

St. Aloysius Religious Education 2017-2018
5th Grade

- 4:00pm Welcome (*To ensure accuracy, **class attendance must be accurately recorded by a catechist and not another student - class attendance is an official document retained by the parish and the diocese***)
- 4:05pm We Gather - in Prayer at the prayer table
(*use colored table covering for appropriate liturgical season*)
Use the Gospel Reading “Hearing the Word” from the previous Sunday in Celebrating Sunday for Catholic Families book in the prayer box.
- 4:10pm Review previous lesson using Sharing Faith (*chapter test in student book*)

4:15pm **Chapter #15 “We Turn to God”**

Chapter #16 “The Celebration of Penance and Reconciliation”

Jesus forgives our sins through the Church and that we need to forgive others. Sin is “failure in genuine love for God and neighbor.” (ccc1849) The good news is that God is always ready to receive us when, with contrite heart and sorrow for sin, we turn to him. Through the Sacrament of Penance and Reconciliation we are made free once again to love with a genuine heart.

Traditionally, an examination of conscience has been a good means for a spiritual checkup. Reflecting on the 10 Commandments, the Beatitudes and the laws of the Church, we pinpoint what we have done and what we have failed to do to measure up to what God asks of us. **Awareness and reflection can foster true sorrow for sins and contrition brings us to the Sacrament of Reconciliation. Trusting God’s love and mercy, we confess our sins to a priest, we are given penance (an action or prayer) and we receive absolution and are restored to right relation with God and his Church.**

- *We Believe –*

Conversion – a turning to God with all one’s heart.

Sin – a thought, word, deed or omission against God’s law.

Penance and Reconciliation – the sacrament by which our relationship with God and the Church is strengthened or restored and our sins are forgiven.

Conscience –our ability to know the difference between good and evil, right and wrong.

Act of Contrition - a prayer that allows us to express our sorrow and promise to try not to sin again.

- *We Respond – watch “Sophia Sketchpad – Confession” 8 min.*

- *We Respond – **Role play “Omissions”***

An act of forgetting could be called an “omission.” Have the students role-play some way that “omission” can cause problems in a friendship or family. Then reflect on the types of omissions that might hurt our friendship with God. Encourage them not to “omit” loving God and doing good things for others this week.

Examples of lies or omissions from St. Augustine:

- Lies that harm others and help no one.
- Lies that harm others and help someone.
- Lies told for the pleasure of lying.
- Lies told to "please others in smooth discourse."
- Lies that harm no one and that save someone's life.
- Lies that harm no one and that save someone's "purity."
- Lies that harm no one and that help someone.

"OMISSION, the nonperformance of some action; it is of concern to the moralist only when a person could and should do what he leaves undone. ...When there is an obligation to act, the failure to perform the required act can be due either to simple non-choice or to deliberate choice. ...**It is due to deliberate choice when a person reaches an explicit decision to omit what he should do** (St. Thomas Aquinas, ST 1a2ae, 71.5).

In all cases of voluntary omission, whether due to non-choice or deliberate choice, one is responsible for his failure to act, and the morality of the omission is determined in accord with the same norms that are applied to a positive choice to do something. If there is advertence to the obligation to do something, the omission of the performance of the act is equitable with a positive sinful choice, and the result is a grave or venial sin as the gravity of the obligation and the circumstances of the case demand."

OR

- **We Respond – Penitential Rite - Confiteor**

At every Mass, we have the opportunity to ask forgiveness for our sins as a community. The asking of forgiveness together prepares us to celebrate the Eucharist as the one Body of Christ. **Confiteor** (so named from its first word in Latin, is a general confession of sin recited at the beginning of Mass of the Roman Rite in the Catholic Church. It is started by the Priest and ended by the people) - now known as The Penitential Rite. Practice in class and see if any of the students can recite it alone.

“I confess to Almighty God,
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done,
and in what I have failed to do,
(*strike your chest 3 times as you say the following italicized*)
through my fault, through my fault
through my most grievous fault;
therefore, I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
Amen.”

OR

- **We Respond – Retell Scriptural Scenes of Forgiveness**

Form three groups. Assign each group one of the three Gospels, listed below, from the Bible. Have the students read the passages and tell a story about Jesus and the people to whom he showed mercy and forgiveness.

Matthew	8:1 -16, 9:1 – 18, 9:35 – 38 or 20:29 - 34
Mark	2:1 -12, 5:21 – 43 or 11:46 - 52
Luke	7:36 – 50, 17:11 – 19 or 18:35 -43

OR

- **We Respond – “I Am Sorry” – match the phrase to the country** (see below)

4:55pm

Closing Prayer – pause and reflect on the bolded line in The Lord’s Prayer

Our Father, who art in Heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth
as it is in Heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who
trespass against us;
and lead us not into temptation,
but deliver us from evil.
Amen.

“Lord, please give me the grace to forgive those who have hurt or ignored me and please forgive me for the times I have forgotten or ignored your words and not acted as your follower.”

Ask the children to say a petition aloud for someone or something they would like to pray for.

“Have you ever owed someone a debt and had it forgiven?”
“How does knowing you are forgiven by God enable you to love others better?”
“How will you reflect on your life as a Catholic Christian?”

Catholic background on morality:

<http://www.americancatholic.org/Newsletters/CU/ac0197.asp>

http://www.mercifulredeemer.org/Apologetics/catholic_morality.htm

<http://www.catholicbook.com/AgredaCD/MyCatholicFaith/mcfc021.htm>

<http://www.newadvent.org/cathen/14004b.htm>

<http://www.americancatholic.org/newsletters/cu/ac0890.asp>

<http://www.nccbuscc.org/liturgy/penance.shtml>

A Catholic Understanding of Forgiveness and Reconciliation by Father Tom Ryan:

<http://www.nccusa.org/pdfs/IFRtomryan.pdf>

Time and again Biblical history demonstrates that sins of silence and omission are just as fatal as sins of public, physical commission. Sins of omission are counted as seriously as sins of commission.

Here is an example from the Bible:

- “As troops of robbers wait for a man, so the company of priest’s murder in the way” (Hos. 6:9) is the basis for the Lord’s parable of the injured man on the Jericho road. But He turns it round- He makes a difference between the robbers and the priest. And yet according to this Hosea passage, there is no difference between the robbers and the priest who passes by. Surely the point of the allusion to Hosea 6:9 was that the priest who omitted to help was as bad as the robbers who committed the attack. This is how serious are sins of omission.

Forgiveness and Reconciliation: How to Forgive Others and Receive Forgiveness:

<http://www.antiochian.org/node/18882>

Lying by omission

One lies by omission by omitting an important fact, deliberately leaving another person with a misconception. Lying by omission includes failures to correct pre-existing misconceptions. An example is when the seller of a car declares it has been serviced regularly but does not tell that a fault was reported at the last service.

Economical with the truth

Economical with the truth is popularly used as a euphemism for deceit, whether by volunteering false information (i.e., lying) or by deliberately holding back relevant facts. More literally, it describes a careful use of facts so as not to reveal too much information.

White lie

White lies are minor lies which could be considered to be harmless in the long term.

Contextual lie

One can state part of the truth out of context, knowing that without complete information, it gives a false impression. Likewise, one can actually state accurate facts, yet deceive with them. To say "yeah, that's right, I ate all the white chocolate, by myself" utilizing a sarcastic, offended tone, may cause the listener to assume the speaker did not mean what he said, when in fact he did.

Fabrication

A fabrication is a lie told when someone submits a statement as truth, without knowing for certain whether or not it actually is true. Although the statement may be possible or plausible, it is not based on fact. Rather, it is something made up, or it is a misrepresentation of the truth.

Lying through your teeth

When one lies face-to-face with the intended recipient. This also may be an expression describing the act of lying with a smile or other patronizing tone or body language.

Exaggeration

An exaggeration (or hyperbole) occurs when the most fundamental aspects of a statement are true, but only to a certain degree. It is also seen as "stretching the truth" or making something appear more powerful, meaningful, or real than it actually is.

Bluffing

To bluff is to pretend to have a capability or intention one does not actually possess. Bluffing is an act of deception that is rarely seen as immoral when it takes place in the context of a game where this kind of deception is consented to in advance by the players. For instance, an athlete who hints he will move left and then dodges right is not considered to be lying (also known as a feint). In these situations, deception is acceptable and is commonly expected as a tactic.

Barefaced lie

A barefaced (or bald-faced) lie is one that is obviously a lie to those hearing it. The phrase comes from 17th-century British usage referring to those without facial hair as being seen as particularly forthright and outwardly honest, and therefore more likely to get away with telling a significant lie. A variation that has been in use almost as long is bold-faced lie, referring to a lie told with a straight and confident face (hence "bold-faced"), usually with the corresponding tone of voice and emphatic body language of one confidently speaking the truth.

Jocose lie

Jocose (cf. jocular) lies are lies meant in jest, intended to be understood as such by all present parties. Teasing and sarcasm are examples. A more elaborate instance is seen in some storytelling traditions, where the humor comes from the storyteller's insistence that the story is the absolute truth, despite all evidence to the contrary (i.e., *tall tale*). There is debate about whether these are "real" lies, and different philosophers hold different views (see below).

Misleading/dissembling

A misleading statement is one where there is no outright lie, but still retains the purpose of getting someone to believe in an untruth. "Dissembling" likewise describes the presentation of facts in a way that is literally true, but intentionally misleading.

Noble lie

A noble lie is one that would normally cause discord if uncovered, but offers some benefit to the liar and assists in an orderly society, therefore, potentially beneficial to others. It is often told to maintain law, order and safety.

Perjury

Perjury is the act of lying or making verifiably false statements on a material matter under oath or affirmation in a court of law, or in any of various sworn statements in writing. Perjury is a crime, because the witness has sworn to tell the truth and, for the credibility of the court to remain intact, witness testimony must be relied on as truthful.

Puffery

Puffery is an exaggerated claim typically found in advertising and publicity announcements, such as "the highest quality at the lowest price," or "always votes in the best interest of all the people." Such statements are unlikely to be true - but cannot be proven false and so do not violate trade laws, especially as the consumer is expected to be able to tell that it is not the absolute truth.

What is Forgiveness?

By Lynn Ponton, MD

Forgiveness is letting go of the need for revenge and releasing negative thoughts of bitterness and resentment. If you are a parent, you can provide a wonderful model for your children by forgiving. If they observe your reconciliation with friends or family members who have wronged you, perhaps they will learn not to harbor resentment over the ways in which you may have disappointed them. If you are not a parent, forgiveness is still an extremely valuable skill to have.

In the movie “Avalon,” the uncle stopped talking to his family members for the rest of his life because they started Thanksgiving dinner without him after he was excessively late for the zillionth time. What a waste of energy it is to stay angry for decades.

Forgiveness can be a gift that we give to ourselves. Here are some easy steps towards forgiveness:

Acknowledge your own inner pain.

Express those emotions in non-hurtful ways without yelling or attacking.

Protect yourself from further victimization.

Try to understand the point of view and motivations of the person to be forgiven; replace anger with compassion.

Forgive yourself for your role in the relationship.

Decide whether to remain in the relationship.

Perform the overt act of forgiveness verbally or in writing. If the person is dead or unreachable, you can still write down your feelings in letter form.

What Forgiveness Is Not...

Forgiveness is not forgetting or pretending it didn't happen. It did happen, and we need to retain the lesson learned without holding onto the pain.

Forgiveness is not excusing. We excuse a person who is not to blame. We forgive because a wrong was committed.

Forgiveness is not giving permission to continue hurtful behaviors; nor is it condoning the behavior in the past or in the future.

Forgiveness is not reconciliation. We have to make a separate decision about whether to reconcile with the person we are forgiving or whether to maintain our distance.

Forgiving and letting go can be very difficult challenges, but it's even more stressful to hold on to grudges. There are several symbolic letting-go rituals that can help with the process. If you are having trouble forgiving someone else, write them a letter expressing all of your feelings and explaining why you need to let go. You don't need to mail that letter — it is cathartic just to write it all down. You can also write down all of your excess “baggage” on a piece of paper and burn it or cast it into the sea in a bottle when you are ready to really let go.

“I am Sorry”

Write the phrases on the board. See if the children can say them and determine which language the phrase is, then have the students match the phrase with the country and point to that country on the world map (*provided by Religious Education*).

Translated into:

Dutch	Het spijt me
French	Je suis désolé
German	Es tut mir leid
Greek	Λυπάμαι
Gaelic	Tá brón orm
Italian	Mi dispiace
Polish	Przykro mi
Portuguese	Lamento
Romanian	Îmi pare rău
Slovak	Je mi ľúto
Spanish	Lo siento
Swedish	Jag är ledsen