

Junior Infants Primary One

**ALIVE-O**



VERITAS

## **LEARN TO LOVE OR LEAVE?**

Legacy of the *Alive-O Programme*, 1996-2019

*Éanna Johnson PhD*

2019

# CONTENTS

	<u>page</u>
<b>SUMMARY</b>	3
<b>INTRODUCTION</b>	
○ <i>Alive-O Programme</i> for Catholic Primary Schools	4
○ Context – Forty Years of Faith Destruction	4
○ Learning Assessment – What do Pupils Know?	7
<b>SURVEY OF PUPILS’ RELIGIOUS KNOWLEDGE</b>	
○ Overall Assessment	8
○ Detailed Findings	9
<b>CONCLUSIONS</b>	13
<b>KNOWLEDGE SURVEY – FULL RESULTS</b>	14

Note on Author: Éanna Johnson has broad experience in education as teacher, lecturer, researcher and consultant to private & public sector organizations in the fields of education and training. He has thirty years of successful international experience with two of the leading management consultancy firms in Ireland and worldwide: analyzing programmes and situations, working with clients to devise and implement solutions for beneficial change. Eanna’s life-long commitment to his Catholic faith has included giving catechesis to children, adolescents, and adults, and being awarded a PhD in Theology by the Pontifical University, St Patrick’s College, Maynooth, Ireland, for his theological and pedagogical research of *Alive-O Programme*.

Acknowledgments: Sincere thanks to all who participated or helped in the Learning Assessment Surveys of Pupil Religious Knowledge: pupils, teachers, chaplains, school management, diocesan advisory personnel and those who assisted in marking of the survey questionnaires.

This Report is also available online at [www.eannajohnson.org](http://www.eannajohnson.org)

## SUMMARY

The eight years of Irish primary schooling at one time provided the foundation for life-long participation in the Church for most Catholics in Ireland. However, in recent decades, many Catholic children appear in church for First Holy Communion, are seen again for Confirmation, after which they only return for special occasions, like weddings and funerals.

Many people are bewildered, asking why haven't children learned from their Catholic primary schooling to love their Faith and Church, not to leave? And why, after a further six years of Catholic schooling, did these same young people vote overwhelmingly for liberal abortion in the 2018 Referendum?

Children's catechesis – education in Catholic faith – is a shared responsibility of their parents and the Church. Teaching the Faith is the first of every Bishop's three main tasks: teach, sanctify, govern.<sup>1</sup> Pope St John Paul II reminded Bishops: '*Let the concern to foster active and effective catechesis yield to no other care whatever in any way. ... You can be sure that if catechesis is done well in your Dioceses, everything else will be easier to do.*'<sup>2</sup> Parents have the primary right and duty to educate their children in true Catholic Faith.<sup>3</sup> The principal means to help parents fulfil their role are schools, in which teaching the Catholic faith is under Church authority.<sup>4</sup>

The *Alive-O Programme*<sup>5</sup> was first introduced into Catholic primary schools by the Irish Bishops' Conference in 1996, replacing the earlier *Children of God* series, introduced in 1976. Approx. 850,000 pupils<sup>6</sup> will have completed the *Alive-O Programme* when it is fully phased out after the 2019/20 school year, as *Alive-O* is being replaced by the new *Grow in Love* series.

Seeking answers to the apparent lack of success of Catholic catechesis in Irish schools, Éanna Johnson researched the *Alive-O Religion Programme*, both theology and pedagogy (content & method), for which he was awarded a PhD in Theology in 2010 by the Pontifical University, St Patrick's College, Maynooth, Ireland.<sup>7</sup> In-depth analysis revealed that *Alive-O's* presentation of Catholic Faith was so deficient and defective as to be effectively heretical. A confidential Survey of all Primary Diocesan Advisors revealed sharply divided views of *Alive-O*, ranging from favourable to completely unacceptable. All this pointed to the need for a Learning Assessment Knowledge Survey to find out what pupils had actually learned of their Catholic Faith after *Alive-O's* eight years.

Learning Assessment focuses on evaluation of educational strategies, methods and desired outcomes, particularly acquiring of requisite knowledge. A cyclical process of teaching, learning, assessment, and planning future actions is essential to ensure quality in all spheres of education, including education in Catholic faith.

No formal evaluation of pupil learning had been carried out on *Alive-O*, so to complement his PhD researches, Dr Éanna Johnson carried out a nationwide Survey of the religious knowledge of 900 pupils from approx. 70 primary schools after they had completed the *Alive-O Programme*. The Survey revealed alarming defects and deficiencies in knowledge across the full spectrum of Catholic Faith – Scripture, doctrine, sacraments, morality, and prayer – which correlated closely with the problems of the *Alive-O Programme*.

Could one reasonably expect pupils to love, believe and stay with a Faith and Church about which they have only a confused and impoverished knowledge? Withholding the fullness of Faith from our young people must surely be considered spiritual abuse and a betrayal of the trust of parents. There is an urgent need for authentic renewal of Ireland's Catholic school catechesis, at both primary and secondary levels.

---

<sup>1</sup> *Code of Canon Law*, 375, 386. *Catechism of the Catholic Church*, 888-896.

<sup>2</sup> Pope St John Paul II, *Catechesi Tradendae - On Catechesis in Our Time*, 1979, 63.

<sup>3</sup> *Canon Law*, 226§2; *Catechism of the Catholic Church*, 2221, 2226.

<sup>4</sup> *Canon Law*, 796, 804. *Catechism of the Catholic Church*, 2229.

<sup>5</sup> Irish Episcopal Commission on Catechetics. *Alive-O series*. Dublin: Veritas Publications, 1996-2004.

<sup>6</sup> *Irish Catholic Directories*, 2006-2017. Statistics.

<sup>7</sup> PhD thesis accessible in Library at St Patrick's College, & online: <http://eprints.nuim.ie/3076/>

## INTRODUCTION

### ***Alive-O Programme for Catholic Primary Schools***

The *Alive-O Programme* was introduced to Ireland's Catholic primary schools over the years 1996 to 2004, replacing the *Children of God series*. Approximately 850,000 pupils will have completed *Alive-O* by the time it is fully replaced by the new *Grow in Love series* at the end of the 2019/20 school year.

The *Alive-O* published materials include for each of the eight years of the *Programme*: a Pupil's Book; Workbooks with exercises and illustrations to colour; audio-tapes / CDs of *Alive-O* songs; a video / DVD for classroom use; and a Teacher's Book. *Alive-O Programme* materials are comprehensive, extensive and expensive, with a single set costing over €1,000.

For Pupils the *Alive-O* materials are attractive, with colourful illustrations and photos, catchy songs, professionally produced videos, but with very limited content. The *Programme* is essentially contained in the eight Teacher's Books, with information for teachers and detailed lesson material for each day of the school year. The Teacher's Books are complex and voluminous, containing in total over 3,000 pages and approximately 1.4 million words (five times as much text as the comprehensive *Catechism of the Catholic Church*). Bishops, priests, parents and other interested parties are unlikely to know what is contained in the *Alive-O Programme*, because they would not normally see the Teacher's Books, or if they do see the Books it would be difficult to study them in any depth because of the daunting volume and complexity.

Dr Johnson's in-depth research of *Alive-O* revealed that the *Programme* was unacceptable for teaching authentic Catholic Faith. Theologically it is a confusing mishmash of authentic, deficient, and heretical elements. Pedagogically, it rejects the Church's mandated 'pedagogy of God' (Jesus' way of teaching), and relies instead on a human-centred *anthropological-experiential* approach.

The Learning Assessment Survey carried out by Dr Eanna Johnson shows that, after completion of *Alive-O*, pupils have a confused, deficient and often heretical knowledge of the Catholic Faith, which correlates closely with the problems of the *Alive-O Programme*. This points to the conclusion that pupils have learned from their Catholic primary schooling to leave their Faith and Church rather than to love and stay,<sup>8</sup> and that they are deprived of the foundation of authentic Faith which they need for secondary schooling and later life.

### **Context – Forty Years of Faith Destruction**

In the era prior to the Second Vatican Council education in Faith in the Catholic Church had been strong on doctrine, with the model being the Catechism of the Council of Trent 1566, known as the *Roman Catechism*. Instruction in doctrine was supported and complemented with a rich devotional life, Mass, sacraments and a variety of other devotional practices and customs. While strong, this *doctrinal-devotional* model had its limitations, and needed renewal. The biblical<sup>9</sup>, and kerygmatic movements were beginning to contribute to this needed renewal from early in the 20<sup>th</sup> Century.

There have been positive developments in Catholic catechesis following from the Vatican Council, inspired by the Council itself and building on pre-existing initiatives, especially the biblical and kerygmatic movements. Several excellent documents have come from the Holy See, most notably the *Catechism of the Catholic Church*.<sup>10</sup>

---

<sup>8</sup> Many have commented on this sad state of affairs, e.g. Peter McVerry SJ. '*First Communion could be renamed not quite Last Communion but Second Last Communion, because there is one more day in church and that is Confirmation.*' Ned Prendergast & Luke Monahan, Eds. *Reimagining the Catholic School*. Dublin: Veritas Publications, 2003. 231

<sup>9</sup> Papal Encyclicals encouraged and epitomized this biblical renewal: Pope Leo XIII, *Providentissimus Deus – On Study of Holy Scripture*, 1893; Pope Pius XII. *Divino Afflante Spiritu – On Promoting Biblical Studies*. 1943.

<sup>10</sup> *Catechism of the Catholic Church*. London: Geoffrey Chapman, 1994, 1999.

However, Church documents have also noted serious and widespread negative trends in post-Vatican II catechesis, particularly in the form of omissions, or excess emphasis on some elements of Faith to the neglect of others. The main cause of problems was an unduly human-centred ('horizontal' or *anthropocentric*) approach, instead of a primary focus on the 'Pedagogy of God', which is Jesus Christ's way of teaching.<sup>11</sup>

A significant influence on catechesis were a series of six International Catechetical Study Weeks, held in various locations around the world, from 1959 to 1968. The earlier Study Weeks had a positive focus on incorporating into Catholic catechesis the growing biblical movement and kerygmatic movements, as the overall framework for education in Faith. If the Study Weeks had continued in this way they would have made a very positive contribution to the Faith. Sadly, however, later Study Weeks shifted the focus from God to man, and promoted the '*anthropocentric*', or 'horizontal' approach to catechesis.<sup>12</sup>

A recurring feature of the negative trends in post-Vatican II Catholic catechesis has been that the problematic aspects were not singular or few, but right across the full spectrum of the Faith<sup>13</sup>, exemplified in the '*Dutch Catechism*' of 1966, which set a headline that, tragically, was widely copied internationally<sup>14</sup>. This all-embracing nature of problems suggests a re-run of the Modernist heresy, which Pope St Pius X defined as the synthesis of all previous heresies.<sup>15</sup>

The tragic phenomenon of Catholic children leaving the Faith after Confirmation is not unique to Ireland. The *General Directory for Catechesis* observed in 1997: '*Very often the pre-adolescent, in receiving the sacrament of Confirmation, virtually abandons completely the practice of the faith. .... Youth catechesis must be profoundly revised and revitalized*'.<sup>16</sup>

Ireland's pre-Vatican II Catholic school catechesis, similar to the rest of the Catholic world, was good, but in need of renewal in the light of the Council. However, the 1970s saw a radical change in Irish Catholic school catechesis which was not renewal, but regression. The Irish National Catechetical Programme from 1973 onwards rejected the Church's mandated 'Pedagogy of God' (Jesus' way of teaching), and instead embraced the human-centred *anthropological-experiential approach*<sup>17</sup> put forward at the final International Catechetical Study Week in 1968.

At primary level the reliable '*Penny Catechism*' was replaced in 1976 with a new programme, the *Children of God* series, which, despite attractive appearances, was based on the *anthropocentric-experiential* approach, and therefore proved unsatisfactory. The *Children of God* series was succeeded in 1996 by the even less satisfactory *Alive-O Programme*.

At secondary level the previous good Catholic programme was simply abandoned, and not replaced. In 2000 the 'solution' to the chaos that had been created was to adopt the State's (ROI) '*Religious Education*' for the Junior and Leaving Certificate public examinations.<sup>18</sup> These exam Syllabi are agnostic (all religions and non-religious options on a par), include a deficient generic 'Christianity', and are constructively anti-Catholic because the Catholic faith, Ireland's majority religion for the past 1,500 years, is never mentioned, not even in the Leaving Cert section: 'Religion – the Irish experience'. A further unsatisfactory aspect is that less than half of pupils take '*Religious Education*' in the Junior Cert exam, and only 2% at Leaving Certificate.

---

<sup>11</sup> *Catechesi Tradendae*. 49.

<sup>12</sup> Msgr Michael J Wrenn. *Catechisms & Controversies – Religious Education in the Postconciliar Years*. San Francisco: Ignatius Press, 1991. 92-99.

<sup>13</sup> *Catechisms & Controversies*, 140-147

<sup>14</sup> Higher Catechetical Institute, Nijmegen / Hierarchy of the Netherlands. *A New Catechism – Catholic Faith for Adults*, 1966.

<sup>15</sup> Pope St Pius X. *Pascendi Dominici Gregis – On the Doctrine of the Modernists*, 1907. 39.

<sup>16</sup> Congregation for Clergy. *General Directory for Catechesis*, Veritas Publications, 1997. 181.

<sup>17</sup> Patricia Kieran & Anne Hession. *Children, Catholicism & Religious Education*, 103. Dublin: Veritas Publications, 2005.

<sup>18</sup> National Council for Curriculum & Assessment (NCCA). *Religious Education Syllabus, Junior Certificate, 2000. Religious Education Syllabus, Leaving Certificate, 2003*. Dublin: Stationery Office.

This means that for the past forty+ years there has been no Catholic religion programme for Catholic pupils in Ireland's Catholic secondary schools, and there are no signs that the Church's catechetical authorities have any plan or desire to remedy this situation.

*Share the Good News - National Directory for Catechesis in Ireland, 2010*,<sup>19</sup> was supposed to adapt the Holy See's excellent *General Directory for Catechesis* to Ireland. However, *Share the Good News* is deception and could only promote further decline of Catholic faith: failed programmes are endorsed; Catholic catechesis is effectively eliminated in favour of an agnostic type of '*Religious Education*'; Learning Assessment is ignored; Evangelisation is marginalised in favour of a version of '*Faith Development*' which promotes agnostic '*Religious Education*'; a plan to take-over Church control from Bishops (thankfully un-implementable because too expensive). Nearing the end of its 10year programme, *Share the Good News* has achieved nothing valuable for Catholic catechesis.<sup>20</sup>

These disastrous outcomes are particularly alarming considering the superb resources available for preparation of Catholic catechesis today – probably the best resources, in terms of quality, quantity and accessibility, in the entire history of the Church. It is further alarming considering that the Irish Bishops have not stinted in committing a massive expenditure of resources – time, energy, talent and finance – to education in Catholic faith in our Catholic schools. It is tragic that these resources have not merely been wasted, but have served to undermine Catholic faith.

The Barna Research Group Report, *Finding Faith in Ireland*,<sup>21</sup> was based on a study carried out in 2017 into the faith and practice of young people (14-25 years old) in the Republic of Ireland. Barna found Irish youth to be lost and curious, with a muddled understanding of core Christian teachings, struggling to anchor their sense of morality at all, let alone to God or Church teachings. Barna found high levels of 'nominal' Christianity and low Church attendance, with Catholics faring worse than other Christians. Young Irish people's views on Jesus differed little from those in nearby countries.

Further evidence of the poor state of Faith of Ireland's young Catholics was provided in the 2018 Referendum on abortion, in which young people voted overwhelmingly YES to remove protection for the unborn from Ireland's Constitution. The younger the age cohort (i.e. the more recent the experience of 14 years of Catholic schooling) the higher was the YES vote. The 18-24 year-olds, the first group to experience the full *Alive-O Programme*, voted 88% YES to abortion.<sup>22</sup>

Ireland's Catholic schools used to be an outstanding asset for the Faith. One of the many testimonies to this was the great many missionaries from Ireland who went all over the world to evangelise, to spread the Faith, and wherever they went the missionaries established schools as they had known at home. These Catholic schools served to spread the Faith and also set very high educational standards, highly respected and sought after by people of all faiths. A notable example was the mission led by Bishop Joseph Shanahan among the Igbo peoples of Nigeria, where the establishment of Catholic schools played a key role in a very fruitful missionary endeavor.

Tragically, since the introduction of new religion programmes in the 1970s, Ireland's Catholic schools have no longer been a strength for the Faith. The presence of many Nigerian priests in our parishes (and our Papal Nuncio Archbishop Okolo) are testimonies to the fruitfulness of the Catholic school system set up by Bishop Shanahan. The fact that these priests are needed in Ireland to fill gaps left by the grave shortage of young Irish priests is a testimony to the failure of our Catholic schools to teach the Faith over the past 40+ years.

---

<sup>19</sup> Irish Episcopal Conference. *Share the Good News – National Directory for Catechesis in Ireland*. Dublin: Veritas Publications, 2010.

<sup>20</sup> The *Catholic Preschool and Primary Religious Education Curriculum for Ireland* was published in 2015, followed by the new *Grow in Love Primary School series*, but these two initiatives were launched in 2002, and therefore cannot be credited to *Share the Good News*, which was published 8 years later in 2010. Also, the *Curriculum* and *Grow in Love* are Catholic catechesis, which is contrary to *Share the Good News* plans for only agnostic '*Religious Education*' in Catholic primary schools.

<sup>21</sup> *Finding Faith in Ireland – the Shifting Spiritual Landscape of Teens & Young Adults in the Republic of Ireland*. Barna Research Group, in partnership with Christ in Youth. 2017. See [www.barna.com](http://www.barna.com) and [dom@alphaireland.org](mailto:dom@alphaireland.org)

<sup>22</sup>RTE / Behaviour & Attitudes Exit Poll, 36<sup>th</sup> Amendment of the Constitution, 25<sup>th</sup> May 2018.

YES vote by age-group: 18-24, 88%; 25-34, 85%; 35-49, 73%; 50-64, 64%; 65 & over, 41%.

## Learning Assessment – What do Pupils Know?

Learning Assessment can involve evaluation of educational strategies, methods and desired outcomes, particularly acquiring of knowledge and development of skills. A cyclical process of teaching, learning, assessment, and planning future actions is essential to ensure quality in all spheres of education.

The Irish Government Department of Education and Skills attaches great importance to Learning Assessment in Primary Schools.<sup>23</sup> Two complementary approaches are proposed: *Assessment for Learning*, which happens between teacher and pupil in the classroom, and *Assessment of Learning*, using more formal approaches, including tests and exercises, giving feedback to teachers, school management, parents, and other relevant parties. The *Catholic Primary RE Curriculum*<sup>24</sup> recognizes only learning assessment between teacher and pupils, but not *Assessment of Learning*, which gives feedback to other parties.

The Church strongly recommends memorization and understanding of key elements of Faith, as Pope St John Paul II wrote: *'The blossoms of faith and piety do not grow in the desert places of a memoryless catechesis'*.<sup>25</sup> Particular attention should be paid to the principal formulae of faith (e.g. *Creed, Ten Commandments, Our Father*), which should also be explained, taken in and gradually understood. Learning Assessment can help verify that the necessary memorization and understanding are taking place.

Radical changes were made in the catechetical programmes in Ireland's Catholic primary and secondary schools, starting in the mid-1970s. It would have been prudent and professional to follow up these new programmes with learning assessment to find out if the changes were a success or failure, and reasons why. The Church used to assess learning through Diocesan Examiners and formal examinations, but after the mid-1970s this admirable practice was dropped just when it most needed, i.e. for the new programmes.

In the absence of formal evaluation of pupil learning on the *Alive-O Programme*, Dr Éanna Johnson complemented his PhD researches by carrying out, in 2007 and 2018, a nationwide Survey of the Religious Knowledge of pupils after they had completed the *Alive-O Programme*. All pupils in the Survey were in the First Year class in secondary school, where their religious knowledge would have derived from their eight years in primary school with the *Alive-O Programme*. The 15 participating secondary schools were of various types, large and small, in both urban and provincial areas, situated in all four Ecclesiastical Provinces – Armagh, Dublin, Cashel and Tuam – drawing pupils from approximately 70 primary schools.<sup>26</sup> Almost 900 pupils participated in the Survey, reasonably balanced between girls and boys.

A Questionnaire was prepared as the survey instrument. The question types were multiple-choice, complete the blanks, and questions requiring short definite answers. These question types were chosen as the most satisfactory way of assessing pupils' religious knowledge and understanding, while maintaining pupil interest. The questions covered a broad range of aspects of faith, at a basic level appropriate for the pupils at their age and stage of education, for completion within a normal class period. The Survey questions were substantially the same in both 2007 and 2018, with just a few amendments. The pattern of responses changed little between the two parts of the Survey. The surveys were administered by the participating school's own staff, usually the religion teacher.

Strict confidentiality was maintained, essential for Surveys of this nature. All questionnaires were anonymous. The identities of participating schools are also confidential. The results of each school are returned to the school to help RE teachers in their work, and kept confidential to that school alone. The overall results of the Survey are being made public, to provide feedback to the Church and all those interested in Catholic catechesis of our young people.

---

<sup>23</sup> *Primary School Curriculum - Introduction*. 1999. *Assessment in the Primary School Curriculum – Guidelines for Schools*, NCCA, 2007.

<sup>24</sup> Irish Episcopal Conference. *Catholic Preschool & Primary Religious Education Curriculum for Ireland*, 188.

<sup>25</sup> Pope St John Paul II. *Catechesi Tradendae – On Catechesis in Our Time*, 1979. 55; *General Directory for Catechesis*, 154.

<sup>26</sup> *Irish Catholic Directories 2007 & 2017*. Statistics.

## SURVEY OF PUPILS' RELIGIOUS KNOWLEDGE

### Overall Assessment

The Learning Assessment Survey revealed that the level of Religious Knowledge of pupils who had completed the *Alive-O Programme* is alarmingly low across the full spectrum of Catholic Faith – Scripture, doctrine, sacraments, morality, and prayer. The questions all concern basics of Catholic Faith, at a level appropriate for pupils going into secondary school at age 12/13 years old. An acceptable level of correct responses should be over 80% <sup>27</sup>. The actual average level of correct responses is only 34%, dropping to an extremely poor 24% for a set of twenty questions most fundamental to Catholic Faith.

Serious ignorance of the basics of the Faith means that the great majority of pupils could only be nominally Christian, at best, because they just don't know the real Jesus Christ. Withholding the fullness of the truth, goodness and beauty of the Faith is spiritual abuse of Ireland's Catholic children, and a betrayal of the trust of their parents. *We have sown the wind, now we reap the whirlwind (Hosea 8:7)*.

A key issue is the degree to which pupil learning is influenced by the *Alive-O Religion Programme* itself, in comparison with the influence of other factors.

Teachers are a very important factor for any subject in the primary school curriculum. However, teachers are under significant pressure to cover all subjects in the primary curriculum, and are therefore likely to rely on the programmes provided for each subject, including religion.

Parents can be another significant factor, but most parents of today's pupils did not have good Catholic catechetical programmes in primary and secondary school, and so will probably be lacking in knowledge of the faith. Also, Irish parents have traditionally placed unquestioning trust in Catholic schools to teach authentic Catholic faith to their children – parents are generally unaware that this once-justified trust has not been so for over forty years. Visits of parish clergy are another factor to be considered. However, clergy shortages cause considerable time pressures, curtailing classroom visits. Lack of knowledge of what is in the *Alive-O programme* (see page 4 above) will limit the influence of parents and clergy.

The wider society and culture can also be an influence. Indications are that Irish society has become more secularised in the past forty years; the collapse of Catholic school education in Faith must have contributed substantially to the growing secularisation of society in general.

The Religious Knowledge of pupils, strengths and weaknesses, correlate significantly with the *Alive-O Programme* itself, which was found in Dr Johnson's PhD research to be defective, deficient and heretical in theological content, while its pedagogy (teaching strategy and methodology) departs from good educational practice and the Church's pedagogical norms, most particularly, *Alive-O* embraces an *anthropological-experiential* approach instead of the 'pedagogy of God' (Jesus' way of teaching). This points to the *Alive-O Programme* itself as the major influence on pupil learning.

---

<sup>27</sup> Reasonable expectation of a correct level of responses of 80% or higher is confirmed by the achievement of this figure in several areas where teaching in the *Alive-O Programme* is good, i.e. Q.3-2 Bethlehem, Q.3-4 Apostles, Q.4-5 St Brigid, Q.5-1 Advent. A similar level of correct response is also achieved in naming the Pope, presumably mentioned in class and seen in the news.

## Detailed Findings

The Detailed Findings of the Learning Assessment Religious Knowledge Survey are presented below under four main headings, as expressed in the *Catechism of the Catholic Church*:<sup>28</sup>

- Christian Faith, structured on the Apostles Creed;
- Liturgy & Sacraments;
- Morality, structured on the Decalogue / the Ten Commandments;
- Prayer, modeled on the Our Father / the Lord's Prayer.

Relevant Survey Question numbers are given in brackets, e.g. (Q.2-5).

### Christian Faith

The Apostles' Creed: This Creed is so called because it is a faithful summary of the apostles' faith. Primary school pupils should be taught to memorise the Creed, and know the basic meaning of each of the Creed's statements. The Survey revealed (Q.2-7) a seriously unsatisfactory knowledge of the basic truths of Christian faith, with an average completion rate of only 26% of the statements of the Creed, while less than 10% of pupils were able to complete all statements and nearly 30% were unable to complete any statements at all. This correlates with the *Alive-O Programme*, which gives little attention to knowing and understanding the basic truths of faith as expressed in the Apostle's Creed.

The Blessed Trinity: The Survey reveals serious deficits and confusion in pupils' knowledge and understanding of the Trinity. Only 27% are able to even name the Trinity (Q.2-6). Less than half of pupils choose a correct description of the Trinity (Q.2-1), while as many pupils opt for clearly heretical understandings of the Trinity. Only 20% opt for a correct description of the Holy Spirit as a divine person of the Trinity (Q.2-4), while 80% opt for the Holy Spirit as no more than a loving or godly presence. Jesus Christ is considered to be divine by only a third (Q.3-3) while two-thirds opt for Jesus as no more than a great human being.

The *Catechism of the Catholic Church* 234 tells us that the Blessed Trinity is the most important truth of Christian faith, the foundation on which all other truths of the Faith are built in the 'hierarchy of truths'. If the foundation is unsound, then the whole building will be in danger of collapse, and instead of a 'hierarchy of truths' we can expect a 'hierarchy of errors'. The Survey results indicate that, after eight years of Catholic schooling, the great majority of pupils have confused and heretical notions of the Blessed Trinity, such that they could hardly be Christian. This disastrous pupil response correlates with *Alive-O's* poor treatment of the Trinity.

Jesus Christ: The Survey indicates pupils' familiarity with Jesus Christ's existence, with 85% knowing that Jesus was born in Bethlehem (Q.3-2), 90% knowing that Advent is the time of preparation for Jesus' birth at Christmas (Q.5-1), and 76% being able to name at least one of Jesus' miracles (Q.3-5). It is good that over half write of something important that Jesus did for us, but serious that only 10% mention Jesus' death to redeem us from sin (Q.3-6) – *Alive-O* is by no means clear on the sacrificial and salvific nature of Jesus' death on the cross. It is highly unacceptable that only a minority of one third opt for Jesus as divine, as noted above (Q.3-3).

The Survey answers indicate that most pupils are familiar with Jesus and know many good things about him. However, the answers also indicate that the great majority of pupils lack the essential Christian understanding of Jesus as both human and divine, our God and Saviour, a person who is more than an exceptionally good human being. This correlates with deficiencies in *Alive-O's* presentation of Jesus.

---

<sup>28</sup> *Catechism of the Catholic Church*. London: Geoffrey Chapman, 1994, 1999.

Creation: The Survey indicates poor pupil knowledge of God's spiritual invisible creation, with only a quarter of pupils choosing the correct option on the nature of angels (Q.2-3). The great majority of pupils, 67%, choose the option that angels are people who have died that come back to earth – probably influenced by popular TV programmes and movies. One third of pupils choose the correct option of Satan as a fallen angel (Q.3-1), but most pupils, 59%, choose the incorrect, though popular, concept of the devil as only an impersonal symbol of evil, not a real personal spiritual being.

This correlates with the *Alive-O programme*, in which angels are included, but there is no teaching on what angels actually are, nor illustrations of angels (even though children love drawing angels). *Alive-O* does not teach pupils about the Devil, Satan.

The Church: The Survey responses reveal pupil ambivalence in relation to the Catholic Church.

It is reasonably encouraging that two-thirds of pupils opt for Church teaching as the best way to understand the truth about God, but still unsatisfactory that one-third opt to rely on other religions and their own experience (Q2-2). It is of serious concern that these preferences are reversed when it comes to morality – only one-third opt to be guided by the Church, while almost half opt to depend on other views and on themselves (Q.6-1). The situation is even more problematic in relation to sexuality, with just 11% agreeing that Church teaching is completely true, while 70% find Church teachings just mostly, partly or not at all true (Q.6-2).

It is reasonably encouraging that in relation to the principal mission of the Church over half choose the correct option of evangelisation, to spread the Gospel so people will become Christian. There is also some encouragement in 40% opting for caring for the poor and teaching people to love one another, because these are good things, which the Church is called to do – indeed the Catholic Church does more social service than any other non-governmental agency in the world. However, there is the danger in humanitarian work being seen as the *principal* mission of the Church, which would mean that she is some kind of super-NGO, not the Body of Christ.

The 80% level of correct response to the question on St Brigid is most encouraging (Q.4.5). Not encouraging is that only 23% could identify the *Annunciation* as the event when Mary consented to be the mother of Jesus (Q.4.3).

The high level of correct responses on the identity of the Pope, 80% or more, are very encouraging (Q.4-2). That only about one-third of pupils know what Diocese they are in and who is their Bishop suggests scope for greater Episcopal involvement and/or communication (Q.4.8).

The Last Things (eschatology): Q.4-7 on what happens to people after they die indicates poor pupil understanding of the Last Things, with only one-third opting for the Church's belief in judgment, heaven and hell, while another third choose the comfortable, but erroneous, idea that everyone achieves happiness with God after death, no matter what. It seems extraordinary that 21% opt for reincarnation! The near total ignorance of the Communion of Saints is gravely disturbing (Q.4-9).

The responses to these two questions point to inadequate pupil understanding of the Catholic vision on the Last Things (eternal life, death, judgment, heaven, purgatory, hell), which correlates with *Alive-O's* very poor treatment of the Last Things.

Scripture & Tradition: Divine revelation, including Scripture and Tradition, comprise the principal source for Catholic catechesis. It is good in principle that *Alive-O* includes much Scripture, but the treatment of Scripture is particularly poor. *Alive-O* teaches pupils very little overall about Scripture. *Alive-O* treats Scripture like putty or plasticene, something that may be freely added to, taken from, mixed up, turned upside down, and re-shaped to make Scripture say whatever *Alive-O* wants it to say, e.g. *Alive-O* presents Jesus' Parable of the Lost Sheep over twenty times, always omitting the Scriptural analogy that the Lost Sheep is a repentant sinner, instead *Alive-O* presents the 99 virtuous sheep as sinners who repent that they did not prevent the Lost Sheep getting lost.

It is unsatisfactory that less than half of pupils believe that the whole Bible is inspired by the Holy Spirit and is therefore the word of God (Q.1-4). It is also unsatisfactory that only 41% of pupils correctly identified Joseph (son of Jacob), whose fascinating story is one of the best known and loved in the Old Testament (Q.1-1).

Pupils show a less than satisfactory knowledge of the Gospels with only a little over half able to name all four Gospels and one-third unable to name any Gospel at all (Q.1-6). Some familiarity with the Gospels is indicated by correct recognition of Apostles by 50-80% of pupils (Q3-4).

Awareness of the rest of the New Testament is poor, with only 10% able to name two other books of the New Testament (Q.1.6). Neither is knowledge of the Acts of the Apostles satisfactory; only a third know what is in Acts (Q.1-3), only 21% could correctly identify St Paul (Q.1-2), and just half could identify St Stephen, the first martyr (Q4.4). On the other hand, pupils displayed a reasonable understanding of Sacred Tradition with 60% choosing the correct option (Q.1-5).

Overall, the responses indicate an unsatisfactory knowledge of Scripture, which correlates with *Alive-O's* poor treatment of Scripture.

### **Liturgy & Sacraments:**

It has been stated that pupils in Ireland's Catholic primary schools are '*over-sacramentalised*', but this is not so. The *Alive-O Programme* does give significant time and attention to preparation for the Sacraments, but careful analysis shows that the treatment of the Sacraments is both deficient and defective. As a result Catholic primary school pupils are gravely '*under-sacramentalised*', which is reflected in this Survey.

Only 2% of pupils can give a satisfactory answer as to what is a Sacrament; only a quarter of pupils can name all seven Sacraments, while almost 60% are unable to name any Sacrament (Q.5-5).

In relation to the Sacrament of the Eucharist, half of pupils correctly opt for Jesus' real body and blood under appearance of bread and wine, while a quarter incorrectly choose the 'spirit of Jesus in the blessed bread' (Q.5-3).

In relation to a Catholic understanding of the Mass, a significant 42% know the Mass to be an occasion and place for prayer, but it is very problematic that well under 10% know the essentials – Jesus' sacrifice on the cross, hearing the Word of God in Scripture and receiving Jesus in the Eucharist – while almost half have no answer at all (Q.5-6). It is nevertheless encouraging that two-thirds opt for the correct obligation of Catholics to attend Mass (Q.5-2).

In relation to the Sacrament of Reconciliation/Penance/Confession, it is highly unsatisfactory that only a quarter of pupils can name Reconciliation as one of the Sacraments (Q.5-5), and less than 10% of pupils can make a reasonable attempt at the main things to do in order to make the Sacrament properly (Q.6-5).

In relation to the Sacrament of Holy Orders much less than 10% of pupils can give a reasonable answer to the question on the spiritual powers given to priests by the Sacrament, while three-quarters of pupils cannot give any answer at all (Q.5.8). On the question of ordination of women to the priesthood, only a quarter of pupils opt for the Church's position that she has no power from God to ordain women (Q.5-4). *Alive-O* is very poor on teaching about Catholic priesthood, with only one day in whole eight years of the *Programme* given to the Sacrament of Holy Orders, in which the priest is presented only as a dedicated serving Christian, with no special spiritual powers from the Sacrament of Holy Orders.

## **Morality / Commandments:**

The Survey addresses pupils' knowledge of the Ten Commandments, asking them to complete each of the Commandments. The responses indicate very poor knowledge of the Commandments, with an average completion of only 24%, while almost half of pupils could make no response at all (Q.6-3). Only 29% of pupils showed awareness of the Commandment – 'You shall not kill'. Could this have contributed to the 2018 Referendum vote of 88% for abortion by 18-24 year olds, the first *Alive-O* 'graduate' group?

*Alive-O* does include the Church's standard formulation of the Ten Commandments, but then confuses matters by giving greater prominence to two inferior *Alive-O*-written versions of the Ten Commandments. To add to the confusion, *Alive-O* leads pupils to write their own version of the Ten Commandments, with no suggestion that God's version might be better than their own. *Alive-O* does not follow the Church's way of developing and explaining the meaning of each Commandment.

Only 12% of pupils indicate a correct understanding of conscience, with another 8% partly correct, while 80% have a wrong idea or do not answer (Q.6.4).

As previously noted above under 'Church', the Survey reveals poor response by pupils in relation to the Church's teachings on morality.

## **Prayer – the Our Father:**

The *Catechism of the Catholic Church* gives great prominence to the Lord's Prayer, describing it as the fundamental Christian prayer and a summary of the whole Gospel, and developing the meaning of each of its seven petitions. Question 5-7 of the Survey asks pupils to write the Our Father. Given the great importance the Church places on the Our Father and the simplicity of the prayer, one should expect correct responses close to 100%. It is therefore disappointing that completion of the parts of the Lord's Prayer is just 63%, with 20% not responding at all – this does indicate that the majority of pupils have some familiarity with the Lord's Prayer, but falling short of the thorough knowledge to be expected in the Church's catechesis on prayer.

## CONCLUSIONS

Learning Assessment, in appropriate forms, should be an integral component of education in Catholic faith, in particular in primary and secondary school catechesis. Best practice in Learning Assessment of Catholic faith in other countries should be researched for helpful models. Learning Assessment in secular education could also provide useful ideas.

The results of Learning Assessment should be made available to all interested parties – Bishops, school management, teachers, parents, programmes writers, Diocesan Advisers, and the wider Catholic faithful. Appropriate action should be taken on the results of Learning Assessment.

There is an urgent need for a programme for education in authentic Catholic faith in secondary schools. The new *Grow in Love* series for primary schools must be objectively assessed, and if it proves unsatisfactory it must be corrected or replaced. This provides a blessing, a golden opportunity for a fresh start – the best ever resources are available for preparation of Catholic catechesis. There are many excellent examples of programmes from other countries which could serve as models, or could be used in Ireland. Great care and vigilance will be needed to exclude those theological and pedagogical problems that have plagued Catholic catechesis since the Second Vatican Council, both in Ireland and worldwide.

There is a place in Catholic catechesis for teaching about other religions, provided the material is age-appropriate, priority is given to a good grounding in authentic Catholic faith, and the teaching on other religions and non-religious options is from a Catholic perspective.

A good Catholic school catechetics programme will have those truths of Faith that pupils need to learn in the Pupil's Books. A good Teacher's Book should help teachers in their educational role, the *how* of teaching, rather than the *what*, the content of what should be taught. A good Teacher's Book may also contain references to other good material that could enhance teachers' knowledge and skills.

A good Pupil's Book provides the best foundation for building a true home / school / parish partnership. Parents, teachers, parish clergy and school authorities are helped to collaborate together when they are all 'singing from the same hymn-sheet'. Parents can help their children learn, and at the same time learn themselves, making up for what was lacking in their own RE programmes when they were in primary and secondary school. A good Pupil's Book also helps parish clergy on visits to the school, in sacramental preparation, and in Sunday homilies.

The current and historic approach in Ireland has been for all Dioceses to use the same school catechetical programmes, which has advantages when the programmes are good. As every Bishop is individually accountable to God for catechesis in his own Diocese, each Bishop should feel free to select the best programme to be implemented in his Diocese, which might be sourced from another country.

## KNOWLEDGE SURVEY - FULL RESULTS

The figure on the right of each row below is the percentage of responses to that option or item for 892 First Year pupils in 15 participating secondary schools, coming from approximately 70 primary schools.

Correct answers are highlighted in bold. Where relevant, model answers are given.

### SECTION ONE

1-1. He was sold by his brothers into slavery in Egypt:

	<b>% of pupils</b>
a. Joshua	11
b. Judah	19
<b>c. Joseph</b>	<b>41</b>
d. Jeremiah	26
No Answer	3

1-2. Knocked to the ground on road to Damascus, he converted to be a Christian and preached to the Gentiles' (the non-Jewish people):

<b>a. Paul</b>	<b>21</b>
b. Peter	23
c. Luke	28
d. Matthew	20
No Answer	8

1-3. Which best describes what is in the Acts of the Apostles:

a. The life of Jesus	56
b. The teachings of St Paul	7
<b>c. The spread of the early Church</b>	<b>32</b>
No Answer	5

1-4. Which parts of the Bible were inspired by the Holy Spirit and are truly the word of God:

<b>a. The entire Bible</b>	<b>48</b>
b. Some parts of the Bible	39
c. None of it	9
No Answer	4

1-5. Sacred Tradition is:

a. The traditions the Church developed through the ages	22
b. Writings of great saints of the Church	12
<b>c. What Jesus taught the apostles, which has been handed on by the Church</b>	<b>59</b>
No Answer	7

1-6. Name the four Gospels,.....

	% of pupils
1 right	1
2 right	6
3 right	8
4 right	53
None right / no answer	32

.....and two other books of the New Testament:

1 right	10
2 right	10
None right / no answer	80

## **SECTION TWO**

2-1. The mystery of the Blessed Trinity is:

a. Three Gods acting together as one	18
<b>b. Three divine persons in one God</b>	<b>48</b>
c. Three different ways in which God acts	29
No Answer	5

2-2. We can best understand the truth about God:

<b>a. From the teaching of the Church</b>	<b>64</b>
b. Comparing what different religions believe about God	10
c. What's true for me is my own experience of God	23
No Answer	3

2-3. Angels are:

<b>a. Intelligent spiritual creatures without bodies</b>	<b>25</b>
b. Great stories for children, which we don't have to believe when we grow up.	5
c. People who have died that God sends back to earth to help us	67
No Answer	3

2-4. The best description of the Holy Spirit is:

a. A spirit of love and peace	33
b. A sense that God is with us	45
<b>c. A divine person of the Blessed Trinity</b>	<b>19</b>
No Answer	3

2-5. The Church celebrates the descent of the Holy Spirit on:

<b>a. Pentecost Sunday</b>	<b>43</b>
b. Trinity Sunday	14
c. Corpus Christi	5
d. Easter	34
No Answer	4

2-6. Name the Blessed Trinity: *Best answer: God the Father, God the Son, God the Holy Spirit.*  
*Acceptable: Father, Son and Holy Spirit. (Not acceptable: God, Jesus, Holy Spirit).*  
 For a Right Answer, all three must be named.

	% of pupils
<b>Right</b>	<b>27</b>
Wrong	12
No Answer	61

2-7. Complete the sentences below from the Apostles' Creed:  
*The blanks that were to be filled in are highlighted in italics below.*

I believe in God the Father Almighty, <b><i>creator of heaven and earth.</i></b>	47
I believe in Jesus Christ, <b><i>his only Son, our Lord .</i></b>	39
He was conceived <b><i>by the Holy Spirit</i></b>	16
and born <b><i>of the Virgin Mary.</i></b>	21
He under suffered Pontius Pilate, <b><i>was crucified, died, and buried.</i></b>	26
He descended into hell; on the third day he <b><i>rose again from the dead</i></b>	57
He ascended into heaven and	35
<b><i>_is seated at the right hand of the God the Father Almighty;</i></b>	
From there he will come to <b><i>judge the living and the dead.</i></b>	27
I believe in the Holy Spirit, the <b><i>holy catholic Church,</i></b>	9
the communion of saints, the <b><i>forgiveness of sins,</i></b>	8
the resurrection <b><i>of the body,</i></b>	12
and <b><i>life everlasting.</i></b> Amen	14
AVERAGE OF ANSWERS	26%
No Answer	29

### SECTION THREE

3-1. The Devil (Satan) is:

<b>a. a fallen angel</b>	<b>34</b>
b. a symbol for evil	59
c. a story to frighten people to be good	5
No Answer	2

3-2. Jesus was born in the town of:

a.Nazareth	8
b.Jerusalem	5
<b>c.Bethlehem</b>	<b>85</b>
No Answer.	2

3-3. Which of these best describes Jesus Christ:

a. a great son of God	30
b. a great teacher & leader	33
<b>c. true God &amp; true man</b>	<b>33</b>
No Answer.	4

3-4. Circle the names of those who were apostles chosen by Jesus:

	% of pupils
<b>a. Peter</b>	<b>81</b>
b. Zacheus	15
<b>c. Judas</b>	<b>54</b>
d. Mark	68
<b>e. John</b>	<b>81</b>
<b>f. Andrew</b>	<b>48</b>
No Answer	4

3-5. Name three miracles performed by Jesus:

**Miracles of Jesus** e.g. *Marriage Feast at Cana; Draught of Fishes (x2); Widow's Son Raised to Life; Feeding of 5,000 & of 4,000; Jairus Daughter Raised to Life; Raising of Lazarus from Death; Jesus Walks on Sea; Tempest Stilled; Change bread & wine into his body & blood. (Jesus' own resurrection and major healings performed also acceptable)*

One miracle	20
Two miracles	25
Three miracles	31
No miracles	6
No Answer	18

3-6. What do you think were the two most important things that Jesus did for us:

<b><i>Died to redeem us</i></b>	<b>10</b>
<b><i>Other important things</i></b>	<b>44</b>
Not important things	11
No Answer	35

## SECTION FOUR

4-1. The principal mission of the Church is to:

<b><i>a. spread the Gospel so people will become Christians</i></b>	<b>56</b>
b. care for the poor	8
c. teach people to love each other	32
No Answer	4

4.2. The name of the present Pope is:

<b><i>2007 – Benedict XVI</i></b>	<b>88</b>
<b><i>2018 – Francis</i></b>	<b>79</b>
No Answer	6

4-3. Mary consented to be the mother of Jesus. The Church celebrates this event as:

	% of pupils
a. The Assumption	18
b. The Immaculate Conception	50
<b>c. The Annunciation</b>	<b>23</b>
No Answer	9

4-4. He was stoned to death:

a. St Thomas More	10
<b>b. St Stephen</b>	<b>50</b>
c. St Augustine	31
No Answer	9

4-5. She founded a convent in Kildare and was famed for her charity:

a. St Ita	5
<b>b. St Brigid</b>	<b>80</b>
c. St Clare	10
No Answer	5

4-6. St Joseph was Jesus':

a. real father	27
b. uncle	9
<b>c. foster-father</b>	<b>59</b>
No Answer	5

4-7. What happens to people after they die?

a. Everyone finds peace with God in heaven	36
<b>b. People will be judged by God, &amp; will live forever in heaven or hell</b>	<b>35</b>
c. A person's soul could get re-born in a different body	21
No Answer	8

4-8. What diocese is your school in, and which Archbishop / Bishop leads the diocese?

*Close-neighbouring diocese, or Auxiliary Bishop, if relevant, accepted as right answer.*

<b>Bishop right</b>	<b>30</b>
Bishop wrong / no answer	70
<b>Diocese right</b>	<b>34</b>
Diocese wrong / no answer	66

4-9. What is the Communion of Saints?

*The members of the Church on earth, the souls in Purgatory, & the saints in heaven. (CCC 962)*

<b>Right</b>	<b>1</b>
Partly right	4
Wrong	18
No Answer	77

## SECTION FIVE

5-1. A time of preparation for Christmas:

	% of pupils
a. Lent	3
<b>b. Advent</b>	<b>89</b>
c. Holy Week	6
No Answer	2

5-2. The Church says that Catholics have an obligation to attend Mass on:

a. All Sundays	18
<b>b. Sundays &amp; Holy Days</b>	<b>63</b>
c. Christmas & Easter	6
d. Most Sundays	7
No Answer	6

5-3. The Sacrament of the Eucharist is:

<b>a. Jesus' real body &amp; blood under appearance of bread &amp; wine</b>	<b>49</b>
b. A celebration meal which helps us remember Jesus' Last Supper	18
c. The spirit of Jesus in the blessed bread	24
No Answer	9

5-4. The Catholic Church and ordination of women to the priesthood:

a. The Church could ordain women, but will never do it.	20
<b>b. The Church has no power from God to ordain women priests</b>	<b>27</b>
c. The Church will eventually ordain women at some time in the future.	37
No Answer	16

5-5. What is a sacrament? *The sacraments are given to the Church by Christ to give us grace. Each sacrament has an outward visible sign and an inner unseen grace. (CCC 1131).*

<b>Right</b>	<b>2</b>
Partly right	9
Wrong answer	10
No Answer	79

Name the seven sacraments:

Baptism	36
Confirmation	35
Eucharist / Communion	38
Penance/Reconciliation/Confession	27
Anointing of Sick	24
Holy Orders	23
Marriage	33
AVERAGE OF ANSWERS	31%
No Answer	58

5-6. What do you understand the Mass to be?

*The Mass is a thanksgiving celebration of Jesus' sacrifice on the cross for our salvation, a banquet where we are nourished by the Word of God in Scripture and by receiving Jesus Christ truly present in the Eucharist. (CCC 1407, 1408)*

	% of pupils
<b>Mass as sacrifice of cross</b>	<b>3</b>
<b>Hear Word of God in Scripture</b>	<b>8</b>
<b>Receive Jesus in the Eucharist</b>	<b>4</b>
Other relevant answer	42
No Answer	46

5-7. Write the Our Father:

Our Father who art in heaven,	77
Hallowed be thy name.	75
Thy kingdom come.	72
Thy will be done on earth, as it is in heaven.	70
Give us this day our daily bread,	63
And forgive us our trespasses, as we forgive those who trespass against us,	54
And lead us not into temptation,	46
But deliver us from evil. Amen.	45
AVERAGE OF ANSWERS	63%
No Answer	20

5-8. What are the principal spiritual powers the priest receives through the Sacrament of Holy Orders?

*To preside at Mass / Eucharist and change the bread and wine into the Body and Blood of Christ through the words of consecration. (CCC 1566).*

*To forgive sins in the Sacrament of Penance / Reconciliation / Confession. (CCC 1461).*

*To anoint the sick in the Sacrament of Anointing of the Sick (CCC 1516)*

*To act as preacher/teacher and leader in the Church (CCC 1592).*

<b>Eucharistic consecration</b>	<b>11</b>
<b>Forgive sins</b>	<b>7</b>
<b>Anoint Sick</b>	<b>0</b>
<b>Preach/teach &amp; lead</b>	<b>3</b>
<b>Other reasonable answer</b>	<b>6</b>
Wrong answer	7
No Answer	73

## SECTION SIX

6-1. In matters of morality (what is right & wrong) Catholics should:

<b>a. be guided by the Church</b>	<b>35</b>
b. consider all views before making a decision	24
c. simply trust their own sense of right & wrong	24
No Answer	17

6-2. The Church's teachings on sexuality are:

	% of pupils
<b>a. completely true</b>	<b>11</b>
b. mostly true	22
c. somewhat true	25
d. not at all true	23
No Answer	19

6-3. Complete the sentences below of the Ten Commandments:

*The blanks that were to be filled in are highlighted in italics below; correct numbering not essential for acceptable answer.*

1. I am the Lord your God, <b><i>you shall not have strange gods before me.</i></b>	22
2. You shall not take <b><i>the name of the Lord your God in vain.</i></b>	24
3. Remember to keep <b><i>holy the Lord's Day.</i></b>	20
4. Honour <b><i>your father and your mother.</i></b>	35
5. You shall not <b><i>kill.</i></b>	29
6. You shall not <b><i>commit adultery.</i></b>	19
7. You shall not <b><i>steal.</i></b>	38
8. You shall not <b><i>bear false witness against your neighbour.</i></b>	10
9. You shall not covet <b><i>your neighbour's wife.</i></b>	22
10. You shall not covet <b><i>your neighbour's goods.</i></b>	20
AVERAGE OF ANSWERS	24%
No Answer	48

6-4. What is conscience?

*Conscience is the judgment of our minds which tells us that our acts are good or bad, right or wrong. (CCC 1778)*

<b><i>Right</i></b>	<b>12</b>
Partly right	<b>8</b>
Wrong	<b>9</b>
No Answer	<b>71</b>

6-5. What are the main things you must do in order to make the Sacrament of Reconciliation (Penance, Confession) properly? (CCC 1491)

<b><i>Have sorrow (repentance, contrition) for your sins</i></b>	<b>9</b>
<b><i>Confess sins to the priest</i></b>	<b>10</b>
<b><i>Carry out the penance that the priest gives, and repair wrong done</i></b>	<b>4</b>
<b><i>Other reasonable answer</i></b>	<b>7</b>
Wrong answer	11
No Answer	68