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# Sequential, ecumenical, religious education program for young profoundly handicapped and abused/neglected children in a residential setting

Kathleen Driscoll

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RP581

A SEQUENTIAL, ECUMENICAL,  
RELIGIOUS EDUCATION PROGRAM  
FOR YOUNG PROFOUNDLY HANDICAPPED  
AND ABUSED/NEGLECTED CHILDREN  
IN A RESIDENTIAL SETTING

by

Sister Kathleen Driscoll, D.C.

An Internship Paper  
Submitted in Partial Fulfillment of the  
Requirements for the Degree of  
Masters of Arts in Education  
(Special Education--Religious Education)  
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This Paper has been  
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May 1, 1983  
Date

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## CHAPTER I

### Introduction

People were bringing their little children to him to have him touch them, but the disciples were scolding them for this. Jesus became indignant when he noticed it and said to them: "Let the children come to me and do not hinder them. It is to just such as these that the kingdom of God belongs. I assure you that whoever does not accept the reign of God like a little child shall not take part in it." Then he embraced them and blessed them, placing his hands on them (Mark 10:13-16).

The church from its foundation has been called and given the mandate to work for the "physical, spiritual and psychological wholeness" (United States Catholic Conference, 1982, p. 4) of its members. We can see in the example of Jesus Christ that he used his power to bring wholeness to the broken and outcast of his time. Jesus "came into the world to make us fully human, to help us to realize our human dignity as creatures made in the image of God. He came to bring the fullness of life" (USCC, 1982, p. 4).

### Purpose

Saint Vincent's Infant Asylum was first opened in Baltimore City on April 10, 1856. Its original purpose was to provide for the care of unwed mothers, needy infants and orphan children.

Today, Saint Vincent's Child Care Center, staffed by the Daughters of Charity, is a member-agency of Associated Catholic Charities and provides residential care for emotionally, behaviorally disturbed, abused/neglected children in four cottages and for severely and profoundly, non-ambulatory children in two cottages. (Appendix A)

As of December 31, 1982, Saint Vincent's was serving 79 children, 58 boys and 21 girls. The majority of these children, 61, come from Baltimore City, with the remaining 18 children coming from 7 counties or private placements. The average length of stay for the children varies from 16.3 months for those children who are abused/neglected and emotionally and behaviorally disturbed to 32.36 months for those children with severe and profound handicapping conditions. (Appendix B)

On leaving Saint Vincent's Child Care Center the majority of children return to their own homes while others are placed in foster care or in other institutions.

Throughout 127 years of service to young children, Saint Vincent's Child Care Center has striven to meet the needs of each individual child and help each child placed in its care to develop his/her full potential and dignity as a human person.

In 1959, the General Assembly of the United Nations addressed the issue of the importance of the full development of the child, when in the Declaration of the Rights of the Child it proclaimed:

The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually, and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose the best interest of the child shall be the paramount consideration (General Assembly of the United Nations, 1960, p. 74).

In its long history of service to young children and their families, Saint Vincent's Child Care Center has developed and adapted its programs to meet the changing needs of those served. Educational, medical, dietary, psychological and psychiatry are among the wide range of social services which are now provided for the optimum physical, mental and social development of the child.



The children who are old enough or whose medical problems permit are mainstreamed or placed in special classes in the local public schools. The younger children and those whose medical problems do not permit them to leave the Center, attend Nursery School and Kindergarten at the Catherine Fenton Learning Center which is part of Saint Vincent's facility. (Appendix C)

Although a Catholic Facility from the time of its foundation, Saint Vincent's Child Care Center has not consistently offered the children in its care a formal program for their moral and spiritual development. At this time, the services of a part-time chaplain and high school volunteers are available to conduct a formal religious education program.

The purpose of this paper, therefore, is to develop a formal, sequential, ecumenical religious education program for the spiritual development of the young child. This program is designed specifically for the young children in residential care at Saint Vincent's Child Care Center in Timonium, Maryland. These children range in age from birth to 10 years of age. Their handicapping conditions range from profound retardation, multihandicaps, emotional and behavioral problems to results of abuse and neglect.

#### Justification of the Project

In 1978, the Bishops of the United States in their Pastoral Statement on Handicapped People stated, "The Catholic Church pursues its mission by furthering the spiritual, intellectual, moral, and physical development of the people it serves" (United States Catholic Conference, 1978, p. 1).

If Saint Vincent's Child Care Center is to participate fully in this mission of the Church, then it must take more seriously its mandate to provide for the spiritual and moral development of the young child. St. Vincent's can do this by providing a religious education program that is geared in content and method to the handicapped children placed in its care.

The religious education program should be concerned with the goal of helping each individual child realize his human dignity as a creature created in the image of God and "to present Christ's love and teaching to each handicapped person in as full and rich a manner as he or she can assimilate" (USCC. 1979, p. 18).

#### Definition of Terms

**Abuse/Neglect:** an act carried out with the intention or perceived intention of physically hurting another person (Gelles and Straus, 1979). Usually a definition of child abuse also includes malnourishment, failure to care for and protect a child, sexual assault, failure to clothe a child, and psychological abuse (Ambron, 1981, p. 240).

**Profoundly Handicapped:** a more descriptive label than "profoundly retarded" since a large proportion of the profoundly retarded also possess at least one other serious handicap. Most frequently these include cerebral palsy, epilepsy, and emotional disturbances (Cegelka and Prehm, 1982, p. 292).

### Summary

Chapter I gives a brief history of Saint Vincent's Child Care Center. This facility strives to meet the needs of the young children placed in its care. Much progress has been made in providing the children with the best and most up-to-date educational, medical, and psychological services that are available.

Saint Vincent's Child Care Center must take more seriously the need to expand its service to include a formal, sequential, ecumenical religious education program for the spiritual development of the young child. This program, joined with the other services offered the children, will enhance the wholeness of the child's development.

## CHAPTER II

### Introduction

The belief in the sacredness of each handicapped child must be demonstrated by a careful concern to balance challenges to the child's strength with support for the child's disability (Hall, 1979, p. 22).

During the past several years there has been a growing awareness of the importance of education for the young child. "Religious educators are responsible for the whole child, not just the intellectual child" (Barber, 1981, p. 6).

Chapter II will look at the development of the whole child. First, we will look at the cognitive and moral development of the child as described by Jean Piaget and Lawrence Kohlberg. Secondly, Chapter II will examine the religious development of the young child through the writings of Henri Bissonnier, Ronald Goldman and Maria Montessori. Finally, we will take a closer look at the needs of the young children in residence at Saint Vincent's Child Care Center.

### Cognitive and Moral Development

#### Jean Piaget

Jean Piaget early in his career became interested in the intellectual development of the child. From his studies we see that,

Piaget views cognitive development as a process that takes place naturally as children grow, mature, and interact with their environment. He states that there are certain periods of cognitive development that all children go through, though not all necessarily reach

the highest period--that of formal operations. Though most children tend to move through these periods about the ages indicated, some move sooner, others move later (Fraenkel, 1977, p. 52).

The stages of cognitive development identified by Piaget are:

#### Sensory Motor Period (0-2 Years)

- Stage 1 (0-1 months): Reflex action only.
- Stage 2 (1-4 months): Hand-mouth coordination.
- Stage 3 (4-8 months): Hand-eye coordination.
- Stage 4 (8-12 months): Means-ends behavior begins. Abstract objects take on permanence (child will search for articles taken out of sight).
- Stage 5 (12-18 months): Tries out different means (experiments) to get what he wants.
- Stage 6 (18-24 months): External objects are represented in the mind: symbols are used. Thinks out different means to get what he wants.

#### Preoperational Period (2-7 Years)

Problems are solved through thinking about them.  
 Rapid language (2-4 years) and conceptual development take place.  
 Thought and language are egocentric (they reflect the child's point of view, not the views of others).  
 Orientation is perceptual (judgements are made in terms of how things look to the child).  
 Imagined or apparent and real events are confused ("magical" thinking).  
 Attention tends to center on one thing at a time.

#### Concrete Operational Period (7-11 Years)

Reversibility is attained (understands, e.g., that the volume of liquid is the same even if the shape of the container is changed).  
 Logical operations develop and are applied to concrete problems.  
 Complex verbal problems cannot be solved yet.

### Formal Operations Period (11-15 Years)

Analysis of the validity of ways of reasoning becomes possible. Formal thought is still egocentric in the sense that there is difficulty in squaring ideals with reality (Fraenkel, 1977, p. 53).

According to Piaget his stages of cognitive development are cumulative, sequential and no stage can be skipped. Piaget goes on to say:

Each period is viewed as a prerequisite or foundational for what follows. Each period, in effect, represents a time of growth in a child's life when he or she becomes able to think differently than was possible during an earlier period. Also, a person may be in more than one period--at more than one stage of development--at the same time. Thus a child may vary in the type of thinking of which he or she is capable from time to time or when faced with different sorts of tasks (Fraenkel, 1977, p. 52).

Although much of Piaget's work dealt with the understanding of cognitive development in the child, he did study the moral development of the child. He identified three sequential stages of moral development. These stages are:

1. A blind-obedience stage involving "objective moral judgement" in which a child's idea of what is right or wrong is based simply upon what his parents permit or forbid him to do;
2. An interpretation-of-rules stage during which the child learns that the spirit rather than the letter of a rule is more important (shifting from "moral realism" to "moral relativism") and makes "subjective" value judgements;
3. An interpretation-of-the-act stage, during which the child develops a sense of personal and ethical responsibility for his or her behavior (Fraenkel, 1977, p. 52).

## Lawrence Kohlberg

Lawrence Kohlberg, a psychologist, building on the works of Jean Piaget, identified six stages in the process of developing a mature moral judgement. Kohlberg, like Piaget, says the six stages are sequential and that no stage in the development process can be skipped.

According to Buckley (1972) the six stages that Kohlberg identified can be grouped in three general levels:

### Pre-moral Level

Stage 1 Fear of punishment.

Stage 2 Hope of reward.

### Extrinsic (Conventional)

### Morality Level

Stage 3 Desire for social approval.

Stage 4 Respect for law and order.

### Intrinsic Morality Level

Stage 5 Respect for the rights of others.

Stage 6 Appreciation of abstract principles of justice and virtue (52).

These stages of moral development are guideposts along life's journey. Kohlberg says that not everyone reaches stage 5 and 6 and that at different periods in life, because of stress or difficult situations a person can slide back in their moral judgement to a lower level of functioning.

Speaking of the importance of moral development for the young child, Article 78 of the General Catechetical Directory says that:

The first roots of religious and moral life appears at the very beginning of human life. In families of believers the first months and years of life, which are of the greatest importance for a man's balance in the years to come, can already provide the right conditions for developing a Christian personality (63).

The level of moral development attained by the profoundly handicapped children and abused/neglected children at Saint Vincent's will be influenced by their early family experiences, as well as the kind of religious education these young children receive.

For many of the children at Saint Vincent's,

psychological difficulties or external conditions can diminish the exercise of freedom slightly, considerably, or almost to the vanishing point. Therefore, conditions favorable to the exercise of genuine human freedom must be promoted, not only for the sake of our temporal welfare but also for the sake of considerations bearing upon grace and eternal salvation" (National Catechetical Directory, 1979, p. 57).

### Religious Development

The word "religion" comes from its Latin root "re-legio", which means to tie, to fasten.

What is religion called to fasten together? "Just about everything-- man to God, God to man, man to his fellowman, man to space, and to time, to the universe, to eternity, to all of life" (Brownfield, 1973, p. 11).

Religion is a concept embracing all the efforts of men to elevate goals and to enrich attitudes. "It is the universal urge that men have toward determining their proper relationship to God and to each other" (California Committee for the Study of Education, 1957, p. 7).

Brownfield (1973) says that religion is meant to promote the highest values, to motivate man to behave well, to act according to his unique awareness and to respond to his values. Religion is meant to effect



unity and wholeness--within the person, within the group, within all of life. Religion, when pure and undefiled, binds together all shattered fragments into a unified whole (19).

Religious education for the young, then, is concerned with the integration of the whole child, body, mind, and spirit.

The aim of religious education should therefore, "be directed toward the fulfillment of a child's personal needs as they are felt at the various stages of his development" (Goldman, 1965, p. 65).

Maria Montessori (1965) says that "religion should form a spontaneous and integral part of the child's mental and spiritual life, as it unfolds itself from hour to hour and day to day, in the free social and intellectual environment in which he finds himself" (Standing, p. 55).

Henrie Bissonnier (1979) supports this when he says that "the first and fundamental principle of education is that it must start with the student" (27).

Growth in religion is life long. Goldman (1965) states that "we must grow as persons toward God, and although many things external to us can help or impede our development, our religious growth is an individual and personal encounter with the divine" (11).

Religion is an integral part of the child's daily life. "A child's faith in tomorrow begins for him as a sense of joy experienced today" (Hunt, 1978, p. 63). And we know that the days of childhood are filled with many natural religious attitudes. Brownfield (1973) tells us to "consider a child's sense of awe, his love of mystery, his delight in ritual, his reverence for all that has life, his trust, his openness to

love, and his need to be loved, all wrapped up in a soft aura of innocence" (29).

Again, Bissonnier (1979) stresses the importance of knowing the child when he states that "catechetical instruction that is not aware from the very beginning of the concrete problems of the child's existence as well as of his/her youthful mentality--any religious instruction that does not concern itself with meeting this life, with bringing some concrete elements of solution to these everyday problems and with responding to the real needs of this resolute child mentality--risks remaining a dead letter in a large measure" (23).

Religious growth, like cognitive and moral development occurs in orderly stages. Ronald Goldman identified the stages of religious growth as:

#### Pre-Religious Thought

Early Childhood, (5 to 7 years)

Enriching General Experiences and Artistic Expression.

Spontaneous worship in classroom and use of Children's Spontaneous Questions.

Theme based on these.

#### Sub-Religious Thought

Middle Childhood (7-9 years)

Continuation of General Enrichment by Across-subject teaching.

Begin elementary Life-themes, some leading to Festivals.

Late Childhood (9-11 years)

More advanced Life-themes in across-subject projection and activities.

Religious themes: Simple Life of Jesus.

Bible background facts.

What is the Bible?

### Personal Religious Thought

#### Pre-adolescence (11-13)

Religious themes.

What is the Bible?

More Advanced Life of Jesus.

Some Acts.

Some Life-themes for less able pupils.

#### Adolescents (13 Years plus)

Life-themes and problems-centered exploration for less academic pupils.

Religious Themes: A Bible chronology--N.T. forward into Spread of Christianity to modern Britain; Back into O.T. "Where it began".

Or Bible Themes--developing ideas from primitive religion Old Testament to New Testament.

#### Adolescents (School Leavers)

Sex education in terms of relationships and personal values.

Adolescent problem-centered discussion "What do Christians believe?"

Some Comparison of world religions (1965, p. 196).

For the young child "religion is not a system of intellectual beliefs or practices or emotional attitudes in isolation from the concrete movement of practical experience but a quality of all the experiences which emerge from all the relations and functions of life" (Bower, 1978, p. 63).

For the young child the starting point of religious education cannot be "dogmatic thesis or proposition which we must explain to the child nor a program whose materials must be covered at all cost. The starting point of catechesis is the life of the child in the family, in school, in play and recreation" (Archdiocese of Detroit, p. 53).

### Population of Saint Vincent's

#### Abused/Neglected Children

Fifty-eight or 73.4% of the population at Saint Vincent's are abused/neglected children. The mean age of this population is 6.07 years. Many of these children come from low-socioeconomic environments. These children suffer emotional and behavioral problems, for many of their homes fail to provide a loving, caring, secure environment. These children have poor self-concepts and feelings of inadequacy and of being unwanted by their parents. Because of their poor self-image these young children manifest some social delays. "A person without an adequate regard for 'self' is at a disadvantage in developing relationships with others and in attempting new or unlearned tasks" (Cegelka and Prehm, 1982, p. 150).

These abused/neglected children who are in a residential facility have a special need for love and affection because for the most part their home environments lacked a positive, secure, loving atmosphere. For these abused/neglected children religious education must be concerned with meeting their emotional needs. These children need to experience:

Love: to know that they matter very much to someone and that there are people very near who care what happens to them.

Acceptance: to know that there are people near who like them all the time, not only when they act according to their ideas, and that they will always accept them even though they may not approve of the things they do.

Security: to know that they belong to a family or group, and that there is a place where they fit in.

Protection: to know that someone will keep them safe from harm and help them when they must face strange and frightening situations.

Independence: to know that someone wants them to grow and encourages them to try new things and has confidence in them.

Discipline: to know that there are limits to what they are permitted to do and that someone will hold to those limits consistently.

Faith: to know that there is a moral standard that they must live by and a belief in human values; kindness, honesty, and justice and that faith can sustain them in the difficult times of life.

In meeting these needs the religious education program should stimulate the child's environment so that his/her experience of self, family, friend, and authority figure will be positive.

### Profoundly Handicapped

Twenty-one or 26.6% of the population of Saint Vincent's are profoundly handicapped children. The mean age of this population is 5.75 years. Many of these children are severely/profoundly mentally retarded and suffer from one or more of several other handicaps. Many of these young children are non-ambulatory and are totally dependent upon others for care. Many of the children have no self-help skills, are unable to sit in chairs, hold pencils or crayons and lack expressive language.

Because these children are so profoundly handicapped we ask the question: Is religious education needed for these children? And the answer is very clear. Yes, religious education is needed. These handicapped children have all the needs of normal children for attention, acceptance, and affection.

Bissonnier (1979) says that "religious education is accessible even to the most handicapped human beings whom infirmity or deficiency strikes" (25). And what are the spiritual needs of these children that religious education programs should try and meet? The needs are:

1. The need to know God;
2. The need for personal acceptance and love;
3. The need for participation and social experience (Hahn and Raasch, 1969, p. 38).

Dr. Maria Egg (1968), a Swiss Psychologist, when speaking of religious education says that "the limitations of our children do not absolve us from responsibility toward them" (189). She goes on to say that "the needs of the handicapped child are the same as every child. They need to know the love of the Heavenly Father, to learn to love Jesus, and to learn to believe in our salvation" (180).

Religious education for these profoundly handicapped children will be oriented to sensory stimulation.

In religious education we can appeal to the handicapped child through the emotions. Love is the basic emotion of religious experience. The handicapped child needs "a religion of love, not a thought process. Thus the most important method for imparting our belief is love" (181).

### Summary

In Chapter II we looked at the cognitive, moral and religious development of the young child. We saw that to have an effect, the religious education of the young child must use the natural experiences of the child, so that the religious significance of that experience can be discovered.

The children in residence at Saint Vincent's Child Care Center for the most part come from homes that are unstable. The children are placed and withdrawn from Saint Vincent's by Social Service agencies at all times throughout the year. Therefore, the religious education program must be flexible enough to take each child where he/she is at the time of placement and help that child in his/her personal search and discovery of God.

Helping unadjusted children calls for wisdom, sensitivity, patience, and love, for the hurt child responds in a manner well described by the poet Edwin Markham:

He drew a circle that shut me out  
Heretic, rebel, a thing to flout.  
But God and I had the wit to win,  
We drew a circle that took him in. (National Conference  
of Catholic Charities, 1964, p. 42)

## CHAPTER III

### Introduction

In Chapter II discussion centered around the cognitive, moral and religious development of the young child. The needs of the children in residence at Saint Vincent's Child Care Center were also discussed.

Chapter III will now focus on the ecumenical religious education program itself. Discussion will center on the general goals for the program, a description of the program's format, and finally the development of the lessons that will be used in the program.

### Goals

In early January, 1983, the writer had the opportunity to discuss with the administrator, social workers, teachers, and cottage personnel the needs of the children at Saint Vincent's. Among the areas of need identified by the staff were:

1. The child's need for opportunities and experiences to build a positive self-image/self worth;
2. The child's need to know that he/she is accepted and valued for the person he/she is;
3. The child's need to learn to appreciate and care for others;
4. The child's need to learn to be thankful.

Taking into consideration these needs and the fact that each child at Saint Vincent's is a unique individual with dignity and worth of his/her



own, the ecumenical religious education program is designed to foster the total individual growth of each child.

Drawing from the children's needs that were identified by the staff, the following general goals have been developed for the religious education program:

1. To present the love of God to each child in as full a manner as he/she can assimilate;
2. To help each child in developing a positive self image;
3. To help each child in developing a positive relationship with others;
4. To foster the moral and spiritual life of the child through religious experiences.

#### Place and Time

The children this program will be working with are in residence at Saint Vincent's. Therefore, the religious education program will take place right at the Center. The religious education program will have the use of the cottages, the Kindergarten and Nursery school rooms, as well as the assembly room and chapel. Classes will be a half hour, once a week and held in the evenings, since both the catechists and children are in school during the day.

#### Catechists/Catechist Training

The majority of catechists will be high school students. These students will be recruited from the Catholic high schools and parishes with the vicinity.

Since many of these teenagers will be inexperienced in working with handicapped children and in teaching religion, the question of catechist training becomes important. The National Catechetical Directory speaks of the importance of catechist training when in Article 231 it urges those involved in special catechetical programs to receive the training needed to perform their particular duties (143).

It will be the responsibility of the director of the religious education program at Saint Vincent's to provide the necessary in-service and on-going training for the catechists.

During the recruitment process the teenage volunteers will be given an overview of the children at Saint Vincent's and their needs. They will also be given an idea of their responsibility if they were to volunteer as catechists in the religious education program.

Therefore, one in-service session should be held prior to the beginning of classes in order to present the most important and basic information. This information would include:

- a list of catechist-student assignments;
- a calendar of dates and time of classes;
- explanation of the lessons;
- prepare a teaching kit (paper, glue, scissors, crayons);
- tour of the building;
- assignment of teaching location;
- opportunity for catechists to get to know one another.

Following this initial in-service program, weekly mini in-service sessions will take place a half hour before class begins.

These sessions will attempt to meet the needs of the teenage volunteers and include such topics as:

mental retardation;

abuse and neglect;

learning characteristics of the young child;

teaching techniques;

managing the child's behavior;

basic instruction in theology, scripture and psychology.

#### Assessment

Each child coming into the religious education program will bring a different background of experiences. It is necessary to find out where the child is in his/her religious development, relative to the material to be presented in the program. Also, it is helpful to know the educational means through which the child learns best.

Therefore, it will be the primary responsibility of the Director of the religious education program at Saint Vincent's to assess the children for placement and give helpful suggestions to the catechists for teaching the child.

Once initial placement in the program has been made, the catechists will do weekly assessments. This will be accomplished through the use of a short check sheet. (Appendix D)

#### Prayer

Prayer, which acknowledges our dependence upon God, is an important part of the full spiritual development of the child. The catechist, by example, must foster and encourage the child in prayer.

Prayer takes many different forms. Prayer can be said aloud or it can be silent; it can be shared by a large group or said alone. Prayer can be sung or expressed in gesture.

No matter the form, prayer expresses many of our emotions and attitudes. Among the attitudes we wish to develop in the young child are: Praise (Adoration), Thanksgiving, Petition and Sorrow.

The Church has a wealth of prayer formulas. The young child can learn to repeat these formulas but the texts have little or no meaning to the child. Therefore, prayer for the young child should take the form of spontaneous prayer, in which he/she can express in his/her own words what is most in his/her heart.

Each session in the Religious Education Program will begin with the group coming together to celebrate in prayer the theme for the night's lesson. At the conclusion of the individual lessons, the catechist will close with a prayer and invite the child to pray.

#### Guidelines

Since the children at Saint Vincent's are from varied religious backgrounds, the lessons that follow are sensitive to the basic beliefs of both Christian and Jewish Religions. All religious references are to God.

It is not expected that the profoundly handicapped children complete all 17 lessons. These children will require special patience and love. It may take several sessions on a given lesson before the catechist sees any response from the child. Since these children lack expressive language, the catechist must be sensitive to any action of the child that

indicates some understanding. It is important that the catechist create a quiet, peaceful, trusting, loving, sacred atmosphere where all that is said and done allows God to work within the child's life.

The children who have suffered the agony of abuse and neglect need to know that they are worthwhile persons. They need to experience the love, trust, understanding of another human person. They, too, need to experience the endless love of God, their Friend.

Through their participation in the religious education program at Saint Vincent's, the children will experience love and acceptance as members of the faith community.

#### Lesson Themes

As was stated previously, religious education for the young child must flow from the natural interest and activities of the child. Ronald Goldman (1965) calls this teaching by life themes. He goes on to say:

A life theme can take any area of the child's life, of which he has first hand knowledge. It should be about matters in which he has a natural interest and in which a large amount of diverse detail can be explored, related together into a meaningful unity and seen at a level of religious thinking with the capacities of the child (111).

Each lesson that follows will be written in script form in order to help the catechists achieve the objective. Each lesson will include immediate evaluation since as stated previously these children are withdrawn from the Center at all times through the year.

Taking into account all that has been said about the religious development of the child, the needs of the children at Saint Vincent's and the importance of his/her ability to relate to the experience, the following themes will be used:

## I. Awareness of Myself/I Am Special

- (1) I am Special
- (2) God gives me the gift of my eyes; I say "Thank you, God!"
- (3) God gives me the gift of my hands; I say "Thank you, God!"
- (4) God gives me the gift of my ears; I say "Thank you, God!"
- (5) God gives me the gift of my mouth; I say "Thank you, God!"
- (6) God gives me the gift of my nose; I say "Thank you, God!"
- (7) God Gives me the gift of my feet; I say "Thank you, God!"
- (7B) God gives me the gift of happiness; I say "Thank you, God!"

## II. Awareness of Others/Other People are Special

- (8) Mothers and Fathers are Special People; I say "Thank you, God!"
- (9) Sisters and Brothers are Special People; I say "Thank you, God!"
- (9B) Grandparents are Special People; I say "Thank you, God!"
- (10) Friends are Special People; I say "Thank you, God!"
- (11) (Authority Figure) is a Special Person; I say "Thank you, God!"

## III. Awareness of God's gifts/God gives us Special Gifts

- (12) God gives us animals; I say "Thank you, God!"
- (13) God gives us fish; I say "Thank you, God!"
- (14) God gives us Birds; I say "Thank you, God!"
- (15) God gives us Trees and Flowers; I say "Thank you, God!"
- (16) God gives us Water; I say "Thank you, God!"
- (17) God gives us Light; I say "Thank you, God!"

LESSON 1

CONCEPT: I Am Special.

OBJECTIVE: The child will express his/her specialness by answering the following questions:

What is your name?

How old are you?

Did God make anyone just like you?

Are you special to God?

READINESS: Let's look at these pictures. Whom do you see in these pictures? (People) Are they all the same person? Do you think these people have the same name? (No) We all have our own special name.

MOTIVATION: Let's listen to this song.

PRESENTATION: God made you. God made each person in the whole world. God made each person different. Some people are tall. Some people are short. Some people are fat, some thin. Some people have brown hair and some people have blonde hair. God made you special and God made me special. What is it that makes you very special? You have a special name. What is your name? You are very special because God, our friend, made only one (child's name) . God, our friend, loves (child's name) . Let's talk about (child's name) . What color is your hair? What color are your eyes? (Use mirror) How tall are you? (Measure child) What can you do? (If necessary, give the child some suggestions, e.g., walk, love, pray.) God made you. God likes you just the way you are. That is why (child's name) is special.

EVALUATION: (Trace the child's body on large paper. Help him/her fill it in. Put the child's name on it.) This is a picture of you. Can you tell me how old you are? What is your name? Did God make anyone just like you? Are you special? (God loves me.)

MATERIALS NEEDED:

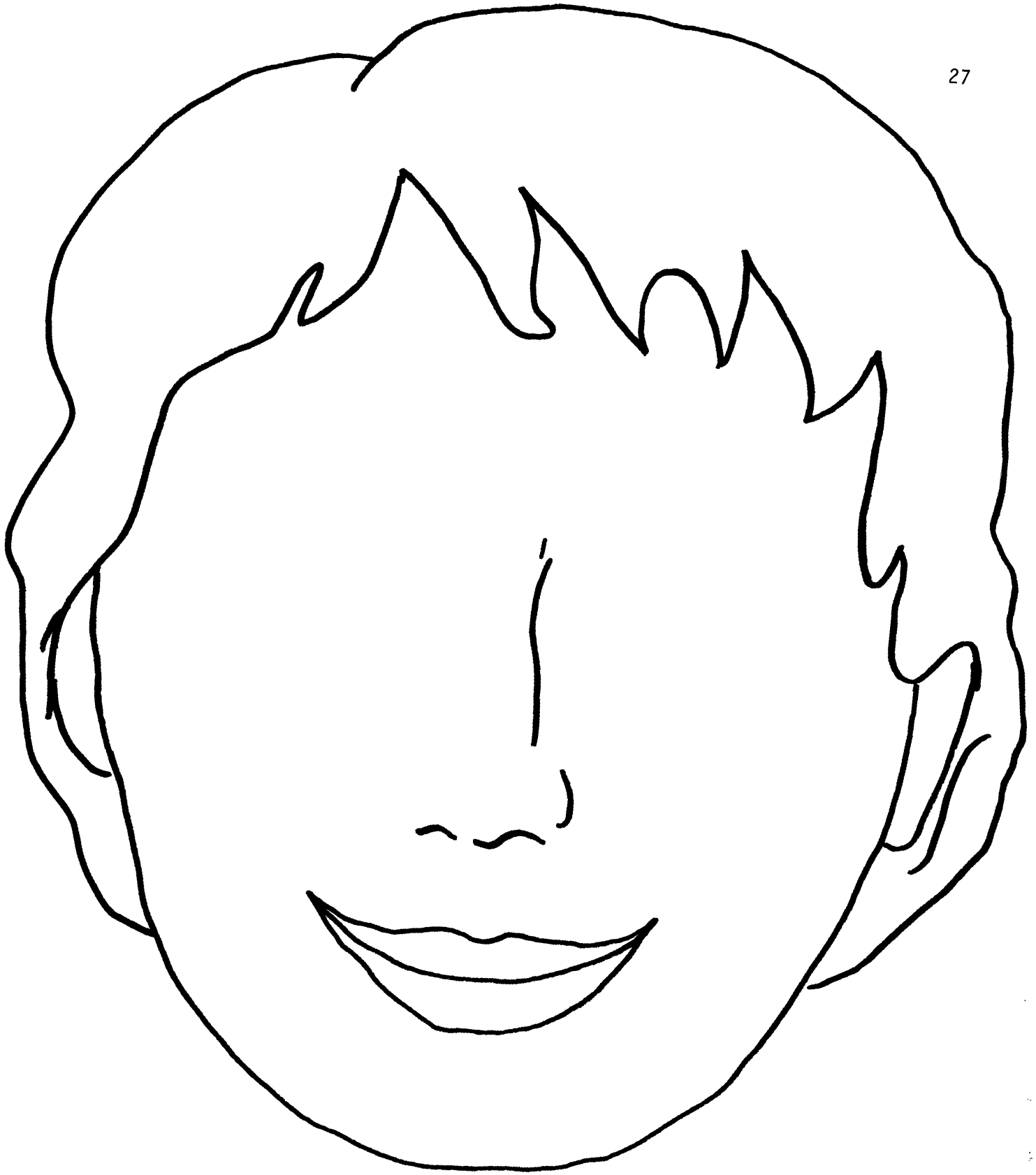
Record, construction paper for name tags, large paper for tracing the child's body, crayons.

REFERENCE: Palmer, Hap. What is your name? On learning basic skills through music. Volume 1. Activity Records, Inc.

LESSON 2\*

- CONCEPT: God gives me the gift of my eyes; I say "Thank you, God!"
- OBJECTIVE: The child will participate in the blindfold game in the evaluation portion of this lesson.
- READINESS: Here is a picture of a face. Something is missing from the boy's (girl's) face. Can you tell me what is missing? (Eyes) Watch me as I draw them. (Would you like to draw them in?) Can you find your eyes? Point to them. How many eyes do you have? What color are they?
- MOTIVATION: On my way here tonight, I saw some pretty leaves. (Flowers) I brought some to class for you to see. Look at the pretty colors in them. (Discuss the different colors and shapes.)
- PRESENTATION: With our eyes we can see many things. You can see many colors. God gave us our eyes to see all the things He made for us. (Discuss the different things that can be seen in the room.) When people need help to see, they wear glasses. Glasses help some people see better. In the summertime we wear sunglasses to protect our eyes from the bright sunlight. People take care of their eyes. They are a gift from God. Did you ever think of what it would be like if your eyes didn't work for a day? All day long, all you would see would be blackness. Like this piece of paper. (Hold up paper.) You couldn't see any pretty colors. You couldn't see any people or even your favorite TV show. And that wouldn't be much fun. Would it?
- EVALUATION: Right now, we'll play a game. I am going to blindfold you. Then I'm going to give you something to feel. You will not be able to see it but maybe you can guess what it is by feeling it. (Blindfold the student and hand him/her an object: ball, book, crayon) What color is it? If the student guesses a color say, I'll take off the blindfold and you can see if you are right. (If the student says "I can't see," say, "What do you need to see?" Then remove the blindfold.) Oh, it is so good to have eyes, isn't it? Let's tell God, our Friend, thank you for our eyes. (Teacher and student pray together.)
- MATERIALS NEEDED: Leaves or flowers, blindfold, six small common objects for the student to identify by feeling, a piece of black paper and a picture of a face without eyes.
- REFERENCE: \*Adapted from Journey with Jesus with permission.





LESSON 3\*

- CONCEPT: God gives me the gift of my hands; I say "Thank you, God!"
- OBJECTIVE: The student will do the actions with his/her hands as asked for in the evaluation.
- READINESS: Look at your hands. How many do you have? Let's trace your hands on this paper. Your fingers are part of your hand. Let's count and see how many fingers you have. (Teacher and student count together.) One of your fingers is called a thumb. Can you find your thumb?
- MOTIVATION: Your hands can do many things. Tonight, we are going to do some things with our hands.
- PRESENTATION: When two people meet one another, they shake hands. This means they want to be friends. They shake hands and smile. (Demonstrate) You do it to me. Shake hands and smile.
- When we say our prayers, we fold our hands. This tells everyone that we are talking to God and He is someone special. (Demonstrate) Show me how you fold your hands when you pray.
- Sometimes when people get very excited and happy about something, they clap their hands. This tells everyone they are happy. Show me how you can clap your hands to tell me you are happy.
- With our hands we can help other people. Did you ever help your teacher? You had to carry some papers for her. You needed your hands to help her.
- You use your hands when you pick up your toys and put them away. Yes, we can do many things with our hands. Our hands are a gift from God. God gave them to us so we can help other people. I hope you try to help in your cottage and in school. Can you think of something you do with your hands that helps people?
- EVALUATION: Here is the paper on which we drew your hands. I am going to ask you to do something with your hands. If you can do it, I will put a star on your hands on the paper. Since we are good friends, can you shake hands with me? God is our special friend. When we talk to Him we fold our hands in prayer. Can you show me how you pray? After a good

movie we clap our hands to show we like it. Can you clap your hands? With our hands we can do nice things for other people; can you help me \_\_\_\_\_? (Ask the student to do something.) What should we say to God for our hands?

MATERIALS  
NEEDED:

One piece of construction paper, crayon, and gummed stars.

REFERENCE:

\*Adapted from Journey with Jesus with permission.

LESSON 4\*

- CONCEPT: God gives me the gift of my ears; I say "Thank you, God!"
- OBJECTIVE: The student will listen and do what is asked of him/her by the teacher and express in spontaneous prayer thanks for the gift of ears.
- READINESS: Here is a picture of a boy's (girl's) head. Something is missing from his/her head. If you look carefully, I think you will see what it is. (Ears) That's right. Where shall I draw them? (Would you like to draw the ears for the boy/girl?) Where are your ears? How many do you have?
- MOTIVATION: Right now we are going to play a listening game. I want you to listen to the sounds on my records, then tell me what you hear. (Sound records from Peabody Language Development Kits/Level #P)
- PRESENTATION: You could hear all those sounds because you used your ears. Your ears are a wonderful gift from God. Sometimes when people can't hear well they use a hearing aid. It's like a little box or button near their ear. A hearing aid helps some people to hear better.
- Since our ears are a gift from God, we should take good care of them. We can take care of our ears by washing them well each day. In cold weather we should wear a hat or scarf to protect our ears from the cold.
- Another big way we can say thank you to God for the gift of our ears is by doing what we are told to do. When our cottage parent or teacher tells us to do something, we should do it right away so she knows we heard her. Show her you have good ears. You are showing me you have good ears by listening so well right now and I'm very proud of you.
- EVALUATION: Now my voice is going to tell you to do something. You must listen very carefully with your ears and do what my voice tells you to do. Ready?
1. Stand up and walk to the door.
  2. Open the door. Now close it softly.
  3. Walk to the window and look out to see if it is raining.

4. Touch something green in this room.

5. Come back and sit down next to me.

Now what can we say to God about our ears and being able to hear?

**MATERIALS  
NEEDED:**

Picture of a boy (girl) with no ears, sound records from Peabody Language Development Kits/Level #P. Published by American Guidance Service, Inc.

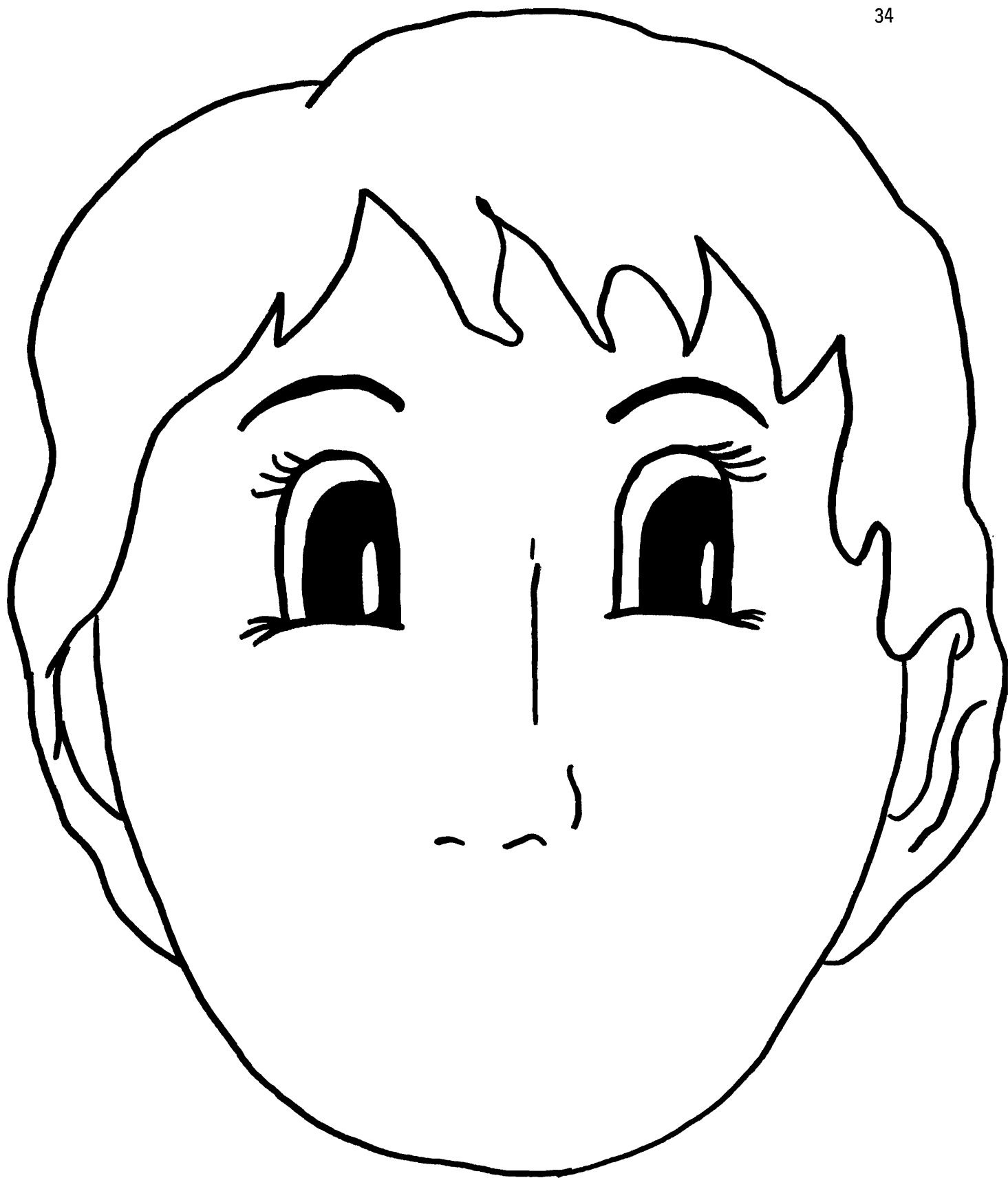
**REFERENCE:**

\*Adapted from Journey with Jesus with permission.



LESSON 5\*

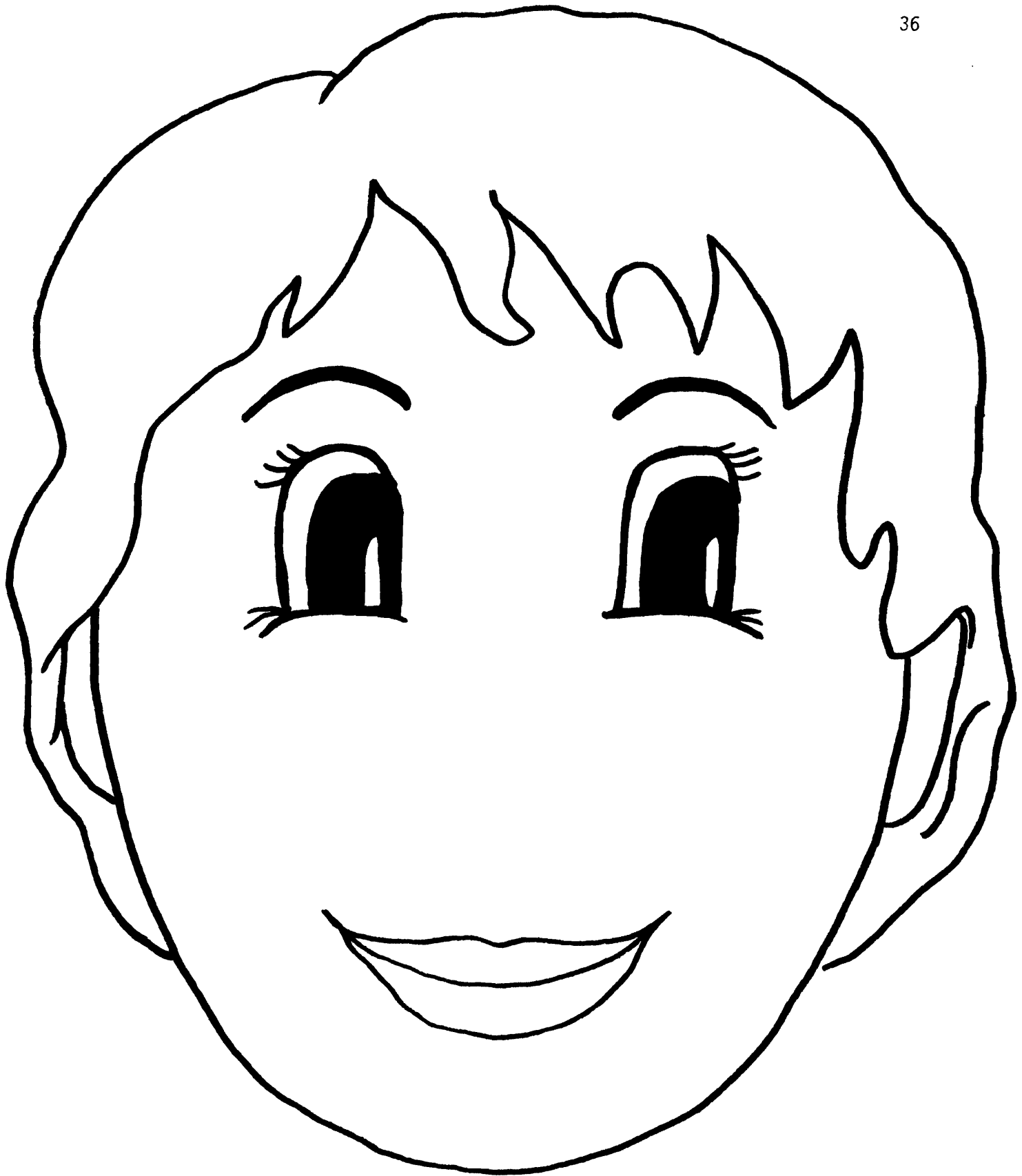
- CONCEPT: God gives me the gift of my mouth; I say "Thank you, God!"
- OBJECTIVE: The student will be encouraged to express thanks to God for His many gifts by praying, singing a prayer to God or saying something nice to another person in the room.
- READINESS: Here is a picture of a boy (girl). Something is missing from his/her face. Do you know what is missing? Can you take a crayon and give him/her a big happy smile? Let's see your big happy smile tonight.
- MOTIVATION: One of the things we all like to do is to eat. This is good if we do not eat too much. Food makes us grow. (Give the child a small nutritious snack.) Food helps to keep us well. When we eat we use our mouth. You use your mouth when you talk, too.
- Tonight we are going to use our mouths to have fun. We will make our very own telephone (two cans/styrofoam cups and string) and then use it to talk on. (Demonstrate how to talk and how to listen. Have the student do the same.)  
Teacher (on the telephone): God gave me many gifts. Which one am I using now? (Mouth) After student answers, ask: Which of God's gifts are you using now?
- PRESENTATION: When you talked into the telephone, you used your mouth. Your voice has a special sound. No one else has exactly that same voice. God, our friend, gave each of us a special voice.
- Sometimes we use our mouths to sing. We make people happy when we sing Happy Birthday to them on their Birthday. We tell God we are happy when we sing a prayer to Him in church or when we pray here in class.
- EVALUATION: (Use make-believe telephone) God gave you a beautiful gift so you could eat. What is it? God gave you a beautiful gift so you could talk. What is it? God gave you a beautiful gift so you could sing. What is it? (Put telephone down.) Would you like to tell God how you feel about His gift to you? (Encourage the student to pray or sing.)
- MATERIALS NEEDED: Picture of a girl/boy without a mouth, two tin cans or two styrofoam cups, and string.
- REFERENCE: \*Adapted from Journey with Jesus with permission.





LESSON 6

- CONCEPT: God gives me the gift of my nose; I say "Thank you, God!"
- OBJECTIVE: The child will be able to identify three familiar everyday smells and express his/her thanks to God.
- READINESS: Let's look at this picture. This boy (girl) is missing something very important. Do you know what is missing from his/her face? (Nose)
- MOTIVATION: Do you have a nose? Point to your nose. How many do you have? In a little while we are going to play a game with our nose.
- PRESENTATION: You have one nose. Your nose is very important. Your nose helps you to breathe. You need to breathe air to live.
- Your nose helps you to know that there are good things all around. Did you ever walk into your house (cottage) and know a cake was baking even before you saw it? (Yes) How did you know the cake was baking? (Smell it) That's right! Your nose let's you smell the good things around you. These smells are in the air we breathe. You can smell flowers, and toothpaste when you brush your teeth, and soap and shampoo when you take a bath. Can you think of some things you can smell with your nose?
- God gave you the gift of your nose to help you breathe the air and wonderful smells that are all around you.
- EVALUATION: Let's play our smelling game now. I'm going to let you smell some things. I want you to tell me what you smell. Are you ready? You will need your nose for this game. (Allow the child to smell different objects, one at a time. Help them to identify the smell, e.g., orange, banana, lemon, powder, soap, candy, shampoo, perfume.) What can you say to God for the gift of your nose?
- MATERIALS NEEDED: Picture of a boy (girl) without nose, several items for the child to smell.



LESSON 7\*

- CONCEPT: God gives me the gift of my feet; I say "Thank you, God!"
- OBJECTIVE: The student will show his/her control over his/her feet by attempting to do the actions used in the song on feet in the Evaluation and express thanks to God for his/her feet.
- READINESS: Look at your feet. How many do you have? At the end of your feet, what do you have? Try to wiggle them. (You might have to take off the child's shoes and socks.) Let's trace your feet on this paper.
- MOTIVATION: We are going to talk about our feet today. We are going to find out that we can do many things with our feet. We are going to play a game with our feet, too. I think you will like that.
- PRESENTATION: When you want to move from one place to another you have to use your feet. If I want to move from here (point) to over there (point), I have to use my feet and walk. You walked from your cottage to this room for class. To get from your cottage to this room you have to use your feet. After class is over, you will have to use your feet to go back to your cottage.
- Other times you use your feet when you play games. When you ride a bike you put your feet on the pedals and turn, turn, turn. When you play jump rope you use your feet to jump. When you run, you use your \_\_\_\_\_ . (Feet)
- God, our special friend, gave us the gift of our feet. We can walk, run, jump, hop, skip and dance with our feet. (Demonstrate and have the child do all or some of the above actions.) We can use our feet to go and help others, too. If someone has their arms full of things, we can walk and open the door for them.
- EVALUATION: Now we are going to play that game I told you about. (Teacher sings and does the actions as the student watches. Then teacher invites the child to do it with him/her.)  
SONG ON FEET (to the tune of This Old Man)

1. Here's my feet,  
I have two,

I'll show you what my feet can do.  
Stand up. Turn around.  
Walk around the floor.  
Walking is what feet are for.

2. Here's my feet,  
I have two,  
Thank you, God, for what I can do.  
Kick balls, pedal bikes.  
Walk along the street.  
Thank you, God, for my two feet.

(After song is finished.) What can we say to God for this gift to us--our feet?

MATERIALS  
NEEDED:

Construction paper and crayons.

REFERENCE:

\*Adapted from Journey with Jesus with permission

LESSON 7B\*

CONCEPT: God gives me the gift of happiness; I say "Thank you, God!"

OBJECTIVE: The child will recall the concepts presented in previous lessons by doing the actions listed in the presentation.

READINESS: We have talked about the gifts God gives us. He gives us these gifts because He loves us. He wants us to be happy.

MOTIVATION: Here is a big box. It is all wrapped up like a gift. Would you like to know what is inside this box? Well, inside are pictures all wrapped up like gifts. They are to remind us that God gives us many gifts every day. What should we do when we get gifts from God or from other people? That's right, we say thank you. It is good to say "Thank you, God!"

PRESENTATION  
AND

EVALUATION: Tonight we are going to make a book. We will call this book "A Book of Thanks". Each page will have a picture of something we want to thank God for.

Have the child pick a gift from the box and unwrap it. Ask the child to say what it is and what they can do with that gift. Have the child express thanks to God for the gift.

Paste the picture on one of the pages in the book. At the bottom write the words, "Thank you, God, for \_\_\_\_\_."

MATERIALS  
NEEDED:

Box wrapped like a gift; picture of eyes, nose, mouth, hands, ears wrapped like a gift; paper for booklet; crayons; and glue.

REFERENCE: \*Adpated from Journey with Jesus by permission.

### LESSON 8

- CONCEPT: Mother and Father are Special People; I say "Thank you, God!"
- OBJECTIVE: The child will state two ways mother helps and two ways father helps when asked, "How does Mother help you?" "How does Father help you?" (If the child has only one parent, center discussion around that parent and omit discussion of the other parent.)
- READINESS: Read a children's story about family.
- MOTIVATION: (Talk a little about the story just read.)
- PRESENTATION: Mom and Dad are special people. Mom and Dad are a special gift from God. They do many things for you. Mom gets you up in the morning. She fixes your breakfast. Mom cleans the house, so it looks nice for you. Mom washes your clothes. Sometimes Mom takes you out to the store or the park or even to visit your friends. Sometimes Moms have to work to make money to take care of you. Sometimes Mom needs our help. How can you help your Mom? (Use pictures to show things mother does.)
- Dad must work, too. He earns money to take care of his family. Dad can fix your toys when they get broken. Dad can teach you how to play ball. Like Mom, Dad can take you to the store or the park or to visit your friends. Sometimes Dad needs your help. How can you help your Dad? (Use pictures to show things Father does.) Mom and Dad are special people. God gave you your Mom and Dad. You can say "Thank you" to God for your Mom and Dad.
- EVALUATION: Have the child draw a picture of his/her mother and father. When the pictures are finished, ask, How does your Mother help you? (Have the child name two ways.) How does your Father help you. (Have the child name two ways.) What can you say to God for your Mom and Dad?
- MATERIALS NEEDED: Library book about parents; drawing paper and crayons; pictures of Mothers and Fathers helping their Family.
- REFERENCES: "Lexau, J. M. Everyday a dragon. New York, New York: Harper and Row Publishers, Inc., 1967.

Meek, E. K. and Bagwell, E. Families live together.  
Chicago, Illinois: Follett Publishing Co., 1969.

Schlein, M. The way mothers are. Chicago, Illinois:  
Albert Whiteman and Co., 1963.

Zolotow, C. S. A father like that. New York, New York:  
Harper and Row Publishers, Inc., 1971.

### LESSON 9

- CONCEPT: Sisters and brothers are special people; I say, "Thank you, God!" (If the child has just a sister, omit discussion about brothers or vice versa.)
- OBJECTIVES: The child will respond to the following questions:
- "How many brothers do you have?"
- "What are their names?" ("What is his name?")
- "How many sisters do you have?"
- "What are their names?" ("What is her name?")
- "What can you say to God for your brother(s) and sister(s)?"
- READINESS: Read a child's story about a family.
- MOTIVATION: Discuss the story with the child in terms of his/her questions and reactions. Lead the child to a conversation on his/her own experiences of family living.
- PRESENTATION: You and your brothers and sisters are members of the same family. You have the same mother (and father). Let's look at this picture. It is a picture of some brothers and sisters. What are they doing? (Playing together) That's right. They are playing together. Have you ever played with your brothers and sisters? (Yes) What games have you played with them? (Ball, cards, house) You can play with your brothers and sisters in the house when it is raining outside. You can play with your brothers and sisters outside when the weather is nice.
- (Picture) Sometimes you have to help your brothers and sisters. Sometimes they help you. Can you think of a way that brothers and sisters help? (Help the child think of ways he/she helps, e.g., homework, getting dressed, cleaning up the room.) That's right. There are many things you can do to help your brothers and sisters.
- (Picture of two kids talking) Sometimes it is just good to talk with your brother or sister.
- You and your brothers and sisters can also help around the house. You can help your Mom (and Dad) keep the house clean.



Or you can set the table and take out the trash. There are many things for you and your brothers and sisters to do around the house. Brothers and sisters are special people. You can play with them, help them and talk with them. Together you can help your Mom (and Dad).

When we talk to God, our Friend, we can say, Thank you, God, for my brothers and sisters.

EVALUATION:

Using clay or pipe cleaners have the child make figures representing his brother(s) and sister(s). Then ask the following questions. "How many brothers do you have?" "What are (is) their (his) name?" "How many sisters do you have?" "What are (is) their (her) name?" "What can you do with your brother(s) and sister(s)?" "What can you say to God for your brothers and sisters?"

MATERIALS

NEEDED:

Pictures of children helping, talking, playing; clay or pipe cleaners; library book.

REFERENCES:

Burns, D. Andrew Henry's meadow. Coward, McCann and Geoghegan, Inc., 1956.

Child Study Association of America. Brothers and sisters are like that! Stories to read to yourself. New York, New York: Thomas Y. Crowell Company, Inc., 1971.

Lasker, J. He's my brother. Chicago, Illinois: Albert Whitman and Co., 1974.

Wells, R. Noisy Nora. New York, New York: Dial Press, Inc., 1973.

Zolotow, C. S. Big sister and little sister. New York, New York: Harper and Row Publishers, Inc., 1966.

Zolotow, C.S. If it weren't for you. New York, New York: Harper and Row Publishers, Inc., 1966.

LESSON 9B

- CONCEPT: Grandparents are Special People; I say "Thank you, God!"
- OBJECTIVE: The child will say two things they can do with/for their grandparents.
- READINESS: At our last meeting we talked about some special people who take care of us. Do you remember who they are? (Mom and Dad) That's right. Do you remember what they do for us?
- MOTIVATION: Read a child's book about Grandparents. Discuss story.
- PRESENTATION: Grandparents are God's gift to us. Grandparents are special people. Some Grandparents live in our home with us. They help to take care of us. They can cook and help us with our homework. Grandparents are good friends and we can talk with them.
- Some Grandparents live in another house. You can go and visit them. They are fun to be with. Sometimes you can even get to spend the night with your Grandparents. Some Grandparents are old and have a hard time getting around. You can help them by getting things for them.
- Grandparents are fun people to be with. God gave us Grandparents. We can share our love with Grandparents.
- \*\*If possible for this lesson the children could be taken across the street to the retirement/nursing home to visit with the elderly people or some of the residents could be invited over to Saint Vincent's to share the evening together.
- EVALUATION: Have the child make a card to give to his/her grandparents or to an elderly person at the retirement home across the street.
- Ask the child: What can you do with/for your Grandparents?
- MATERIALS NEEDED: Child's story book, paper for card, crayons
- REFERENCES: Borack, B. Grandpa. New York, New York: Harper and Row Publishers, Inc., 1967.

- Buckley, H. E. The wonderful little boy. New York, New York: Lothrop, Lee and Shepard Co., 1970.
- Gauch, P. L. Grandpa and me. New York, New York: Coward, McCann and Geoghegan, Inc., 1972.
- Lexau, J. M. Benji on his own. New York, New York: Dial Press, Inc., 1970.
- Ness, E. M. Josefina February. New York, New York: Charles Scribner's Sons, 1963.
- Sonneborn, R. A. I love Gram. New York, New York: The Viking Press, Inc., 1971.

### LESSON 10

- CONCEPT: Friends are special people; I say, "Thank you, God!"
- OBJECTIVE: The child will tell three things about one of his/her friends. (e.g., name, age, what they do together.)
- READINESS: Read a child's story. Or play a group game with all the children before they go with their catechist.
- MOTIVATION: Discuss the story with the child in terms of his/her questions and comments.
- Or discuss the importance of having others to play with. (Could you have played the game all by yourself?)
- PRESENTATION: God has given us many gifts. One very important gift we have is our friends. Friends are special people. A friend is someone who likes you and you like him/her. Friends are people who play with each other. (Ask the child to suggest different ways they can play with their friends, e.g., ball, catchers, blocks.)
- Friends are people who help each other. (Give examples to the child of how his teacher, school friends, cottage parent, catechist help the child and how the child can help them.) So you see that you have many friends.
- But we all have one very, very special friend. Do you know who that is? (Help the child to answer God.) That's right, God is our friend. God is our special friend. He loves you and gives you many gifts. What can we say to God, our Friend, for giving us the gift of friends? (Thank you.)
- EVALUATION: Have the child draw a picture of him/herself with a friend. Ask the following questions: Tell me about your friend. (Direct the child to answer three things about the picture, e.g., name of friend, age of friend, friend at school or in the cottage, what they are doing together.) What can we say to God for our friend?
- MATERIALS NEEDED: Library books, drawing paper, crayons or markers.
- REFERENCES: Anglund, J. W. A friend is someone who likes you. New York, New York: Harcourt Brace Jovansvich, Inc., 1958.

Hoban, R. C. Best friends for Frances. New York, New York: Harper and Row Publishers, Inc., 1969.

Lionni, L. Swimmy. Westminster, Maryland: Pantheon Books, 1963.

Lionni, L. Tico and the golden wings. Westminster, Maryland: Pantheon Books, 1964.

LESSON 11

- CONCEPT: \_\_\_\_\_ is a Special Person; I say "Thank you, God!"  
(Authority Figure/Teacher, Social Worker, Cottage Parent)
- OBJECTIVE: The child will name one authority figure in his/her life and tell how that person helps him/her.
- READINESS: Have a short discussion about how the policeman/fireman is an important person who helps us.
- MOTIVATION: In a little while we are going to make a puppet. This puppet will be an important person that you know.
- PRESENTATION: There are many important people in your life. These people love you and want to help you.

Your teacher is one of these special people. She loves you. She helps you learn new things. What does your teacher help you learn? (Numbers, letters, reading.) That's right. There are many things that your teacher helps you to learn. Your teacher also helps you to be a better person. Sometimes she asks you to do things that are hard, like sitting in the chair or being quiet, or sharing a toy, or playing without fighting. You should always try to do what your teacher asks because she is trying to help you. She wants you to be a good boy/girl.

Another special person is \_\_\_\_\_, your cottage parent. She loves you, too. \_\_\_\_\_ wants you to be a good person. Sometimes she will ask you to do things that are hard. Can you think of a hard thing \_\_\_\_\_ asks you to do? (e.g., stop running around inside, eat with my fork, share the toys, stop fighting.) That is a hard thing to do. But you should try to do it because it will help make you a better person. (Social Worker could be discussed along the same lines.)

God, our Friend, gave us the gift of these special people. Your teacher and cottage parents love you. They ask you to do things that will help you be a good person. You should do what they ask you to do.

- EVALUATION: Have the children make a paper bag puppet of one authority figure. Put that person's name on the front. Have a

discussion with the puppet (the child should be working the puppet) about how that person helps the child.

**MATERIALS  
NEEDED:**

Brown paper lunch bag, construction paper, crayons or felt tip markers.

## LESSON 12

- CONCEPT: God gives us Animals; I say "Thank you, God!"
- OBJECTIVE: The child will be able to identify two pictures each of wild, farm and pet animals. The child will say, "Thank You, for animals."
- READINESS: Listen to the sounds of different animals. (Records from Peabody Language Developments Kits/Level #P.)
- MOTIVATION: Would you like to make a picture of many different kinds of animals? (Hopefully the answer is Yes.) Let's see if we can name the different animals, then we will make the picture.
- PRESENTATION: God, our Friend, has given us many gifts. The gift we will talk about tonight is animals. God gave us many different animals. Some animals are pets. Can you name an animal that is a pet? (Have pictures of different pets. As the child names a pet, show him/her the picture. Ask a few questions.) After the child has named 2 or 3 pet animals say, God, our Friend, also gave us animals that cannot be a pet. We call these wild animals. They live in jungles or forests far away. Can you name a wild animal? (Again show pictures as the child names the animal and ask a few questions. When the child has named 2 or 3 wild animals say) God, our Friend, has given us still other animals. These animals are found on a farm. Some of these animals give us food. Can you name a farm animal? (Again, show the child the picture as he/she names the animal and have a short discussion about the animal.)
- God, our Friend, has given us many different animals. You can say, "Thank you, God, for all the wonderful animals."
- EVALUATION: Have two or three pictures of each kind of animal talked about. (pet, farm, wild) Place the pictures face down in front of the child. Give the child a large piece of drawing paper. Have the child take the pictures one at a time and say if it is a farm, pet, or wild animal. The child can glue the picture to his/her paper. When all the pictures are glued on, ask the child, Who gave us the Animals? What can we say to God, our Friend, for the gift of the animals?
- MATERIALS NEEDED: Large piece of drawing paper, glue, pictures of wild, farm and pet animals, Peabody Language Development Kits/#P, published by American Guidance Service, Inc.



### LESSON 13

- CONCEPT: God gives us fish; I say, "Thank you, God!"
- OBJECTIVE: The child will answer the following questions:  
 "Show me the picture of a fish that is a pet."  
 "Show me the picture of the fish that lives in the ocean."  
 "What does a fish need to live?"  
 "What can you say to God for the fish?"
- READINESS: Last week we talked about God's Special gift of animals. Do you remember the name of a wild animals? Do you remember the name of a farm animal? Do you remember the name of a pet? That was great. You remembered all three kinds of animals that we talked about.
- MOTIVATION: This week I want to talk about another gift from God, our friend. This gift must live in the water. Do you know what the gift is? (Fish)
- PRESENTATION: Fish, that right, \_\_\_\_\_ . Fish are a special gift that God has given to us.  
Some fish are small and we can keep them at home as pets. (Show picture) We must keep them in an aquarium. The aquarium must have water if the fish is to live. You must also feed the fish with special fish food. Do all fish live in glass bowls called aquariums? (No) Well, where do other fish live? (Ocean, sea, lake.) That's right. (Show picture.) There are many fish that live in the ocean. Some of these fish are small and some are very large, like the shark or whale. Some fish have many bright and beautiful colors. Some of these fish that live in the ocean we can eat. Do you like to eat fish?
- EVALUATION: (Have a string with a magnet and several pictures of fish with a paper clip on them. Place the pictures face down on the table in front of the child.) Would you like to go fishing? (Yes) Okay! Take this string and see if you can catch these fish. (After the child has caught the pictures ask the following questions:) "Show me the picture of the fish that is a pet." "Show me the picture of the fish

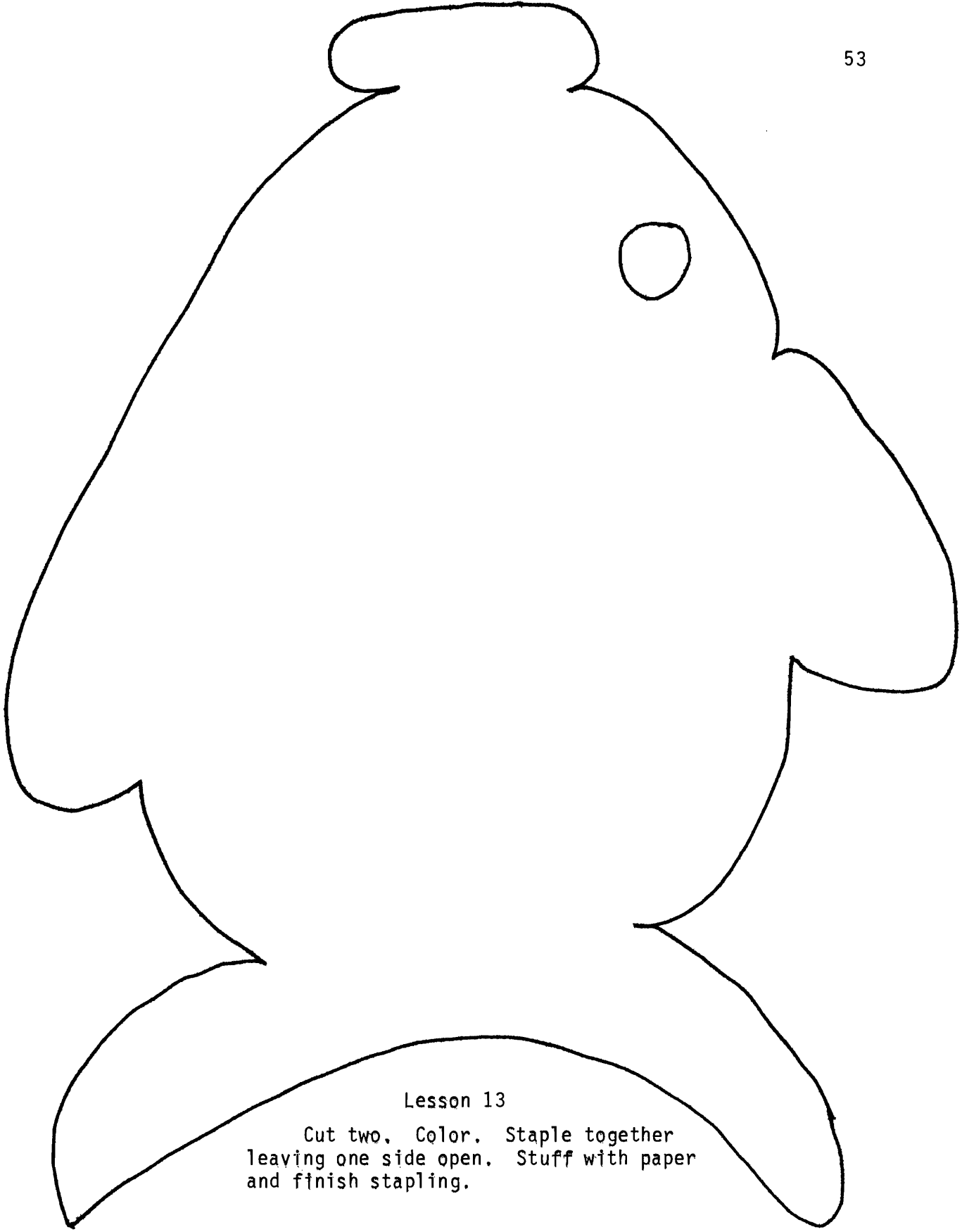
that lives in the ocean." "What does a fish need to live?"  
"What can we say to God for giving us fish?"

Have the child make a fish to hang in his/her cottage.  
(Trace and cut out two images of a fish; staple together  
leaving a section open; stuff with newspaper; finish  
stapling together; punch hole and tie a string on so it  
can be hung.)

Or have the child draw an underwater scene with crayons,  
then paint over the entire picture with blue water color.

**MATERIALS  
NEEDED:**

Drawing paper, crayons, paint, string, stapler, newspaper,  
pictures of fish.



Lesson 13

Cut two. Color. Staple together leaving one side open. Stuff with paper and finish stapling.

LESSON 14

- CONCEPT: God gives us Birds; I say "Thank you, God!"
- OBJECTIVE: The child will answer the following questions:  
 "How does a bird get from one place to another?"  
 "Where do most birds live?"  
 "Show me the bird that could be a pet."  
 "What can we say to God for Birds?"
- READINESS: We have talked about many of the gifts God, our Friend, has given to us. We talked about the animals that live on the land. We talked about the fish that swim in the water.
- MOTIVATION: Can you think of one of God's gifts that we have not talked about? I will give you a hint. This gift can fly in the air. Do you know? (Birds) Let the child explore a feather, nest, or a picture book of birds.
- PRESENTATION: That's right! Birds are a special gift from our Friend God. Some birds are pets. They live in our houses in cages. This is a parakeet. (Show picture or live one.) It is a bird that is a pet. It needs food and water to live. It can fly.  
There are many different kinds of birds. Some are big and some are very small. Some have many bright colors and some have plain colors. But God made them all.
- EVALUATION: Have the child make a bird to hang in his/her room or cottage. Ask the child the following questions. (Pictures)  
"Show me the bird that could be a pet."  
"Where do most birds live?"  
"How do most birds get from one place to another?"  
"Who made the Birds?"  
"What can we say to God for the gift of birds?"

MATERIALS  
NEEDED:

Pictures of birds, construction paper, string, scissors,  
bird books

REFERENCES:

Allen, A. A. and Kellogg, P. P. Songbirds of America.  
Ithaca, New York: Houghton and Mifflin Company, 1963.

Bosiger, E. and Guilcher, J. M. A bird is born. Sterling  
Publishing Co., 1972.

Hawkinson, F. and Hawkinson, J. City birds. Chicago,  
Illinois: Albert Whiteman Publishing Co., 1957.

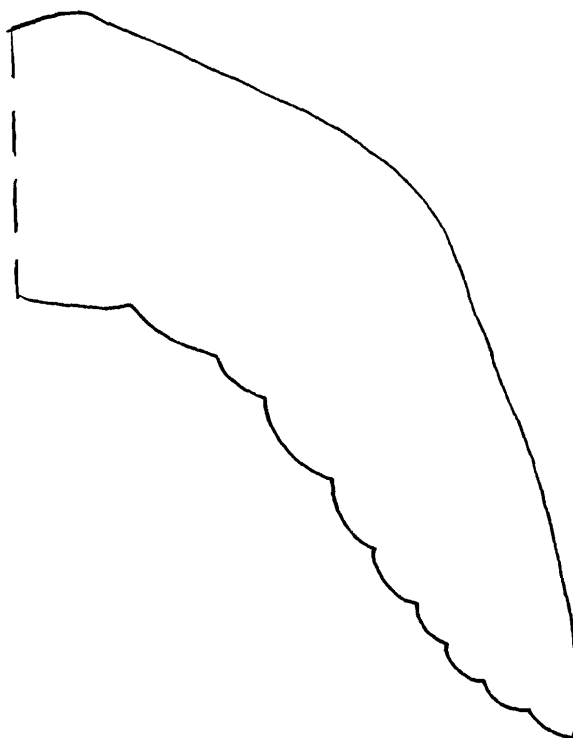
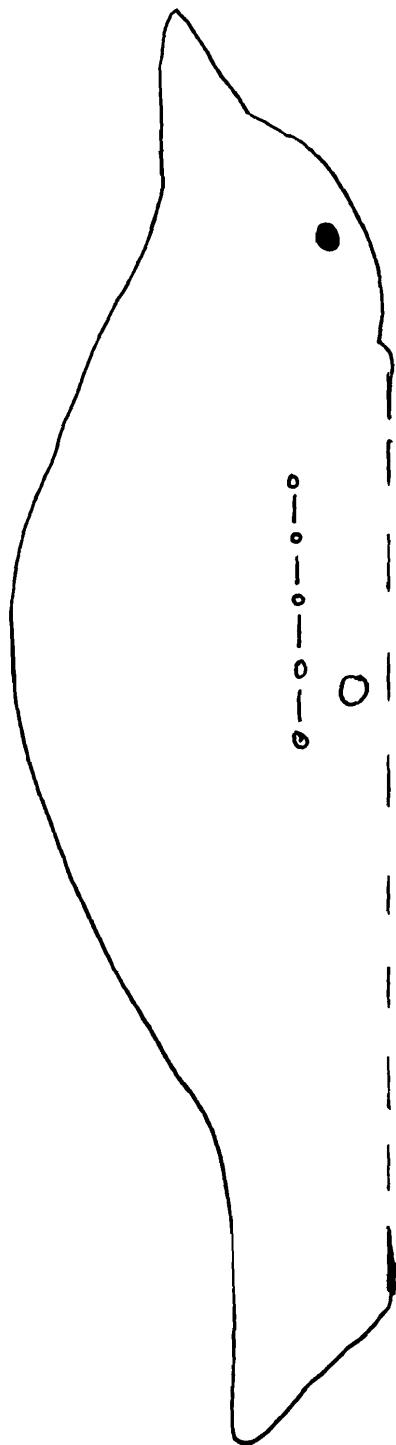
Stuart, M. Birds around us. Chicago, Illinois: Albert  
Whiteman Publishing Co., 1961.

Lesson 14

Place dotted line on fold of paper.

○ Punch hole.

o \_ o \_ o \_ Slit so wings will slip through.



LESSON 15\*

CONCEPT: God gives us Trees and Flowers; I say, "Thank you, God!"

OBJECTIVE: The child will make a flower or tree to decorate his/her room. The child will say thank you to God for the flowers and trees.

READINESS: When God made the world, He made many trees and flowers. He made some trees to grow tall. (Picture) The leaves of the trees give us shade in the hot weather. Did you ever sit under a tree in the summertime and have a picnic?

MOTIVATION:\*\* Do you like to watch T.V.? Let's see what is on my make-believe T.V. Oh, look, it's a flower show. Let's watch it.

PRESENTATION: Welcome to the flower show. Everyone likes flowers. Some people have them in their yards. Other people like to pick them and bring them into the house. They look pretty in a vase on the table. Sometimes people get flowers as a gift for their birthday. Flowers are brought to people who are sick in the hospital. The sick people can look at the pretty colors in the flowers. Flowers are all different colors. Some are red. Others are yellow or orange. Here are some purple ones. God made the world beautiful when He made the flowers. Thank you, God, for all the pretty flowers in the world.

EVALUATION: Have the child make a flower or tree to take and decorate his cottage. (Tree--drawing paper draw tree trunk and with sponges daub on paint to make the different colored leaves. Flower--circle and petals, paste together to make a daisy, straw for the stem.)

When finished ask, "Who made the trees and flowers?" "What can you say to God for the trees and flowers?"

MATERIALS  
NEEDED:

Pictures of trees and flowers, a make-believe T.V. set, a roll of paper for the script pictures, drawing paper, pieces of sponge, paint, construction paper, and straws.

REFERENCES: \*Adapted from Journey with Jesus by permission.

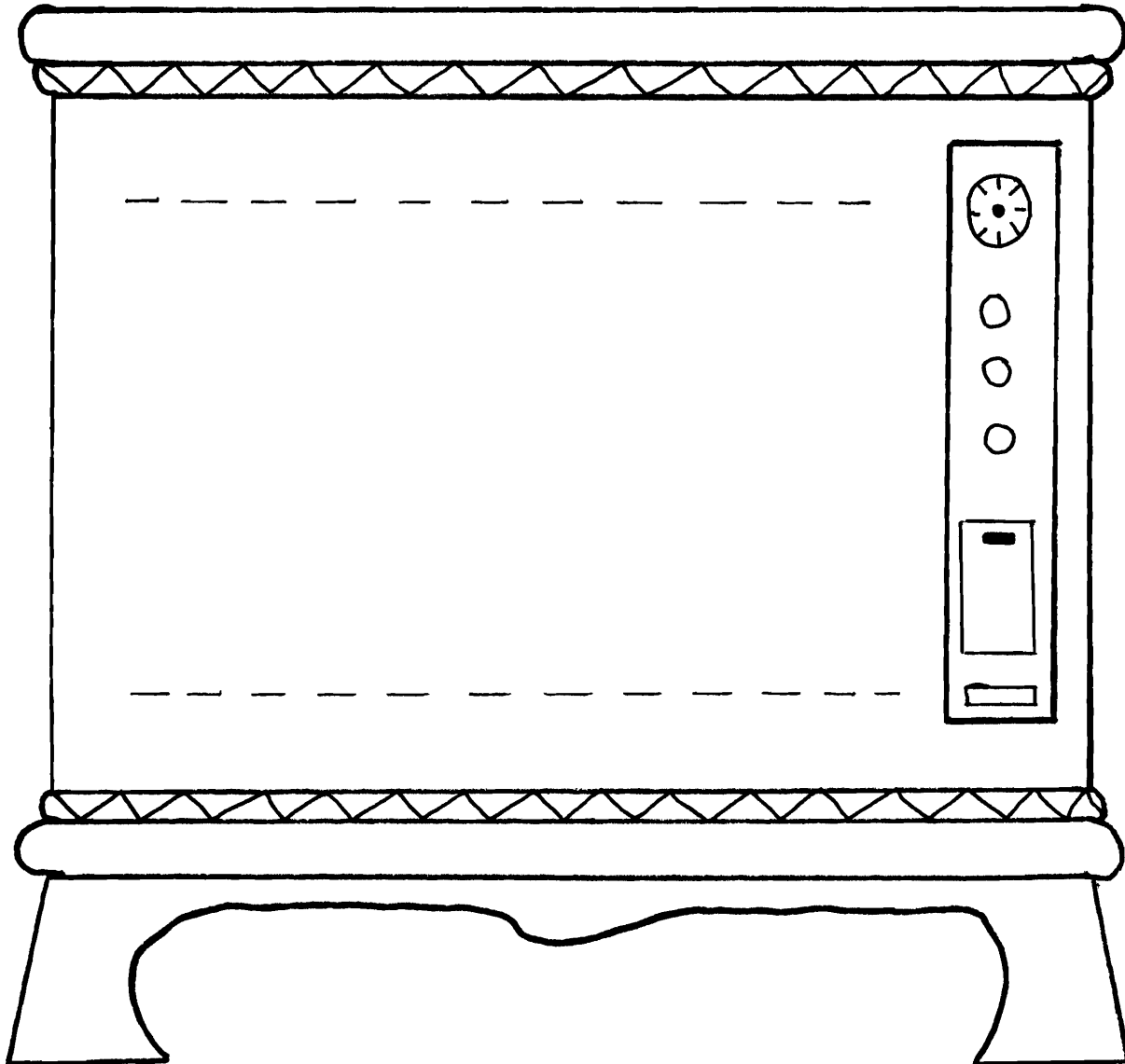
\*\*Depending upon the time of the year this lesson is taught, the Motivation could be a hike in the woods or a walk around the neighborhood to see the

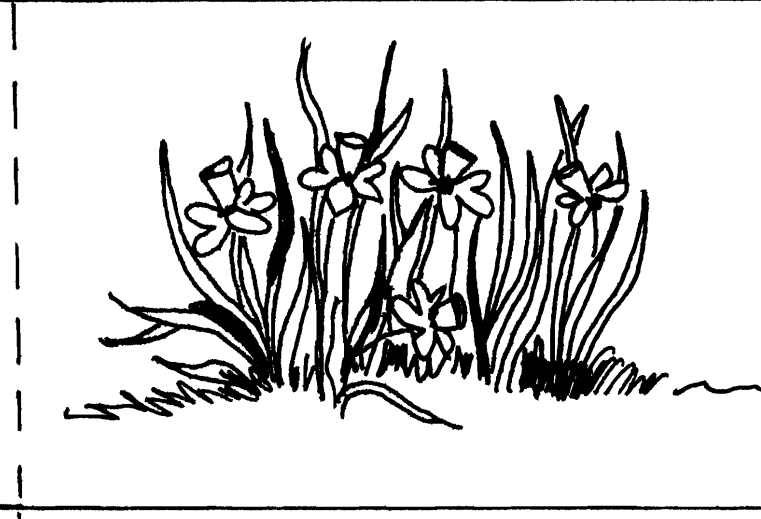
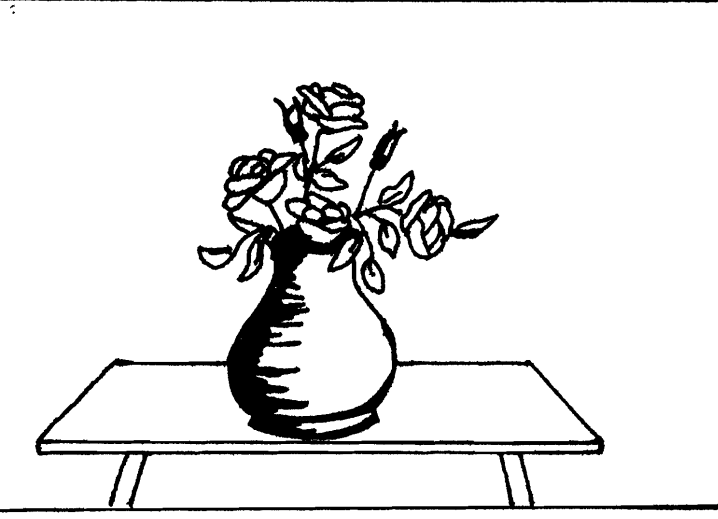
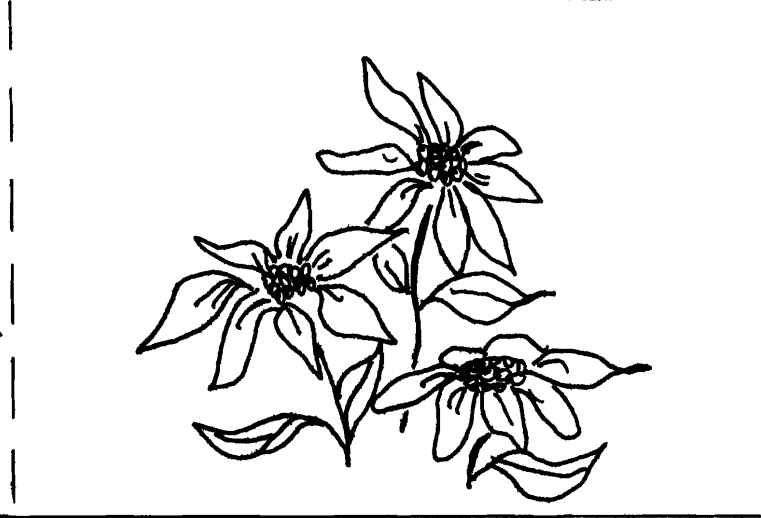
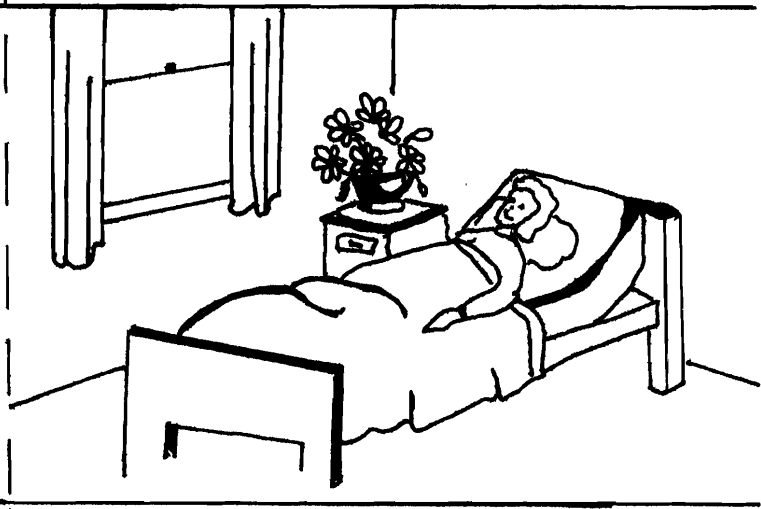
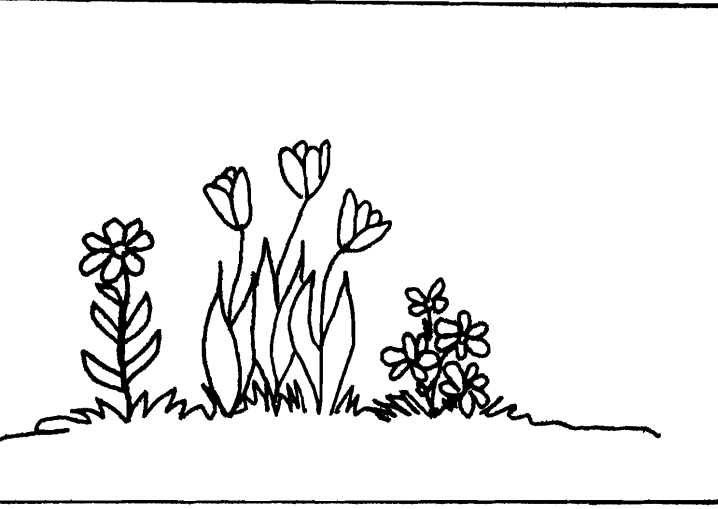
last flowers of Autumn and the bright colored leaves or the first flowers of Spring and the new buds. If the hike/walk is taken, Evaluation could include the child's collecting twigs, acorns, leaves and making a collage.

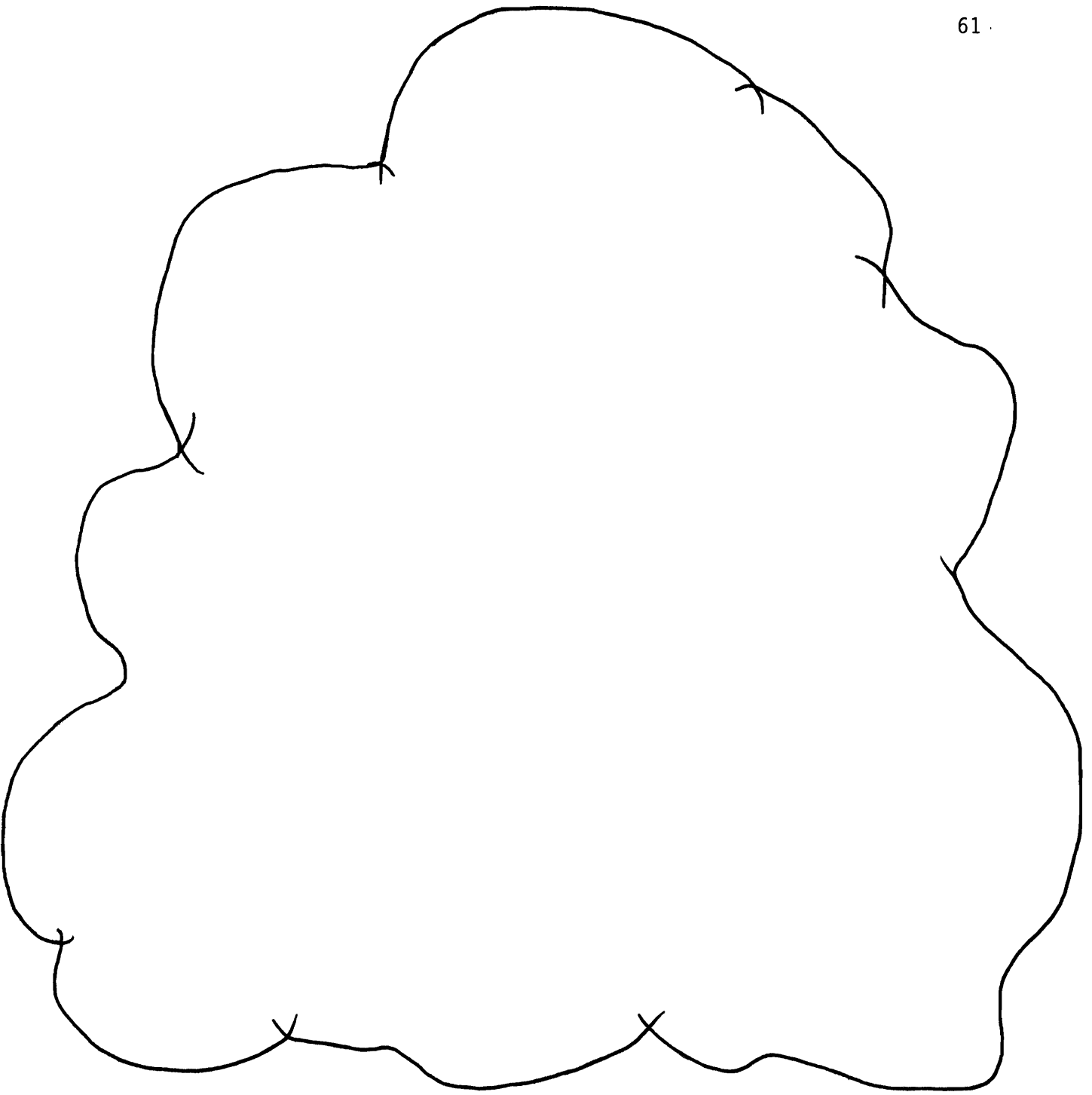


Lesson 15

Cut at broken lines. Slide TV strip (page 60) through opening.





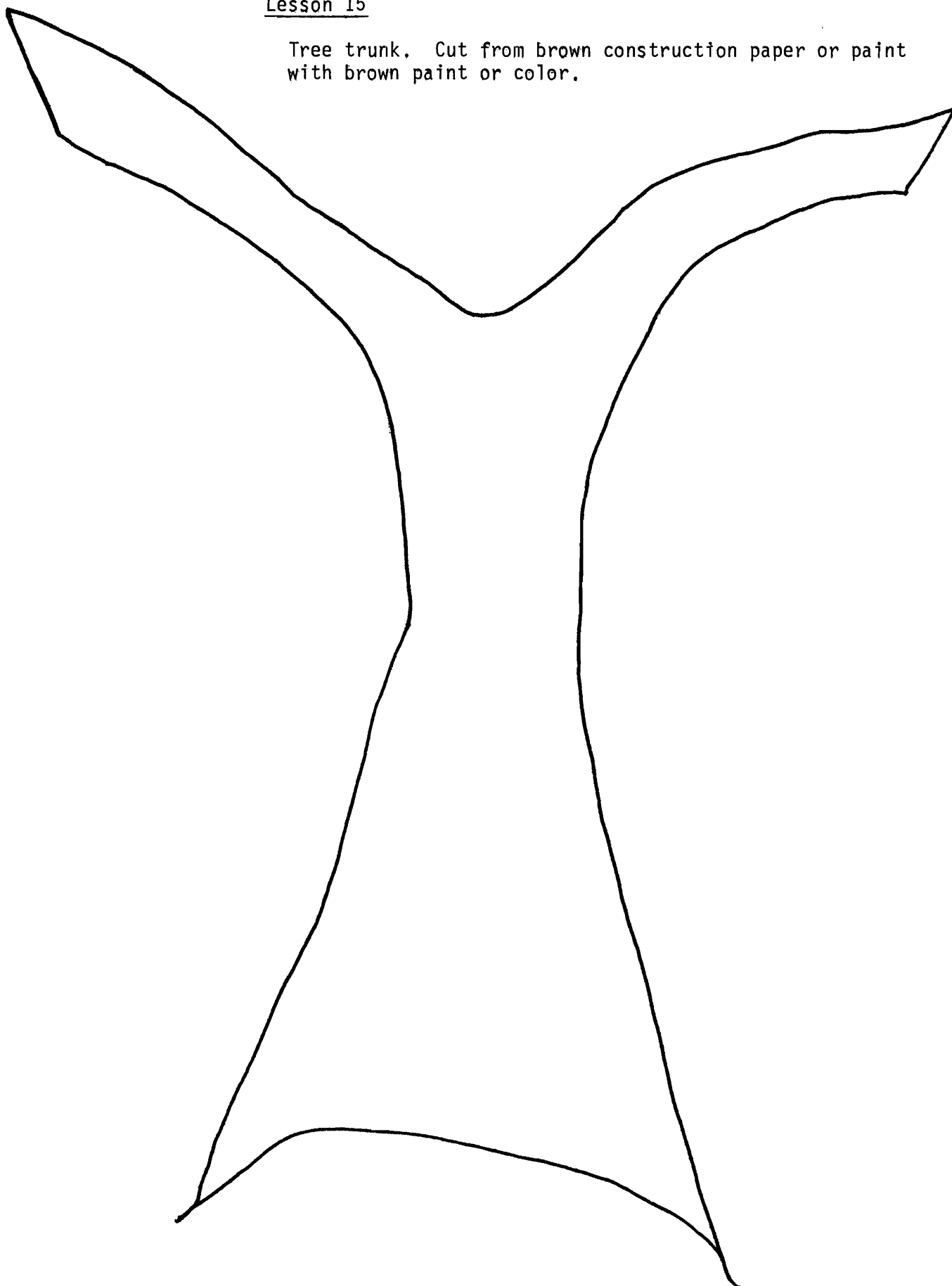


Lesson 15

Tree top. Cut from heavy white paper. Sponge paint.

Lesson 15

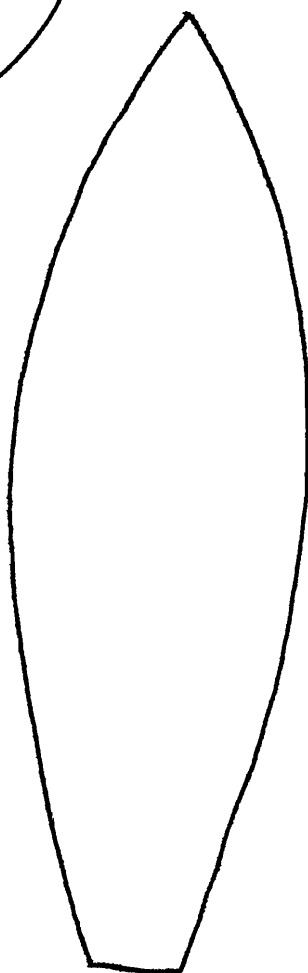
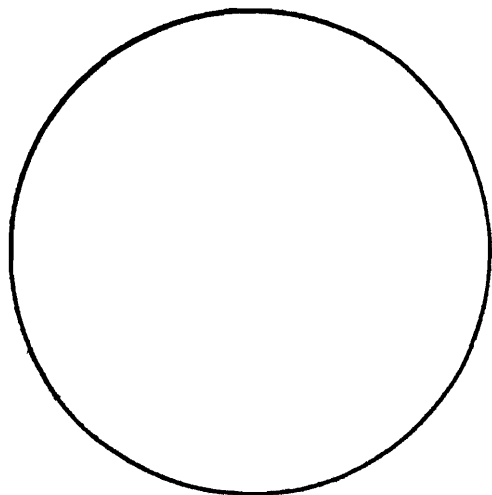
Tree trunk. Cut from brown construction paper or paint with brown paint or color.



Lesson 15

Flowers

Cut 2.



Cut about 6.

### LESSON 16

- CONCEPT: God gives us the gift of Water; I say, "Thank you, God!"
- OBJECTIVE: The child will be able to name three important uses of water and say thank you, God, for water.
- READINESS: Allow the child some time to play in the bucket of water.
- MOTIVATION: Show the children pictures or slides of water. Ask the child what he/she knows about water.
- PRESENTATION: God made the water. God wanted water on the earth. Where can you find water on the earth? (Ocean, rivers) Water is important for life. You need water to live. Can you think of some ways that you use water? (Help the child think of the many different ways he/she uses water every day, e.g., to wash, to drink, to cook with, to play in.) Water is very important. We need water to live. Without water we could not wash or drink. God gave you water so you could live.
- All living things need water. Can you think of some living things that need water? (Again help the child see that all living things are in need of water, e.g., animals, fish, flowers, trees, birds.)
- God loves you very much. God gave you the gift of water. Thank you God for your gift of water.
- EVALUATION: Fill two glasses with water. Have the child add some punch to the water. Before drinking ask the child to name three important ways we use water. Have the child say a prayer of thanks to God before drinking the punch.
- MATERIALS NEEDED: Bucket with water; corks; sponges or small water toys; slides of water or pictures of the different uses of water; two glasses; punch. Towel for drying hands.

### LESSON 17

- CONCEPT: God gives us light; I say, Thank you, God!"
- OBJECTIVE: The child will name two important uses of light. The child will thank God for the gift of light.
- READINESS: Last week we talked about the importance of water. We all need water to live. Can you remember how we can use water?
- MOTIVATION: Darken the room (or put a blindfold on the child). Ask the child: "Can you see?" "Can you find your way to your cottage?" "Do you get frightened in the dark?"
- PRESENTATION: What do we need to see? (Elicit light.) Remove blindfold and light a candle. That's right. All living things need light. God has given us the gift of light.
- Light helps all living things to grow. Trees and flowers need light to grow tall and strong. You need light to grow healthy. God gave you the light from the sun to grow.
- Light also helps us to see. Light helps us to see one another. Light helps us to see where we are going, to read, to play. Light helps us see what we are eating.
- God gave us the light from the sun and moon. People make light from candles and lamps.
- God's gift of light is very important. It helps us to know the way.
- God is our light. God shows us the way to be happy.
- EVALUATION: Walk the child to the Chapel. (The Chapel will be dark. Have the child light a candle.) Sit quietly for a few minutes. Then ask the child, In what ways is light important? (2 ways)
- The catechist should then say a spontaneous prayer thanking God for the gift of light and for being the light of the world. Encourage the child to say a thank you prayer.

## CHAPTER IV

### Introduction

Chapter I presents a brief look at the history of Saint Vincent's Child Care Center. Throughout its 127 years of service, the Center has developed and adapted its programs to meet the vast and changing needs of those who are in its care.

In Chapter II the stages of cognitive, moral and religious development in the young child were reviewed. It became clear that for religion to be effective for the young child, it must begin with the child's natural experiences. Also, in this chapter the needs of the profoundly handicapped and abused/neglected children at Saint Vincent's were reviewed.

Chapter III outlined the goals for the ecumenical, religious education program and spoke of the role of the catechist, assessment and prayer in the program. Finally, plans for the 17 lessons for the religious education program were developed.

### Projections

The writer has developed a set of 17 lessons to be used in the first year of the religious education program. As the Director of the program becomes more familiar with the needs of the children and their previous experiences, it is suggested that a second set of lessons be prepared. This is also recommended since the children are in residence at Saint



Vincent's for a period averaging 16.3 months for the abused/neglected child and 32.36 months for the profoundly handicapped child.

It is also recommended that lessons be prepared to help the children celebrate Thanksgiving, the Christian Feasts of Advent, Christmas, Lent, Easter and the Jewish Feasts of Passover, Rosh Hashanah, Yom Kippur and Hanukkah.

The children presently being served at Saint Vincent's Child Care Center have suffered much in their young lives, either through their profound handicaps or the abuse/neglect of their parents.

Hopefully, the initiation of the religious education program into the services provided at Saint Vincent's will provide these young children with the spiritual strength needed to sustain them throughout life's journey.

You have changed my sadness into a joyful dance;  
You have taken off my clothes of mourning,  
and given me clothes of joy.

So I will not be silent;  
I will sing praise to you.  
Lord, you are my God,  
I will give thanks to you forever.

(Psalm 30:11-12)

(Link, 1972, p. 80)

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## APPENDICES

## APPENDIX A

## HISTORY OF ST. VINCENT'S CHILD CARE CENTER

1856-1981

At the request of certain philanthropists and officials of the City of Baltimore, several Sisters of Charity from Emmitsburg, Maryland, came to the City in April, 1856, to provide for the care of unwed mothers, needy infants and orphan children. These first Sisters provided for these children in a rented house at 293 Druid Hill Avenue. The first child, a 3 year old girl, was admitted on April 10, 1856. The need for such a service was clear. During that year, approximately 50 children were admitted for care. With the number of admissions increasing, the institution moved in March, 1857, to a larger, but temporary, location on Pratt Street.

On the 13th of April in 1857, seven Sisters of Charity formed a corporate body under the name and title of "St. Vincent's Infant Asylum of the City of Baltimore". The articles of incorporation were authorized by Z. Collins Lee, a Judge of the Superior Court of Baltimore City. He directed that the articles be recorded by the Clerks Office, which was done on May 1, 1857. That same day, a Board of Directors, which consisted of the seven Sisters, held their first meeting and elected officers. The original charter of the corporation states that:

The object of the association is to establish and maintain in the City of Baltimore aforesaid an institution for the maintenance and support of foundlings and infant orphan children; and also provide for deserving indigent and unprotected females during their confinement in childbirth.

The care of the children continued at the Pratt Street location, but plans had been ongoing for a move to a more permanent home. A recording of the annual meeting of the Board of Directors on May 1, 1858, notes that it was unanimously decided to buy "100 feet of ground from Miss Em. Harper for \$4,000." Emily Harper was a grand-daughter of Charles Carroll of Carrollton. This land was used for the erection of a new building.

On February 8, 1860, St. Vincent's Infant Asylum moved to its permanent home--for the next 74 years--at Lafayette and Divisions Streets. Forty-seven infants were transferred to the new building on opening day.

The annual report of the institution for the year 1897 describes the purpose of the asylum and the process of how children would enter into care.

To accomplish its special mission--the prevention of infanticide--it (the asylum) receives and maintains foundlings and other destitute and abandoned children of both sexes and likewise provides for deserving and unprotected females during the period of confinement . . . The state and city have shown their appreciation of the good done, and have made it available to all the unfortunate and needy . . . when a child is received, its name or the particular circumstances in which it was found are registered. It is then placed in one of the nurseries . . . Frequently, the little stranger is brought to the door from the station houses of the city; it often happens that they are left at the door of the asylum during the silent watches of the night. A large number of the children are brought through the intervention of the various charitable organizations and humane societies of the city and state.

Available records indicate that there was a tremendous need for such a facility. It is reported that from 1856-1867 an average of 50 to 60 children were admitted annually. Through 1881, an average of 100 children were placed each year, and during the latter part of the 18th century and early 19th century these figures increased to an average of 250 children yearly. Then, during the early 1900s the figures increased



dramatically. In 1907, for example, 576 infant and foundling children were placed at what was then St. Vincent's Infant Asylum.

During this time there continued to be changes. In 1888, the Board of Directors approved the purchase of a lot on the outskirts of the city at 6700 Reisterstown Road for the purpose of a "country home" for the children during the summer months. In 1893, a proposal was approved to erect a building on this property. Throughout the years, additional property was acquired and buildings constructed and in 1934, most of the children's services were housed at the Reisterstown Road property. The "city house" at 1401 Division Street which had continued to house a hospital department, isolation unit, and administrative offices was closed formally on October 31, 1934.

There continued to be changes. The minutes of the annual meeting of the Board of Directors on May 30, 1936, state that:

Sister Vincent King, President and Treasurer of the Board announced that a new auxiliary board had been organized since the last meeting, operating under the title of the Women's Auxiliary Board of St. Vincent's Infant Home; that its first benefit was undertaken on November 1, 1935, which resulted in aggregate receipts of \$2,328.96 and expenditures of \$123.75. From the proceeds thereof a new dental clinic was equipped and linoleum purchased for the entire nursery school. The Auxiliary Board is providing excursions and home entertainment for small groups of children and likewise the program of social service work with the adult members of the institution.

The continued need for such a facility is reflected in the number of children admitted over these years. The number served during the period of the Division Street-Reisterstown Road location fluctuated from a low of 32 in 1939 to a high of 190 in 1916.

In October, 1949, the Board of Directors unanimously passed a resolution that the corporation, still known as St. Vincent's Infant's Asylum

of the City of Baltimore, be consolidated and merged with the Associated Catholic Charities. The merger took place that same year.

However, the merger did not deter continued change. The Reisterstown Road facility had been utilized for 29 years, but it no longer met the requirements and safeguards of the building codes imposed by the state and county, nor did it offer sufficient space for making necessary changes in the unwed mothers' program. On March 29, 1963, ground was broken in Timonium by Lawrence Cardinal Shehan for the building of a cottage-home for 116 infants and pre-school children. Separate facilities, remote from the cottages were to be constructed for the unwed mothers' program. The move to the new facility at its present location on Pot Spring Road was made on October 24, 1964.

One hundred and twenty-five years has been a period which has resulted in considerable change both structurally and within the available programs for children. The "city home" on Division Street was sold in 1939, and became the Colmar Apartments. The building was seriously damaged in a four alarm fire in 1974. The "country home" on Reisterstown Road is now an apartment complex adjacent to Reisterstown Road Plaza. The "new facility" in Timonium continues to house the children's programs, but that part that served the unwed mothers is now under the auspices of Associated Catholic Charities and is located in South Baltimore. Villa Louise is now the home of the Francis X. Gallagher Center. Since 1977, infants awaiting adoption no longer reside at St. Vincent's, but are placed in preadopt foster homes through Associated Catholic Charities.

The program at St. Vincent's Child Care Center now provides residential care for emotionally and behaviorally disturbed children, whose

problems prohibit their successful placement in a traditional foster family setting. Two of the six cottages serve severely and profoundly handicapped, nonambulatory children.

Despite these changes, there remains a definite consistency in the long history of St. Vincent's Infant Asylum of the City of Baltimore which is visible in the present program. Charitable organization societies, and humane societies were the forerunners of the present Departments of Social Services. Children who are now placed at St. Vincent's by these agencies come in much the same manner as before, although no longer are they "left at the door of the asylum during the silent watches of the night". The Daughters of Charity from Emmitsburg continue to administer the facility and the Sisters are a vital part of the overall program. The Ladies Auxiliary maintains its close relationship and continues to make significant contributions. This year, for example, the auxiliary furnished a complete dental suite and is in the process of embarking on an ambitious program involving individual voluntarism directly with the children. 1981 finds a very different, but also similar St. Vincent's than that which began in 1856. The most striking similarity is that throughout its history, the program has maintained its commitment to meeting the needs of the children.

#### Philosophy

We love the children entrusted to us.

We cherish and value each one of them.

We believe God creates in each child a unique dignity. Although we do not understand the mystery of why some children face special obstacles, we commit ourselves to enhance the quality of their lives.

Every child is born with a spiritual, emotional, physical and intellectual potential. Our most significant challenge is to help children live to their fullest potential. We seek to nurture that development in the least restrictive environment possible, recognizing the delicate balance between necessary structure and equally necessary freedom to grow.

We believe each child has a right to a family. Our ultimate goal is to return children to family life, so we work with them and families to repair and build new bonds of love.

We serve children out of justice and respect. They share the same essential rights as all persons. We accept the responsibility to defend and promote those rights.

As a team of professionals, we are committed to cooperation, collaboration, self-development and continual evaluation in order to improve the service we provide to children and their families.

We do not work alone. Ours more than a century of service, rooted in the Gospel of Jesus Christ, is an important part of the broad mission of the Roman Catholic Archdiocese of Baltimore. Working through Associated Catholic Charities, with the commitment of the Daughters of Charity and each staff member, we bear witness to the rights and values of all people.

#### Objectives for Fiscal Year 1983

1. To provide residential care services to 135 children and respite care services to 15 children.
2. To promote, among all staff, the understanding and living out of the newly revised philosophy.

3. To create and provide experiences and opportunities for children, parents and staff toward development of a Faith Community within St. Vincent's.
4. To develop specific and functional mechanisms to improve communication between staff and departments within St. Vincent's
5. Develop a comprehensive recreational program including the utilization of Community resources, as well as intramural programs for the children.
6. To promote family participation and involvement through specific programs:
  - a. Recreational program
  - b. Treatment program for abusing families through "Family Again"
  - c. School program involvement and participation
  - d. Individualized interdisciplinary educational services for parents of handicapped children
  - e. Provision of more adequate and appropriate family visiting space
7. To create a greater awareness within the Community of the programs and services of St. Vincent's through:
  - a. Revising current brochure
  - b. Updating audio-visual presentation
- i. Increased involvement of the Woman's Auxiliary in specific program areas:
  - a. Increased funding efforts
  - b. Public relations
  - c. Development of thrift shop for children, parents and staff

9. To create greater support systems for direct line staff through additional supervising and crisis intervention services.

## APPENDIX B

## ST. VINCENT'S CHILD CARE CENTER

## POPULATION REPORT

Population: 9/30/82	81
Admissions	8
Discharges	10
Population: 12/31/82	79
I. Admissions	
A. Sex	
Boys	7
Girls	1
B. Race	
Bi-racial	1
Black	4
White	3
C. Age at Admission	
0 to 1	
1.1 to 2	2
2.1 to 3	
3.1 to 4	
4.1 to 5	
5.1 to 6	
6.1 to 7	5
7.1 to 8	1
D. Referral Source	
Baltimore City	7
Baltimore County	1

## E. Prior Placement

Adoptive Home	1
Foster Home	4
Own Home	1
Hospital	2

## II. Discharges 10

## A. Sex

Boys	9
Girls	1

## B. Race

Bi-racial	1
Black	3
White	6

## C. Placement

Adoptive Home	4
Own Home	5
Institution	1

## III. Average Length of Stay

A. Units 3 and 4                    22 children -- 32.36 months

B. Units 5, 6, 7, 8                56 children -- 16.30 months

## IV. Present Population

## A. Sex

Boys	58
Girls	21

## B. Race

Bi-racial	4
Black	37
White	36
Other	2



## C. Referral Source

Allegheny County	1
Anne Arundel County	4
Baltimore City	61
Baltimore County	7
Carroll County	1
Montgomery County	1
Prince George's County	1
Private	2
Wicomico County	1

## V. By Fiscal Year of Admission

A. 1983	26
B. 1982	32
C. 1981	20
D. 1980	8
E. 1979	6
F. 1978	1
G. 1977	3
H. 1976	4

## APPENDIX C

## ST. VINCENT'S DEVELOPMENTAL-INSTRUCTIONAL PROGRAM

## CATHERINE FENTON LEARNING CENTER

Philosophy of Education

1. Each child is created by God, a unique individual worthy of respect and love regardless of talents, disposition or problems.
2. The program has as its focus the emotional, social, intellectual, physical and cultural needs of each child.
3. The program endeavors to maintain a supportive and intellectually stimulating environment with a balance of structure, so necessary for the troubled child, yet providing increasing occasions for freedom and self-choice vital to the attainment of self-discipline and self-direction.
4. Each child progresses according to his own rate of speed and ability, therefore, it is the responsibility of the teaching team to plan for each child individually.

School Goals

1. To prepare the child to enter the public school system either in a regular classroom or a specialized program according to the needs of the child, accenting social, emotional and language components.

2. To provide each child with the education best suited to his needs in the interim between the time of admission and the time when he can comfortably cope with an outside school placement.
3. To provide a friendly and accepting school atmosphere to improve pupils' attitudes and self concerns related to achievement so they will exhibit positive attitudes and behaviors toward school and education.
4. To provide a compensatory program to minimize the experiential and language gap existing because of the extreme deprivation of the children.
5. To provide a language and communication skills program.
6. To develop an appreciation of beauty through experiences in art, music and science.

#### Classroom Goals

1. To acquire the skills that the children lack due to early deprivation:
 

Listening	Increase attention span
Communication	Fine and gross motor coordination
Social	
2. To foster in the children a desire for and enjoyment of learning.
3. To develop a social concern for one's peers by a better understanding of self.
4. To introduce the children to a variety of creative materials.
5. To give the children a love of stories and a respect for books.
6. To help the child build self-confidence by multiple successes in easy and brief academically oriented tasks. (workjobs)

7. To develop the child's ability to express himself verbally in everyday situations.
8. To provide opportunities that will broaden his language skills, e.g., stories, film, field trips.
9. To teach the child the ordinary skills needed in life, e.g., health, safety, self-care.
10. To provide an individualized program in language arts, math, social studies, and physical education.
11. To enable the child to function in a group learning situation.
12. To teach the child to work independently of teachers and to complete assigned or self initiated tasks.
13. To interact with peers and adults in a manner appropriate for their developmental age.

#### Ratio

Kindergarten and Nursery School--approximately 8 children, 2 adults.

The children in the St. Vincent educational program require this individualized, small group program to meet their educational and emotional needs. Older children not included above are educated in special speech and language classes and special education classes in the Baltimore County school system.

#### Program

1. Catherine Fenton Learning Center has a strong early childhood education orientation and is designed to meet the highly specialized needs of the children.

2. The program is designed to compliment each other and groupings are flexible in order to meet the needs of the child. (For example, at any point in a child's development during a current school year, his need may dictate that he move from the kindergarten to nursery school or from nursery school to kindergarten.)
3. Curriculum: Because of extreme needs of the children, the majority of whom enter St. Vincent's functioning at least 1-2 years below C.A., the kindergarten curriculum has many components that approximate a developmental nursery school curriculum for the normally developing child. The curriculum in most aspects approximates that of a developmental kindergarten with additional components added for any child showing readiness in particular cognitive areas.

## APPENDIX D

## WEEKLY ASSESSMENT

Student \_\_\_\_\_ Date \_\_\_\_\_

Teacher \_\_\_\_\_ Lesson \_\_\_\_\_

Student's:	Good	Fair	Poor
Attention			
Verbal Participation			
Physical Participation			
Attained Objective			

Other Comments \_\_\_\_\_

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