy, and to understand that God gives particular gifts through sacramental liturgy. To fully address this theme, the catechist may want to devise lessons outside the atrium, making use of materials offered through other approaches.

Seven Sacraments: The RCOS asks that children in Grade 3 know about the seven sacraments (IIB1). The CGS Level II child has explored the sacrament he/she has received (Baptism) in depth and will explore the sacraments of Eucharist and Reconciliation, as well. In Level III, the child will look at all seven sacraments and their importance in salvation history in the presentation “The Kingdom of God in the Holy Bible and the Sacraments.” The Level II CGS catechist might also:

- a. Mention the seven sacraments on a tour of the Church, identifying Baptism/font; Altar/ Eucharist; Ambry -Oil of Catechumens/Baptism; Ambry Oil of Sick – Anointing of Sick; Ambry—Sacred Chrism/Baptism/Confirmation and Holy Orders; Before the Altar/Matrimony.
- b. Include in the atrium a shelf work as a follow up to the tour. This could be Montessori 3-part cards that show a picture of where the sacraments take place in the church, the name of that place, and a text card with a sentence naming the place and the sacrament.
- c. In a school setting, the children might be invited to survey the people in household to see how many of the seven sacraments they have received. Results could be graphed simply and shared with the group.

Works of Mercy: The atrium celebration of changing the prayer table to purple for Lent, might be an opportunity for the CGS catechist to consider the Works of Mercy with the children. As a community, the group might even decide to do a service project outside of atrium time. Discussing the “blank page” of the Blue Unity Strip might also provide a chance to connect to the Works of Mercy. In Level III, the Corporal Works of Mercy will be studied in their Scriptural context in the presentation The Holy Bible and Parousia. Alternatively, the catechist might make Montessori-type 3-part cards as a shelf work to convey these terms. Such cards would include a photo/illustration, a label and a text card briefly explaining the term.

Nomenclature for life in the Church: The RCOS includes introduction to terms which differ from those typically used with children in CGS. To meet diocesan expectations and to prepare children for life in the church, the CGS catechist might decide to introduce these terms in lessons outside the atrium, using other materials.

Alternatively, the catechist may more intentionally use the terms:

Paschal Mystery	“Jesus’ gift of his whole self through his death and resurrection”
Grace	“God’s gift of love and life in us”, “Jesus’ risen life and light in us”
Sin	“blocks to the flow of sap to our branch on the True Vine” “gaps in the flow of sap to our branch on the True Vine”
Sacramental	“holy objects that point us towards God”
Evangelize	“build the Kingdom of God”
Baptismal priesthood	“write our Blank Page” “answer the Shepherd’s call to serve God”
Sacrifice	“gift that makes something else holy” “Good Shepherd lays down his life for his sheep”

Assessment: Montessori pedagogy uses self-assessment and encourages the child to work for mastery with self-correcting materials. CGS Characteristic #4 reminds us “The catechist renounces every form of control (such as quizzes, tests, exams, etc.) in the spirit of poverty before an experience whose fruits are not her/his own.” However, observation of the child and the child’s growth is one of the catechist’s primary tasks in the atrium and is a means of assessing the child’s response to the theme and readiness for further work. The catechist will note the verbal and artistic responses of the child, as well as his concentration and choice of work. The catechist will use these insights to guide the child to continual growth.