



Archdiocesan Religion Curriculum Standards

Catholic School Edition

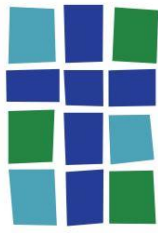
Grades 1-12

Approved 2011

(Appendix II Revised March 2015)

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*“How beautiful are the footsteps of those who bring good news.”
Romans 10: 15-17*



Office of Education, Evangelization and Catechesis

INSPIRING FAITH, KNOWLEDGE AND COMMUNITY

Purpose and Vision for Catholic School Education

Catholic Schools in the Archdiocese of Hartford welcome students of all faiths, ethnic groups and socio-economic backgrounds. The fundamental purpose of Catholic schools is to:

- Provide a safe, nurturing and secure environment in which **students encounter the living God**, who in Jesus Christ, reveals His transforming love and truth;
- Partner with parents to support students in their learning and in their **search for knowledge, meaning, and truth**;
- Create a Catholic climate that contributes to the **formation of students** as active participants in the parish community;
- Foster a **culture of educational excellence** through critical thinking skills, innovative and rigorous curriculum standards, a global perspective, and an emphasis on moral education, community, and service;
- Promote life-long learning that advances the **development of the whole person** - mind, body, and soul; and
- Graduate students prepared to become **productive, virtuous citizens and church leaders** who will fashion a more humane and just world.



SPECIAL THANKS

Sincere appreciation is given to the Archdiocesan Religion Committee who worked so diligently to develop the content, student learning objectives, and enabling outcomes of this document. Their passion for the study of religion and theology, dedication to Catholic school education, religious education, and faith formation have provided this Archdiocesan Religion Curriculum Standards, a model of consistent curriculum for grades one through twelve.

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We also extend sincere thanks and appreciation to the following pastors for carefully reading this curriculum and offering their input, thoughts, and expertise. Their contributions were invaluable.

Rev. James G. Fanelli; Msgr. Michael J. Motta; Rev. William R. Metzler; Rev. Joseph V. DiSciaccia

And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of the ministry, for building up of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature humankind, to the extent of the full stature of Christ. (Eph. 4:11-13)



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OFFICE OF
THE ARCHBISHOP

May 2011

Dear Brothers and Sisters in Christ,

"Go into the whole world and proclaim the Good News to all creation." (Mk 16: 15)

This Religion curricular document is the culmination of four years of research, collaboration, and reflection among many constituencies, consisting of members of the Office of Catholic Schools, the Office of Religious Education, Catholic school educators and administrators, and finally, clergy with and without schools. The Catechism of the Catholic Church is supported in this document as the foundation for its doctrine and traditions. The National Directory for Catechesis provided the direction for the academic structure. In addition, the document from the United States Conference of Catholic Bishops, *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*, has provided the framework for the high school courses and structure.

I approve the *Archdiocesan Religion Curriculum Standards, Catholic Schools Edition*. I call upon all Catholic schools in the Archdiocese of Hartford to accept and embrace this curriculum as their commitment to evangelize and instruct our students in the Catholic faith. This important curricular document supports our mission to provide a doctrinally sound program of faith formation designed to strengthen young people's relationship with Jesus Christ, participation in the Church, and service to the global community.

I am thankful to all who have contributed to this curriculum. As it is introduced, professional development will be provided for its implementation in the fall of 2011.

"Go, therefore, and make disciples of all the nations. Baptize them in the name of the Father and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world." (Mt 28: 19-20)

Sincerely,

Most Reverend Henry J. Mansell
Archbishop of Hartford

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Prelude

Catholic schools and parish catechetical programs are vital to the Church's mission of evangelization and catechesis. They exist in order to educate the whole person: mind, body, and soul. They present the totality of the Catholic faith. The primary premise of the Archdiocesan Religion Curriculum Standards (ARCS) is to seek to empower young people to live as disciples of Jesus Christ, engage them in their role as active participants in the Church, and to foster their growth spiritually, academically, personally and morally.

It is critical for those parishes with Catholic schools, that a total parish catechetical plan be developed that includes catechesis within the parish catechetical programs and within the Catholic school setting. "As one of the components of the total catechetical effort of the parish, the parochial school should be in harmony with and complement the other catechetical programs offered by the parish. Similarly regional, diocesan, and private Catholic schools not affiliated with a specific parish should work in close collaboration with neighboring parishes".¹

A Catholic school is an integral part of the total parish catechetical plan. It is an evangelizing community within the larger evangelizing community that is the parish. A Catholic school depends on the parish of which it is a part to provide the ecclesial vision for its particular participation in the Church's mission. As one of the components of the total catechetical effort of the parish, the Catholic school should be in harmony with and complement the other catechetical programs offered by the parish.

In the Archdiocese of Hartford, the purpose of this catechetical curriculum is to engage young people in discussion, cooperative work, and independent reflection to examine their relationship with Christ, to deepen their knowledge of his life and Church, and to make choices that manifests personal sanctification and social transformation in Christian truths and values. "The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ."² The diversity of methodology presented and published (Parish Catechetical Edition, Catholic School Edition) does not detract from its primary objective, "evangelization and conversion to Jesus Christ" – nor does it dilute the unity of faith. Content and methodology interact and harmonize in the communication of the faith.³ "Perfect fidelity to Catholic doctrine is compatible with a rich diversity of presentation."⁴

¹ NDC, no. 61, 4b.

² GDC, no. 80

³ *National Directory for Catechesis*, p.96)

⁴ GDC, no. 122

The evangelization of culture is the common, central mission that drives our catechetical program be it in a parish setting or Catholic school setting. “Evangelization is so central to the life of the Church that, should she neglect her sacred responsibility of bringing the Good News of Jesus Christ to all humanity, she would be faithful neither to her mission entrusted to her by her Lord nor to her identity as mother and teacher.”⁵ The Archdiocese of Hartford fully supports the harmonious collaboration of aligning these religion curriculum standards with instruction in Catholic schools as well as parish religious education/faith formation programs. Indeed, the hope of humanity lies in preparing young people to be active Christian witnesses and to serve others as they have been served within our common mission and ministry.

It is the responsibility of all adults who are called to be teachers of catechesis for young people, whether in Catholic schools or parish catechetical programs, to proclaim Christ’s mission. Jesus calls every man and woman from every nation and every race to join in proclaiming the Good News, “announcing the coming of God’s kingdom of love, justice, and peace with clarity, enthusiasm, and resolve.”⁶ These truths must be taught, shared, instilled, and celebrated in every assembly where young people are gathered to learn about the divine mission. To this end, great hope lies in the future of our global community, the whole Church. Catholic schools and parish catechetical programs must strive to teach within the experience of the whole Christian community, and prepare individuals for effective Christian witness and service to others, within an atmosphere conducive to holiness and personal relationship with Christ.⁷

“Then Jesus approached and said to them, ‘All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of age.’”
-Matthew 28: 18-20

Recognizing our vision that we build community, serve others, and bridge the crossroads of faith and knowledge for our students.
Archbishop Henry J. Mansell, Common Threads, 2008

⁵ NDC, p. 67

⁶ NDC

⁷ *To Teach as Jesus Did*, no. 82

INTRODUCTION

The work in developing the Archdiocesan Religion Curriculum Standards (ARCS) that embodies both parish catechetical programs and Catholic schools, is the work of great commitment and dedication to the mission of the Catholic Church of the Archdioceses of Hartford to witness and teach the Good News of Jesus Christ as articulated in the Scriptures and in the teachings of the Church. More than any other subject in the curriculum, Catholic religious teaching defines the nature of the Catholic school and parish catechetical programs. Through the study of religion, the students will progress beyond knowledge of precepts of the Faith to a deeper understanding and appreciation of the Spirit of the Living God dwelling in each and every person. From that awareness comes a deep respect for the dignity integral to every human being and an acceptance of the Christian's role as disciple in the building of the Kingdom.

The information in this document is based on the Catechism of the Catholic Church (1997), the National Directory for Catechesis (2005), and the United States Conference of Catholic Bishops' (USCCB) publication, Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (2008). References throughout the document are made from To Teach as Jesus Did (1973) as well as Pope Benedict XVI's address, "Christ Our Hope" from his Apostolic Journey to the United States in April 2008. It is a working document that evolved from the Archdiocese of Hartford Religion Guidelines, designed to be annotated by the teachers who use it.

At every grade level, the religion curriculum standards are structured in **strands** that represent the four pillars of the Catechism of the Catholic Church: The Profession of Faith (Creed), Celebration of the Christian Mystery (Sacraments and the Mass), Life in Christ (The Ten Commandments and the Beatitudes), and Christian Prayer (The Prayer of the Believer). *All of these strands should be integrated with one another to maximize learning, and the study of religion should be an integral part of all content areas.*

Achievement Standards are the primary instructional targets that outline essential topics and skills in the religion curriculum that students should know, be able to do, and fully comprehend by the end of high school. Daily standards-based lesson planning enables educators to align curriculum and instruction with standards, as they have been adapted by this Archdiocese, thereby keeping the goals of our students in mind. The purpose of standards-based curriculum is to empower all students to meet new, challenging standards of religious education.

Student Objectives are the primary tasks students should be able to achieve as a result of successful instruction of the suggested numbered activities in the sub-skills listed under enabling outcomes. Student objectives must be continually assessed to assure a progression toward mastery is achieved by all students.

ARCS is designed to meet the learning needs of all students in a Catholic school program and a parish catechetical program. The full curriculum is a requirement for Catholic school programs where religion classes meet every day and is assessed as graduation criteria.

Enabling outcomes are skills taught that will result in mastery of the student objective. Teachers are encouraged to check outcomes as they are taught or assessed, as this will drive instruction. Enabling outcomes are *suggested skills*. It is at the discretion of each teacher to determine the needs of the students in a class to determine which or all outcomes should be taught. Indeed, teachers may design their own outcomes based on their mastery of the content and experience in the classroom. Therefore, it is suggested that teachers list text correlations, resources, and assessments that work best for the outcomes listed and outcomes originally designed.

Curriculum Format

Grades 1 - 6

ARCS outline achievement standards, student objectives, and enabling outcomes for grades 1 through to grade 12. Grades one through six focus on one particular theme for the entire year, such as Sacramental Preparation in grades two or three; or the Old Testament in grade six. Guidelines for preparation of the Sacrament of Penance and Reconciliation and the Sacrament of the Eucharist can be found following the regular curriculum for Grade 2.

Grades 7 & 8

In grades seven and eight, the curriculum is combined to represent a *two-year course of study* for each student objective. In reality, there are several courses of study that are available to these grades, including, but not limited to:

- The New Testament
- Liturgy and Worship
- Morality
- The Creed
- Church History
- Christology

High School

The high school curriculum represents content-specific student objectives that directly reflect the curriculum outlined in the USCCB's document, Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age. Student objectives with corresponding enabling outcomes are listed for each catechetical strand: Sacred Scripture, History of the Catholic Church, Catholic Social Teachings, Responding to the Call of Jesus Christ, and Ecumenical and Interreligious Issues. The enabling outcomes are contingent upon the syllabus of each religion course offered. **Therefore, course syllabi should reflect specific student objectives listed in the high school religion curriculum.** (In the high school section of this document, the term “define” denotes any of the following as contextually appropriate: the ability to state the meaning and identify essential qualities of a word or word group, sign, or symbol; to determine; to express the essential nature; to specify or determine the essential quality; to describe, explain, or make definite and clear.)

Following each course outline are topics for reflection, conversation, and/or writing prompts. Teachers are encouraged to use these topics to further develop a complete understanding of each catechetical strand and concepts.

Assessment

Assessment is a key element of any curriculum, whether used as an instructional tool or as a measurement of learning. Assessment for learning (formative assessment) is a powerful strategy for improving instruction and student achievement. “Assessment for learning...is about obtaining feedback on the teaching and learning and using that feedback to further shape the instructional process and improve learning.” (Fullan, 2006) Good teachers learn which assessment tools best fit the learning outcomes addressed and ensure that a variety of summative assessments are used (performance-based, independent, criterion based) to determine an accurate indication of student achievement. A list of forms of assessment can be found in Appendix IV – *Forms of Assessment*.

Writing

We cannot emphasize enough the importance of writing as part of every curriculum area. Every day in every classroom, students should be writing – individually, in small or whole-class groups, in journals, through emails and other Internet connections, on electronic devices. They should be writing research reports, opinions, poetry, conclusions, summaries, prayers, and reflections. In addition, teaching students to carefully and accurately cite sources for their work beginning in elementary grades, and then emphasizing various bibliography styles such as Modern Language Association (MLA) or American Psychological Association (APA) in middle school grades, is vital to ensure proper research method and technique in high school. Just as it is impossible to imagine a school day without reading, it should be equally impossible to envision a school day without writing.

Journal writing is an effective learning strategy and assessment instrument teachers are encouraged to use. **However, teachers who assign journals must understand that they are responsible for reading entries in a timely manner and taking appropriate action if and when students write entries that cause alarm (violent or self-destructive remarks, for example).**

Textbooks

It is not our intent to advocate for one program over another, or endorse one particular text, since all of these programs have valid and important material to present. Each catechetical program whether taught in a Catholic school setting or religious education/faith formation program may select those programs that are in conformity with the USCCB's approved textbook list and that best suit their needs and the needs of the students. It is incumbent upon the school to insure that the points presented here serve as a reference in the selection and implementation of materials/textbooks in the grade seven and grade eight religion programs. However, Catholic schools are reminded that they must follow the approved textbook list issued each school year by the Office of Catholic Schools and require Religion be taught each day, even when there is a half day schedule. This becomes paramount as our students prepare to leave our school communities.

The Religion Teacher ...

It is important to keep in mind that any curriculum is only as effective as the person, or persons, whose responsibility it is to teach. Therefore, the personal qualities, credentials, and commitment of every teacher are vital. "Especially does it depend upon the faith, hope, and love of teachers responding to God's grace by growing in these virtues and ministering to others" (NDC, 2005, p. 8). The person of the teacher is the medium in which the message of faith is incarnated. The teachers in Catholic schools and religious education/faith formation programs must embrace the Catholic faith in their personal lives, so that they may share their faith and their love of the Church with the children entrusted to their care. Teachers, who so cherish and live their faith, galvanize and inspire these religion curriculum standards and thus preserve the Catholic faith.



“Catholic schools exist ... to provide our children with an opportunity not only for academically excellent education, but a faith formation ... which will serve them the rest of their lives.”

Archbishop Wuerl, Convocation on Catholic Education, 2007

CATECHETICAL INSTRUCTION

The General Directory for Catechesis (GDC) states that “The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy with Jesus Christ” (#80). Catechesis is accomplished by varied, interconnected tasks that are inspired by Jesus’ example in forming his disciples. To be an effective instructor in parish catechetical programs or Catholic schools, the following **tasks of catechesis** are essential catechetical instruction. The six tasks of catechesis “constitutes a unified whole by which catechesis seeks to achieve its objective: the formation of disciples of Jesus Christ.” (NDC, pp. 61-63) The six tasks are embedded in all strands and achievement standards throughout the curriculum.

The **six tasks of catechesis** as outlined in the National Directory for Catechesis (NDC) are:

1. **Catechesis promotes knowledge of faith.**
2. **Catechesis promotes a knowledge and meaning of the liturgy and the Sacraments.**
3. **Catechesis promotes moral formation in Jesus Christ.**
4. **Catechesis teaches the Christian how to pray with Christ.**
5. **Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church.**
6. **Catechesis promotes a missionary spirit that prepares the faithful to be present as Christians in society.**

These tasks are imparted through individual relationships, the community of faith, liturgy, instruction, experiential learning, ritual, prayer and outreach to the global community. Continuing education in the faith is a question which concerns the whole community; catechesis, therefore, is an educational activity which arises from the particular responsibilities of every member of the community, in a rich context of relationships (GDC, #220).

The following **Archdiocesan Achievement Standards** form the foundation of the curriculum, shaping its direction. As with other types of standards, they are learned and integrated over time. The **Achievement Standards** set a standard that invites the learner to understand the meaning of discipleship and respond to the call of discipleship through full participation in the life of the Church.

“The sacred duty and the joy of each succeeding generation of Christian believers have been to hand on the deposit of faith that was first entrusted to the apostles by Christ himself. We have received this gift, the deposit of faith – we have not conceived it. It is the heritage of the whole Church. It is our privilege and our responsibility to preserve the memory of Christ’s words and the words themselves and to teach future generations of believers to carry out all the Christ commanded his apostles.” (NDC, p.87)

Archdiocesan Religion *Strands* and Achievement Standards

Profession of Faith (Creed)

I. Church

The students will understand that the Church is “the people of God” on earth and the sign of God’s presence in the world today.

II. Doctrine

The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.

Celebration of the Christian Mystery (Sacraments and the Mass)

III. Liturgy/Sacraments

The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.

Life in Christ (The Ten Commandments and the Beatitudes)

IV. Scripture

The students will develop an appreciation of the Scriptures as God’s inspired word.

V. Morality/Family Life

The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.

The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality.

VI. Catholic Social Teaching

The students will become aware of the fact that they are members of a global community and share a responsibility for each other’s well being.

VII. Service/Christian Witness

The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.

Christian Prayer – (The Prayer of the Believer)

VIII. Prayer

The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.



Grade 1

“Upon this rock I will build my church.” (Matthew 16:18)

<p style="text-align: center;">I. Church</p> <p style="text-align: center;">The students will understand that the Church is “the people of God” on earth and the sign of God’s presence in the world today.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To understand about God’s family and his/her role in it.	1. understand that God created His Church out of love 2. recognize the Church as the family of God 3. identify God as our loving Father who created everything and everyone	
B. To describe how the church is a special and sacred place	1. students participate in a tour of the church building, identifying and understanding the significance of: <ul style="list-style-type: none"> • Tabernacle • Altar • Baptismal Font • Stations of the Cross • Stained glass windows • Sanctuary 	

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28: 19-10)

<p style="text-align: center;">II. Doctrine</p> <p style="text-align: center;">The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To know God as a loving Father	1. identify ways that God shows love for us and how we can respond 2. understand that God made us out of love and will love us always 3. recognize that God made each one of us as special with special gifts and talents 4. understand God promised to love us always and to be with us always	
B. To know God as Creator	1. recognize God in creation: <ul style="list-style-type: none"> • describe the world as God’s gift to us • recognize God’s wonderful creations • explain how God called each creation by name 	
C. To retell the	1. understand as humans Adam and Eve were created	

stories of the creation of man and woman	<p>in God's image and likeness</p> <ol style="list-style-type: none"> 2. understand God gave Adam and Eve the Garden of Eden 3. explain that Adam and Eve were created to live in joy and peace 4. recognize that Adam and Eve disobeyed God and lost the privilege to live in the Garden of Eden 	
D. To know Jesus as the Son of God	<ol style="list-style-type: none"> 1. articulate that Jesus is the Son of God 2. understand that God gave us Jesus to be our brother 3. recognize that God gave us Jesus to show us how to live the Great Commandment to love one another as God loves us 	
E. To come to see Jesus as Gift of the Father	<ol style="list-style-type: none"> 1. recognize how Jesus, the Son of God, teaches us about God 2. recognize Jesus as our Savior 3. articulate that the greatest gift of God's love was the gift of Jesus, His Son 	
F. To read and comprehend stories of the life of Jesus	<ol style="list-style-type: none"> 1. understand that the stories of Jesus are written in the New Testament 2. role play various stories of the Life of Jesus; for example: <ul style="list-style-type: none"> • Palm Sunday • The Story of the Loaves and the Fishes • The Baptism of John the Baptist 3. retell stories from the New Testament about the Life of Jesus 	
G. To recognize that the Holy Spirit can help us make good choices so we can live together in peace	<ol style="list-style-type: none"> 1. recognize the Holy Spirit as our guide <ul style="list-style-type: none"> • express that the Holy Spirit is the third person of the Holy Trinity • understand that the Holy Spirit guides the Church • describe ways the Holy Spirit inspires us to help others <p>identify the gifts of the Holy Spirit as ways to guide him/her and inspire him/her to help others</p>	
H. To recognize Mary as the Mother of Jesus and as our Mother	<ol style="list-style-type: none"> 1. recognize that Mary said "Yes" to be the mother of Jesus 2. become familiar with the feasts that celebrate our Blessed Mother 3. recognize Mary as our Mother and a role model for all mothers 	

	4. understand that the Church honors Mary as the Mother of our Church 5. recite the Hail Mary to show love and honor to Mary who leads us to Jesus 6. pray the Rosary	
I. To identify the Holy Family	1. articulate that the Holy Family is made up of Mary, Joseph, and Jesus 2. compare and contrast how his/her family is like Jesus' family 3. retell stories in the Bible that portray the Holy Family	

“For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

III. Liturgy/Sacraments The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To understand and display reverence for events celebrated during the liturgical year: Advent, Christmas, Lent, Holy Week, Triduum, Easter, Pentecost, as well as Holy Days	1. recognize the Liturgical Year as Seasons of the Church reflecting the Life of Christ 2. describe the four weeks before Christmas as Advent 3. celebrate Advent as a time for waiting for God's greatest gift, Jesus 4. celebrate Christmas as the birthday of Jesus 5. re-enact the Christmas Story 6. celebrate Lent forty days before Easter by praying and performing acts of kindness and small sacrifices 7. begin to understand the meaning of Holy Week and the Easter Triduum marking the Last Supper and the Death of Christ on the Cross, and the Resurrection 8. recognize Easter as the day Jesus rose from the dead 9. celebrate Ascension Thursday as the day Jesus rose body and soul to heaven 10. celebrate the Holy Days throughout the Liturgical Year	
B. To explain that	1. describe the sacraments as signs and celebrations of	

the sacraments are celebrations and signs of Jesus' love	God's presence 2. identify the seven sacraments by their names 3. recognize the symbols of each sacrament	
C. To explain that we become members of God's family and receive new life through the sacrament of baptism	1. identify Baptism as the sacrament with which the Church welcomes him/her as a member of God's family 2. role play the rite of Baptism 3. name ways he/she can practice his/her baptismal call such as acts of love, caring, and sharing	
D. To bring to mind that Jesus shares Himself with us in a special meal	1. describe how Catholics celebrate God's love at Mass 2. tell what is meant by the Sacrament of the Eucharist 3. understand that there are two special parts of the Mass: the Liturgy of the Word and the Liturgy of the Eucharist 4. identify the roles people play in the celebration of the Eucharist 5. identify the many holy objects used in the celebration of the Eucharist at Mass	

"Then he opened their minds to understand the scriptures." (Luke 24:27)

IV. Scripture The students will develop an appreciation of the Scriptures as God's inspired word.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To understand that the Bible contains God's words for His people	1. identify the two divisions of the Bible: the Old and New Testament 2. recall the Bible as the Church's holy book that is the Word of God 3. identify that the Scripture readings at Mass are taken from the Old and New Testament 4. understand that stories of the life of Jesus are shared in the homilies of the priests and deacons during the liturgy	
B. To introduce Gospel stories: birth and childhood of Jesus, Jesus as healer, Jesus working miracles,	1. retell the birth of Jesus 2. give examples of Jesus' childhood as told in the New Testament stories 3. name some of the healing stories of Jesus in the New Testament 4. give examples of some of the miracles Jesus	

Jesus and the Last Supper, Jesus' death and Resurrection, Jesus after the Resurrection	<p>performed in the New Testament</p> <ol style="list-style-type: none"> 5. name some of the parables Jesus told to convey his message about God, his kingdom, and his love for the poor and sinners 6. dramatize the story of the Last Supper 7. pray the Stations of the Cross 8. dramatize or retell the story of the Resurrection 9. role play the story of Emmaus 	
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“Do unto others as you would have them do unto you.” (Luke 24:27)

<p style="text-align: center;">V. Morality/Family Life</p> <p>The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.</p> <p>The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recognize that creation is a gift from God	<ol style="list-style-type: none"> 1. describe ways we care for God's world 2. identify ways to recycle as a way to care for God's world 3. identify how we can reverence all of creation (i.e., recycle) 4. construct “I care” statements to name ways we can care for God's world 5. dramatize situations in which he/she cares for God's world 6. grow a plant or make a bird feeder to show we care for God's creation 	
B. To show how we love our family	<ol style="list-style-type: none"> 1. understand God gave us the gift of life and a loving heart 2. recognize as members of a family we care for one another, help one another, and love one another 3. Identify that there are different kinds of families: our own family; our church family; our community family; our school family; and our world family 4. describe ways we care for all our families following the Law of Love 	
C. To demonstrate	<ol style="list-style-type: none"> 1. recognize that God gave us the gift of choice 	

how we make good choices with the help of the Holy Spirit	<ol style="list-style-type: none"> 2. describe some loving choices 3. identify the Ten Commandments and the Greatest Commandment as laws that help people make good choices 4. understand that the Holy Spirit helps us make good choices and that all choices have consequences 5. give examples that show the Holy Spirit helps us practice the Ten Commandments 	
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“Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

<p style="text-align: center;">VI. Catholic Social Teaching</p> <p style="text-align: center;">The students will become aware of the fact that they are members of a global community and share a responsibility for each other’s well being.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recognize that we care for and celebrate people of different cultures and races	<ol style="list-style-type: none"> 1. understand that all people are created in the image and likeness of God 2. describe ways in which he/she can show dignity and respect to people who are from different countries, speak a different language, or have a different skin color 3. celebrate the diversity of cultural gifts 	
B. To demonstrate how we show concern for the disadvantaged	<ol style="list-style-type: none"> 1. recognize that all blessings are gifts of God 2. participate in social action projects in your school and community: take part in a food and clothing drive: collect food for your local food pantry, collect toys for needy children 3. identify ways in which we all, at times, are in need of the help of others 4. create cards for patients at a local convalescent home 5. role play the story of Jesus feeding the crowd with the loaves and the fishes and describe how he/she can feed the hungry in his/her community 6. make a prayer tree to pray for those in need 7. retell the story of St. Martin of Tours for the purpose of recognizing Jesus in the disadvantaged 	

“If anyone wishes to be first, he shall be the last of all and the servant of all.” (Mark 9:35)

VII. Service/Christian Witness The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To describe ways we can be helpful and loving to our family, teachers, and friends	1. write ways he/she can be a loving and giving member of his/her family 2. articulate ways as a follower of Jesus, he/she is called to serve others 3. name ways we show love for our family, teachers, and friends when we follow the commandments 4. describe how the Holy Spirit helps us ask forgiveness when someone hurts us and name ways we can do better 5. name ways he/she can help his/her family, teachers, and friends recalling both the Great Commandment and the fourth commandment	
B. To interpret how Jesus shows us how to live	1. articulate how we live the Great Commandment 2. demonstrate ways we show love for our neighbor 3. retell stories from the New Testament where Jesus showed us how to live: Good Shepherd, Good Samaritan	

“By prayer and petition, with thanksgiving, make your request known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6)

VIII. Prayer The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To understand that prayer is listening to and talking with God	1. pray the different kinds of prayer: adoration, petition, sorrow, thanksgiving 2. review and recite the Joyful Mysteries of The Rosary 3. pray and sing using his/her words 4. articulate when we can pray any time, any place, and for any reason 5. write and illustrate his/her own prayer of praise, thankfulness, petition, and sorrow	
B. To show how	1. retell from the New Testament the way Jesus taught	

Jesus teaches us how to pray	<ul style="list-style-type: none"> his disciples to pray 2. understand that Jesus taught his friends the Our Father 3. explain the meaning of the Our Father 4. review and pray the Our Father 	
C. To make and pray the Sign of the Cross, and pray the Lord's Prayer, the Hail Mary, the Glory Be, and prayers before and after meals	<ul style="list-style-type: none"> 1. review and pray the Sign of the Cross, Lord's Prayer, Hail Mary from memory 2. articulate a prayer before and after meals i.e., traditional Catholic "Grace" 3. compose and create his/her own informal prayer 4. pray a prayer reflective of the charism of their individual school 	
D. To discuss why morning, mealtime, and night prayers are important	<ul style="list-style-type: none"> 1. explain that he/she says morning, mealtime, and night prayers to praise God and give thanks to God for his gifts of creation 2. describe that he/she prays daily to ask God to be with him/her; to guide his/her work through the day; to assist him/her in making choices; to bless everything he/she does during the day 	

"The dynamic between the personal encounter knowledge and Christian witness is integral to the diakonia of truth, which the Church exercises in the midst of humanity."

(Pope Benedict XVI, 2008)



Grade 2

“Upon this rock I will build my church.” (Matthew 16:18)

<p style="text-align: center;">I. Church</p> <p style="text-align: center;">The students will understand that the Church is “the people of God” on earth and the sign of God’s presence in the world today.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recognize that we belong to a parish family	<ol style="list-style-type: none"> 1. understand that the most important celebration is the Eucharist 2. understand that the Mass begins when the assembly gathers together to praise and thank God 3. recognize that when he/she gathers for the celebration of the Eucharist, Jesus is truly present 4. explain that Jesus invited his friends to participate in the celebration of the breaking of the bread by saying, “Do this is memory of me.” 	
B. To explain the parts of the Mass	<ol style="list-style-type: none"> 1. identify the parts of the Mass <ul style="list-style-type: none"> • Liturgy of the Word – Old Testament readings remind him/her of God’s word to the people of Israel: New Testament readings listen to good news of Jesus and understand his teachings. • Liturgy of the Eucharist – Preparation of the gifts: Prayer over the Offerings: Eucharistic Prayer: and the Communion Rite 2. recite the prayers and responses 3. role play the parts of the Mass 	
C. To know that the Church helps us to love God and others as Jesus did	<ol style="list-style-type: none"> 1. understand that Jesus wants him/her to stay close to Him by praying, reading the Bible, and celebrating Mass 2. role play stories about bringing the good news: i.e. The Good Samaritan or the Prodigal Son 3. discuss ways people are followers of Jesus sharing the message of the good news: the role of the Pope; the role of Bishops; the role of priests, religious, and deacons; and the role of the laity 	
D. To explain that the Church teaches us to imitate saints who show their love of God by the	<ol style="list-style-type: none"> 1. understand that the saints were people who lived on earth, loved God, and gave their lives to God in all they said and did 2. discuss ways the saints lived the good news of Jesus 	

witness of their lives	3. identify November 1 as the Feast of All Saints 4. understand that we are all called to be saints 5. write about his/her patron saint 6. celebrate the lives of the saints through the liturgical year	
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“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28: 19-10)

II. Doctrine The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To articulate that Jesus is the Son of God and came to bring the Good News to the world	1. define the Good News of God 2. articulate that Jesus taught us about His Father’s great love through example and stories: i.e. forgive others, be kind to others, help others who are sick, share with others, and pray often	
B. To explore the mystery of the Holy Trinity: God our Father, Jesus the Son, and the Holy Spirit	1. understand the Holy Trinity is three Persons in one God – Father, Son, and Holy Spirit 2. recognize that God the Father is the first person of the Holy Trinity 3. recognize that God is our Father and he/she is a child of God created by God 4. recognize that he/she relies on God the Father for what he/she needs and trusts in God to know what is best for him/her 5. recognize Jesus is the Son of God, the second person of the Holy Trinity who became man 6. understand Jesus is the Savior of the world sent by God the Father 7. recognize that the Holy Spirit is the third person of the Holy Trinity 8. discuss the role of the Holy Spirit to guide and teach us and give us strength to the good news of Jesus 9. demonstrate belief in the Holy Trinity by making the Sign of the Cross 10. design a banner that has a symbol of the Holy Trinity	

C. To recognize that the Holy Spirit can help us make good choices so we can live together in peace	<ol style="list-style-type: none"> 1. understand that receiving the Holy Spirit gives him/her the ability to live in peace with each other 2. recognize the Holy Spirit comes to us through the Church's sacrament of baptism 	
D. To explain that God loves us even when we hurt others	<ol style="list-style-type: none"> 1. recognize that God gave us the gift of choice 2. express that God loves us no matter what we choose 3. review that God wants us to say we are sorry when we hurt others 4. explain that when we make the right choices by doing loving acts of kindness for all those we hurt 	
E. To express that Jesus brings us God's forgiveness	<ol style="list-style-type: none"> 1. list the ways Jesus showed forgiveness through His teachings in the New Testament. 2. recall that Jesus came and lived among the family of God to teach us how to pray and live the Commandment of Love 3. recognize that Jesus showed us how to forgive others 	

"For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20)

<p style="text-align: center;">III. Liturgy/Sacraments</p> <p>The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To specify that the Catholic Church celebrates its faith through the Sacraments	<ol style="list-style-type: none"> 1. review the seven sacraments as gifts of love and grace from God 2. review the sacrament of Baptism and recognize that water is the visible sign of Baptism 3. role play a someone being baptized 4. review the sacrament of Confirmation as a celebration when we are sealed with the gift of the Holy Spirit 5. list the symbols of Confirmation 6. list the gifts of the Holy Spirit 7. review the Sacrament of Matrimony as a time that a man and a woman promise God to love and take care of each other for the rest of their lives 8. review the Sacrament of Holy Orders as a man's response to God's call to serve His people as a priest 	

	9. discuss some of the ways a priest helps us 10. review the signs and symbols of the Sacrament of the Anointing of the Sick	
B. To celebrate the Sacrament of Penance and Reconciliation, and the Sacrament of the Eucharist	1. summarize that Sacrament of Penance and Reconciliation is a gift of forgiveness from God 2. recall that sin is a choice to disobey God's laws 3. retell the difference between temptation, accident, mistakes, and sin 4. distinguish that sin is a thought, word, or action that we freely choose to do, even though we know it is wrong 5. to distinguish between the two kinds of sins: venial and mortal 6. role play the steps of a Reconciliation service 7. recognize that the Eucharist is truly Jesus Christ body and blood 8. recall that the Eucharist is celebrated as the second part of the Mass when the priest consecrates the bread and wine into the body and blood of Jesus 9. recall that the Sacrament of the Eucharist may be received by those who have received their First Holy Communion 10. recognize that at Mass we commemorate the Last Supper	

"Then he opened their minds to understand the scriptures." (Luke 24:27)

IV. Scripture The students will develop an appreciation of the Scriptures as God's inspired word.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To indicate that the Bible is made up of Hebrew Scriptures and Christian Scriptures	1. review Scripture as the Word of God in the Old and New Testament 2. recognize that God speaks to us through the stories in the Old and New Testament 3. distinguish the difference between the Old and New Testament 4. name the four gospel writers	
B. To be able to understand the Bible as Holy Scripture and the Word of the Lord	1. recall that God speaks to us through the Bible 2. recognize that we find the history of our faith in the Bible 3. recall that Jesus taught us the great commandment of love through stories and example	

“Do unto others as you would have them do unto you.” (Luke 24:27)

V. Morality/Family Life

The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.

The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality.

Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To point out that we should treat others the way Jesus did	<ol style="list-style-type: none">1. recall that God sent Jesus to show us the way to live as a member of the family of God2. list ways from the New Testament that demonstrate how Jesus showed us to live the Good News3. recall how Jesus teaches us by example to follow The Ten Commandments	
B. To point out that we have a choice to do good	<ol style="list-style-type: none">1. recall that the Holy Family is our model to make good choices2. role play the parables demonstrating how we make good choices3. discuss how The Ten Commandments give us an example to help us make right choices4. discuss ways in which we can live the Great Commandment, giving specific ways we can show love to one another	
C. To explain that we sin when we choose not to do good	<ol style="list-style-type: none">1. define sin as choosing to disobey God’s Law of love2. explain the difference between temptation, accidents, mistakes, and sin3. recognize that we sin when we make the wrong choice against the Commandment of Love4. recognize that when we sin we hurt or harm ourselves, other people, and our relationship with God	

“Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

<p style="text-align: center;">VI. Catholic Social Teaching</p> <p style="text-align: center;">The students will become aware of the fact that they are members of a global community and share a responsibility for each other’s well being.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To demonstrate that we love others as gifts from God; God calls us to love everyone	<ol style="list-style-type: none"> 1. recognize that we are called to be peacemakers 2. list ways we can show love to our neighbors by caring for God’s gifts in creation 3. illustrate ways we can respect and celebrate the diversity of another 4. list ways to show how in caring and loving others, we can feed the hungry, provide for the poor, comfort the sick, and be God’s hands on earth 5. recognize God’s Great Commandment by sharing our talents and gifts with others 	
B. To indicate that we are called to share what we have with others	<ol style="list-style-type: none"> 1. recognize that we live in relationship with all members of the human family 2. identify ways Jesus demonstrated bringing peace and justice to others in the New Testament 3. name ways to become fully involved in family, community, and the world 4. identify ways we can help someone who is alone; include others in a group project; or work together with others for the good of everyone 5. brainstorm ideas/practical ways in which we can get involved in community projects 	

“If anyone wishes to be first, he shall be the last of all and the servant of all.” (Mark 9:35)

<p style="text-align: center;">VII. Service/Christian Witness</p> <p style="text-align: center;">The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recall that the Eucharist is a sacrament of love and service; at Mass we pray for those	<ol style="list-style-type: none"> 1. recognize that Jesus sacrificed Himself for us 2. explain that Jesus sacrificed Himself for us to fulfill His Father’s command 3. recall that at Mass we remember and give thanks for Jesus’ sacrifice 	

who need our help	<ol style="list-style-type: none"> 4. explain that we share in the life-giving sacrifice of Jesus when we celebrate the Eucharist 5. explain that the Eucharist is the heart of Christian life for the whole Church 6. participation in the celebration of the Eucharist is essential to who we are as faithful, Catholic people 7. recall that during the Eucharistic prayers, we thank God for the earth and all the people on it 	
B. To specify how we cooperate in school, church, and community projects	<ol style="list-style-type: none"> 1. recall that we are called to be a missionary to serve our homes, schools, communities, and the world 2. recognize that the Holy Spirit inspires us to be fully involved in the life of our families and our community 3. make a web showing all the organizations, groups, and communities of which you are part: i.e., class, school, parish, sports teams, music lessons, friendship groups, or clubs 4. make a collage showing ways to get involved in helping the sick and poor 5. discuss ways to participate in parish activities: food drives, clothing drives, fundraisers, helping a food bank, visiting the sick, writing letters or poems to the homebound 6. read the parish bulletins, diocesan newspaper, and community newspaper to list ways to support activities in your parish or community 7. recognize that we share in our school, church, and community by using our gifts and talents to care for others and the earth 8. list ways in which we care for all creation by respecting human life; animal life; plant life; and all God's creation 	

“By prayer and petition, with thanksgiving, make your request known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6)

VIII. Prayer The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To explain that at the Mass we pray and/or sing the responses	<ol style="list-style-type: none"> 1. recall that when we pray or sing the responses we fully participate in the Mass 2. recite and pray the Creed 3. recite and pray the Our Father 4. discuss the meaning of Amen as meaning “Yes, this is true” 	
B. To relate what happens at the Liturgy of the Word and the Liturgy of the Eucharist	<ol style="list-style-type: none"> 1. recall that the Liturgy of the Word is listening to the Word of God in the readings from the Old and New Testament 2. recognize that the Gospel readings give examples of Jesus’ life and ways to live the Great Commandment of love 3. express that the homily helps us understand what God is saying to us and what God wants us to do 4. recognize that the Liturgy of the Eucharist is the celebration of the true Body and Blood of Jesus Christ 5. role play the Last Supper using the same words Jesus used 	
C. To pray an Act of Contrition	<ol style="list-style-type: none"> 1. recite the Act of Contrition 2. recognize that contrition means being sorry, intending to change, and wanting forgiveness 3. explain what the words in the Act of Contrition mean 4. explain that we say the Act of Contrition with the intention of doing penance or a loving act of kindness and prayer 5. write a prayer of contrition using the following pattern: tell God you are sorry for having sinned, promise to do better, ask God’s forgiveness and help, and thank God for His love 6. review choices by examining our conscience, evaluating whether we made good or bad choices 	

“Only through faith can we freely give our assent to God’s testimony and acknowledge Him as the transcendent guarantor of the truth He reveals. Again, we see why fostering personal intimacy with Jesus Christ and communal witness to His loving truth is indispensable in Catholic institutions of learning.”
(Pope Benedict XVI, 2008)



SACRAMENTAL PREPARATION

Preparing a child for First Penance-First Reconciliation:

- Parents and the parish catechetical leaders, together with the pastor, are responsible for determining when children are ready to receive First Penance and Reconciliation.
- Readiness for reception of this sacrament includes knowledge of the person of Jesus and the Gospel message of forgiveness, knowledge of sin and its effect, and understanding and experiencing of sorrow, forgiveness, and conversion.
- Children must receive the Sacrament of Penance-Reconciliation for the first time prior to their first reception of the Eucharist.⁸
- Catechesis for the Sacrament of Penance-Reconciliation is to precede First Holy Communion and be kept distinct by a clear and unhurried separation in order to identify each Sacrament clearly.
- Before receiving First Holy Communion, the child must be familiar with the revised Rite of Reconciliation and must be at ease with the reception of the Sacrament.⁹
- Catechesis for children receiving this sacrament must always respect their natural disposition, ability, age, and circumstances.
- Since the family is intimately involved with the formation of a child's moral conscience and ordinarily integrates the child into the wider ecclesial communities, parents should be involved in the preparation of their children to affirm and reinforce participation in the sacraments. They orient the child toward God and encourage continual growth in the understanding of God's mercy and love.¹⁰

⁸ Cf. *General Catechetical Directory*, Addendum, no. 5.

⁹ *National Catechetical Directory*, no. 126.

¹⁰ *National Directory for Catechesis*, p. 135



Catechetical Instruction for First Reconciliation – Penance

Catholic schools and parish catechetical programs must provide effective instruction to help children:

- Recognize God’s unconditional love for self and people.
- Turn to Christ and the Church for sacramental forgiveness and reconciliation.
- Recognize the presence of good and evil in the world.
- Recognize his/her capacity for both good and evil.
- Understand the meaning of symbols, gestures, prayers, and Scriptures that are part of the Rite of Reconciliation.
- Understand how to celebrate the Rite of Reconciliation.
- Understand that “sacramental confession is a means offered children of the Church to obtain pardon for sin.”¹¹
- Understand that sacramental confession is necessary if one has committed a serious sin.¹²



¹¹ *General Catechetical Directory*, Addendum, no.3.

¹² *National Directory of Catechesis*, pg. 136.

Preparing to Celebrate First Reconciliation -Penance

GENERAL CONCEPTS	
Learns that God loves us even when we sin and that He invites us to forgiveness, especially through His words in the Bible	
Appreciates that God's forgiveness brings peace and joy	
Realizes the importance of admitting faults and expressing sorrow	
Becomes aware of the need of Jesus' forgiveness	
Understands that sin is choosing to disobey God's law of love	
Knows the difference between temptation, accidents, mistakes and sin	
Realizes that sin brings unhappiness to others and ourselves	
Begins to appreciate the meaning and value of the Sacrament of Reconciliation-Penance	
Realizes that God's love is shown through forgiveness	
Understands that sin hurts our relationships with God, others and the community and that Reconciliation reunites us with God, others and the community	
Knows how to make a simple examination of conscience	
Demonstrates an understanding of elements within the Rite of Reconciliation	

Draw a happy face in the box when your students fully understand each general concept.



Some Scripture to Read Together:

On Baptism

Luke 2:22 and Mark 1:9-11

The Prodigal Son

Luke 15: 11-24

The Good Shepherd

Luke 15: 4-6

The Story of Zacchaeus

Luke 19: 1-12

Ten Commandments

Exodus 20:1-21

We Must Love One Another

1John 4: 7-11, 16

Jesus Gives Us the Holy Spirit

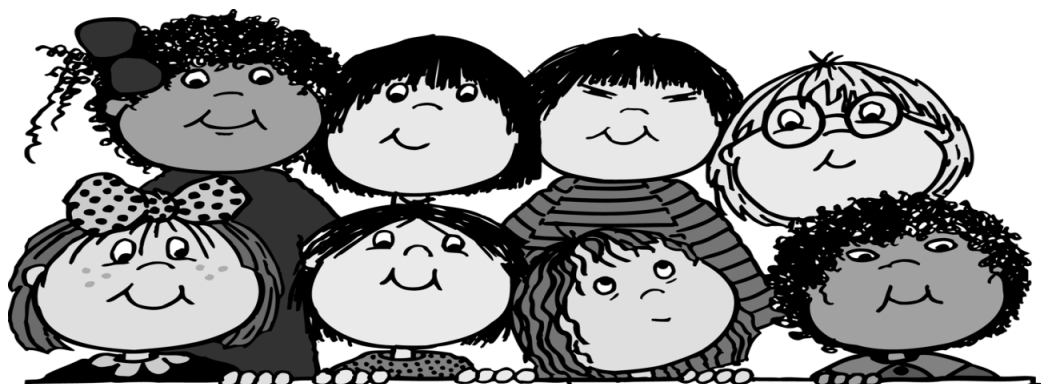
John 15:16, Acts 2

The Beatitudes

Luke 6: 17-19, Matthew 5: 3-12



Appreciates the reasons for the penance given by the priest and accepts the responsibility for its fulfillment	
Celebrates the Sacrament of Reconciliation with joy	
Appreciates how the Sacrament of Reconciliation helps us grow in God's love	
Desires to meet Jesus in the Sacrament often and receive His peace	
Shares God's love and peace by caring for and forgiving others	



Vocabulary Words for Your Students to Understand and Put In Their Own Words

Absolution	Act of Contrition	Baptism	Grace = God's Life in Me
Confess(ion)	Holiness	Peace	Sorrow
Pardon	Penance	Reconciliation	Sin
Sacraments	Eucharist	Repent	Examination of Conscience
Mercy	Holy Spirit	Disciples	Forgiveness
Ten Commandments	Greatest Commandment		

©Karen's Kids



Preparing a Child for First Eucharist/Holy Communion:

- Preparation for the first reception of the Eucharist begins in the home and within the family; family has the most important role in communicating the christian and human values that form a child's understanding of Eucharist
- Families are expected to participate in the Mass in order to understand more fully its value for one's life and to experience the liturgical prayer of the assembly.
- Together with the pastor, parents, catechists, and catechetical leaders determine when children have reached the age of reason and are ready to receive Communion for the first time.
- It is the pastor's responsibility to determine the readiness of each child to receive First Holy Communion.
- Parents have the right and duty to be involved in the preparation of their child for First Holy Communion.
- *Directory for Masses with Children* sets the framework for catechizing children for Eucharistic celebration.¹³
- Catechesis on the Mass is an indispensable part of preparation of children for reception of Communion.
- Catechists should help and encourage children and their families to participate actively and consciously in the Mass.



¹³ *National Directory for Catechesis*, no. 135



Catechetical Instruction for First Eucharist/Holy Communion:

Catholic schools and parish catechetical programs must provide effective instruction to help children:

- Understand that the Eucharist is the living memorial of Christ's sacrifice for the salvation of all and it commemorates Jesus' last meal with his disciples.
- Understand the truths of faith regarding the Eucharist.
- See that they can now take part actively with God's people in the Eucharist, sharing with the people at the Lord's Table.
- See the need to be baptized and is prepared to receive First Reconciliation-Penance before First Holy Communion
- Understand the love of God, the sacrifice of Jesus and the gift of the Holy Spirit.
- Understand that "the Holy Eucharist is the real body and blood of Christ" and that bread and wine are his living body (Real Presence).
- See the difference between Eucharistic bread and ordinary bread.
- Understand the meaning of receiving both the bread and wine and sees value of participating actively and consciously in the Mass.
- Receive Christ's Body and Blood in an informed and reverent manner.¹⁴

¹⁴ Adapted from the *National Directory for Catechesis*, pg. 126-128.

Preparing to Celebrate First Eucharist

GENERAL CONCEPTS	
Appreciates Christ's love as expressed at the Last Supper	
Understands how Jesus prepared the people for the gift of the Eucharist through the miraculous multiplication of the loaves	
Knows that Jesus promised the Holy Eucharist as an assurance that we could be with Him now and for all eternity (John 6)	
Understands that upon receiving the Eucharist, we receive Jesus and express our love for God and His family, the Church	
Expresses a desire to receive the Eucharist for the first time	
Appreciates the significance of bread in the Sacrament of Holy Eucharist and can distinguish between ordinary bread and Eucharistic bread	
Understands that the Eucharistic Celebration, like the family meal, is a time to show love, joy, sharing, conversation, listening and friendship as an aspect of the celebration	
Is encouraged to receive the Eucharist frequently as a means of becoming more Christ like	

Draw a happy face in the box when your students fully understand each general concept.



Some Scripture to Read Together:

Loaves and Fishes
John 6:1-14

Breaking of the Bread
Acts 2: 42-44

The Last Supper
Matthew 26: 26-28

I Am the Vine
John 15:1-15

Rocky Ground
Mark 4:1-9

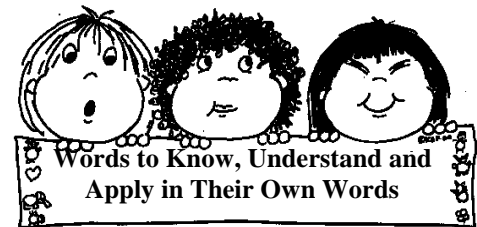
Living in Love
Ephesians 5:1-2, 8-10

Jesus Calls His Disciples
Matthew 4: 18-22

Go and Make Disciples
Matthew 28: 16-20



Knows that just as Jesus gave Himself as food at the Last Supper, He gives Himself as food to all who receive Him in the Eucharist	
Understands that to receive the Eucharist means to receive a share in Christ's life and His self-giving love	
Understands that the Eucharistic Celebration, like the family meal, is a time to show love, joy, sharing, conversation, listening and friendship as an aspect of the celebration	
Gains an appreciation for the gift of Jesus in the Eucharist	
Desires to receive Jesus, the Bread of Life, and to share His love with all people	
Prepares for receiving Jesus by loving and helping others	



Creed	Eucharist	Easter
Service	communion	baptism
God's life in me = grace		holiness
Peace	Apostles	Gospel
Holy Spirit		Kingdom of God
Body of Christ		sacraments
Liturgy of the Word		homily
Liturgy of the Eucharist		disciples
Resurrection		sacrifice

Grade 3

“Upon this rock I will build my church.” (Matthew 16:18)

<p style="text-align: center;"><i>I. Church</i></p> <p style="text-align: center;">The students will understand that the Church is “the people of God” on earth and the sign of God’s presence in the world today.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To indicate that Jesus began His Church on earth and chose twelve apostles to help Him	<ol style="list-style-type: none"> 1. know God sent His only Son to be with us, teach us, save us from sin 2. know that Jesus is both human and divine 3. God chose John, Jesus’ cousin, to be a prophet, to baptize, and to help others turn to God 4. understand apostle to mean “one who is sent”; Jesus chose twelve men to follow and teach in His ways 	
B. To illustrate that the season of Advent prepares us for Christmas	<ol style="list-style-type: none"> 1. know Advent as the season for the preparing for the coming of the Son of God 2. know the word Advent means “coming” 3. know that the first people of God waited many years for a Savior 4. know and live the ways we prepare for Jesus: praying to God, live Law of Love, turn away from sin, stay in Light of Jesus, be kind and just to all, do acts of kindness and love 	
C. To illustrate that Lent is a special time for praying, sacrificing, and sharing	<ol style="list-style-type: none"> 1. know and understand Lent as a time to prepare for Easter 2. know Lent is 40 days long and begins on Ash Wednesday 3. know and understand Lent as a time to renew and remember our Baptism and cleansing of original sin 4. know and remember that through Baptism we became members of God’s family, that God lives within us through His gift of grace 5. know and understand Lent as a time of getting closer to God through the Sacrament of Penance and Reconciliation and the Sacrament of the Eucharist 6. remember and continue to understand that God gave us new life through the Paschal Mystery of Jesus 7. explain why we receive ashes on Ash Wednesday 	

	<p>and the meaning of them</p> <ol style="list-style-type: none"> 8. know and understand that we are strengthened by God's love and forgiveness 9. pray, fast, and do acts of kindness and love for all of God's family as we follow in the ways of Jesus 	
D. To point out that Christians celebrate Jesus' rising from the dead	<ol style="list-style-type: none"> 1. understand the three holiest days are when Jesus passes from life to death to new life: Holy Thursday, Good Friday, and Easter Sunday 2. continue to understand and celebrate at Mass the Last Supper as the time Jesus gave Himself to His disciples in the forms of bread and wine 3. continue to understand Good Friday as the day Jesus suffered and died for us on the cross 4. continue to understand Holy Saturday as the night we remember all that Jesus did for us as He lived on the earth 5. understand the Easter (Paschal) Candle is blessed and lit as Jesus is our Light 6. celebrate the joy of Jesus rising from the dead, welcome new members into our Church through Baptism, Holy Eucharist, Confirmation 7. understand Easter Sunday as day we celebrate the Resurrection of Jesus 8. continue to understand we receive new strength and joy from our Risen Christ 	
E. To explain the marks of the Catholic Church	<ol style="list-style-type: none"> 1. identify the four marks of the Church as being one, holy, catholic, and apostolic 2. know and understand the Church is One: <ul style="list-style-type: none"> • one community called together by God who strengthens us to live and worship together united by Baptism • live and work together as one community, loving God and each other 3. know and understand the Church is Holy: <ul style="list-style-type: none"> • we share in God's life once baptized • grow in holiness as celebrate sacraments • grow in holiness as love, care for others 4. know and understand the Church is Catholic: <ul style="list-style-type: none"> • Catholic means universal • people everywhere are called and invited to join • the Catholic churches on all continents are one and the same Catholic Church 5. provide an authentic example of each mark 	

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28: 19-10)

<p style="text-align: center;">II. Doctrine</p> <p style="text-align: center;">The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To show how God loves us like a parent	<ol style="list-style-type: none"> 1. know and trust in God’s love for each person 2. know and understand the Bible as a collection of books telling of God’s love for all of His creations 3. know and understand and recognize God and His great love in all of His creations: human life, animal life, plant life, land and water forms 4. know and understand God created everything and everyone out of love 5. know and understand God sent Jesus to teach about God’s love and Kingdom, how to care, love, and protect all life 	
B. To realize that the Holy Spirit is with us to help us to pray	<ol style="list-style-type: none"> 1. know and understand Holy Spirit alive within each person 2. feel guidance of Holy Spirit in knowing right from wrong 3. know and understand Holy Spirit leads and guides the Church in its teachings 4. know Holy Spirit guides the Pope, all bishops, priests in their leadership 5. know and feel the Holy Spirit alive and helping us to: love God, follow in the ways of Jesus, practice the Law of Love, work for the love, respect, justice, and freedoms for all God’s people 6. know, pray, and believe the Apostles Creed as the prayer of all we believe and live as Catholics 	
C. To identify God as Father, Son, and Holy Spirit	<ol style="list-style-type: none"> 1. know and believe in the Blessed Trinity as three persons in one God 2. know the Son as the second person of the Blessed Trinity who became man 3. know Jesus is divine and human at same time, grew up in human family with Mary and Joseph 4. know Jesus fulfilled His public ministry as God wanted, calling all to follow in His ways and teachings 5. know and understand the Holy Spirit as God alive within us and as third person of the Blessed Trinity 6. understand Jesus sent the Holy Spirit to help guide His Disciples 	

	<ol style="list-style-type: none"> 7. understand Pentecost as the day Jesus sent the Holy Spirit 8. understand that the Holy Spirit filled the Disciples with bravery and inspiration to teach and baptize God's people 9. understand that on Pentecost the Church was started when many were baptized 	
D. To explain that Jesus is a person who lived historically and is alive now	<ol style="list-style-type: none"> 1. understand that Jesus was born human, lived among the people, taught in synagogues, showed people how to live 2. know and understand that Jesus was human but also divine as He served the family of God in such ways as healing the sick, comforting the needy, feeding hungry, teaching how to pray, teaching about God and His love for all, etc. 3. know and understand that Jesus gave His human life for us by dying on the cross so that we might gain eternal life with God in heaven 4. know and understand that Jesus is alive today with us in His Holy Words in the Bible 5. know, understand, and feel Jesus alive within us still showing us how to live as His true disciples in the family of God 6. know, feel, and understand that Jesus still comes to us at Mass, alive in the Holy Eucharist, in the forms of bread and wine 7. know and feel Jesus present in our lives in all that we think, say, or do, calling us to stay in His light, to be holy and faithful, to live His Commandment of Love, and to be His true disciples of today, His hands on the earth 	

“For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

<p style="text-align: center;">III. Liturgy/Sacraments</p> <p style="text-align: center;">The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To explain that baptism, confirmation and Eucharist are the sacraments of initiation	<ol style="list-style-type: none"> 1. review and know Baptism, Eucharist, and Confirmation as the Sacraments of Initiation 2. understand sacraments as a special sign given to us by Jesus in which we receive grace and holiness as we share in God’s life and love 3. understand that sacraments help us to live as true disciples of Jesus 4. understand and review Baptism as the first sacrament where the Church welcomes us into the family of God, washes away original sin, and forgives any sins we may have, filling us with the life and love of God 5. understand and live the Eucharist as the living Jesus we receive in the forms of Bread and Wine in Holy Communion, helping us always to grow closer to God, to Jesus 6. understand Confirmation as being sealed with the gift of the Holy Spirit, giving us strength and courage to live as disciples of Jesus 	
B. To identify the sacrament of Penance and Reconciliation, and the Sacrament of Anointing of the Sick as sacraments of healing	<ol style="list-style-type: none"> 1. understand and celebrate these sacraments of God’s love and forgiveness 2. understand that Jesus gives the Church the power to continue His healing work 3. review, practice, and understand Penance and Reconciliation as the Sacrament where we: <ul style="list-style-type: none"> • confess our sins to a priest and promise to do better • receive forgiveness by the priest in the name of God • heal our relationship with God 4. review and understand Anointing of the Sick as the Sacrament where: <ul style="list-style-type: none"> • priest lays his hands on the sick • blesses those who are sick with holy oil • prays for their good health • the sick are strengthened in faith and sometimes healed 5. receive God’s forgiveness for any sins 	

C. To identify that sacraments of marriage and holy orders are sacraments of service	<ol style="list-style-type: none"> 1. know and understand Sacraments of Service as being signs of love to others 2. know and understand Holy Orders as a vocation; a response to God's invitation, "I have chosen you," living life as a priest, deacon, or bishop, given the grace to live out their lives in service to the God and the Church: 3. know and understand that Sisters and Brothers are called by God in Holy Service to His Church as they dedicate their lives to the ministry of serving the Church in many roles such as teachers, health care, serving the poor all over the world, and directors of religious education 4. understand Matrimony as a sacrament of the blessing of the love between a man and a woman who are united in love of Christ, receive grace to be faithful to each other, share God's love with their families, grow in holiness to serve Church together, welcome any children as blessings from God 	
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"Then he opened their minds to understand the scriptures." (Luke 24:27)

<p style="text-align: center;">IV. Scripture</p> <p style="text-align: center;">The students will develop an appreciation of the Scriptures as God's inspired word.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To locate passages in the Bible according to books, chapters, and verses	<ol style="list-style-type: none"> 1. review and continue to understand the Bible as God's Holy Word from the beginning of time 2. review and continue to understand the Bible as a collection of Books called Scripture telling us of God's love and how we are to live 3. review and continue to understand that the Bible is divided into two main parts, the Old and the New Testaments, guided by the Holy Spirit 4. review and continue to understand the Old Testament is about the people of God before the time of Jesus 5. review and continue to understand the New Testament is about the life of Jesus and the beginning of the Church 6. review and continue to understand the psalms as a collection of lyrics and songs to God, giving thanks and praise 7. review and continue to understand that passages of the Bible is read during the first part of the 	

	Mass: the Liturgy of the Word	
B. To demonstrate how we come to know Jesus in the Bible	<ol style="list-style-type: none"> 1. review and continue to understand that the Bible readings in the New Testament give in detail the life and work of Jesus on earth 2. review and continue to understand that through the Word of God we come to know Jesus as both human and divine 3. review and continue to understand the Holy Family and the life they led : Mary, Joseph, and Jesus, their relatives and friends 4. review and continue to understand Jesus, His public ministry from the time He stayed behind in the Temple, teaching and talking with the elders 5. review and continue to understand Jesus and His building of the family of God through His teaching, healing, caring, and serving the family of God 6. review and continue to understand Jesus as the human model of how the people of God were to live and serve others 7. review and continue to understand why Jesus chose His disciples to carry on His work on the earth, to continue to be His Hands when He left the earth to live with His Father in heaven 8. review and continue to understand that His disciples who were entrusted with the task of building the Kingdom of God 9. review and continue to understand that Jesus suffered, died, and rose to save us so that we, too, may have eternal life with God in heaven 10. review and continue to understand that Jesus will come again to the earth and that we must be prepared for the Last Judgment when we will be filled with joy and happiness and our life with God the Father, Son, and Holy Spirit will go on forever in heaven 	

V. Morality/Family Life

The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.

The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality.

Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To emphasize that all of life is a gift from God and must be respected	<ol style="list-style-type: none">1. review and continue to understand God created all life: human, animal, plant2. God created life out of love, making each unique, special, with own gifts and talents3. show respect, care, and kindness for all life4. work for “social justice” for all just as Jesus taught us, with love and respect	
B. To recall that Jesus teaches us to love one another through parables	<ol style="list-style-type: none">1. know a parable as a short story with a message, using things from everyday life2. review and continue to understand the love of God through stories of Jesus’ teachings in parables3. come to know and understand some of Jesus’ parables	
C. To emphasize that the Ten Commandments and the Beatitudes help us to live good lives	<ol style="list-style-type: none">1. continue to understand and know the Ten Commandments given to Moses by God2. continue to know and live the Commandments in own lives3. understand the Beatitudes4. continue to understand and know that by following Ten Commandments and the Beatitudes we show our love for God and for each other	
D. To recall that Jesus sums up the Ten Commandments in his Law of Love	<ol style="list-style-type: none">1. see Jesus as the teacher of God’s everlasting love2. understand what it means to love God and to love others as ourselves (Law of Love)3. work for justice and peace4. work together to build better community in families, schools, and neighborhoods5. build courage to bring good news of Jesus	

“Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

VI. Catholic Social Teaching The students will become aware of the fact that they are members of a global community and share a responsibility for each other’s well being.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To apply respect for all humanity to concrete situations	1. know and understand we have a responsibility to each other to live in peace 2. know and understand we are called to share the good things in this world 3. I know and understand the human rights that God has given to all: <ul style="list-style-type: none"> • right to life • right to clothing • right to food • right to housing • right to good health care • right to an education • right to know the truth • right to be treated fairly and equally • right to be safe and out of danger 4. know and work for justice for all: treat everyone fairly and with respect 5. know and understand that all that we do is based upon the Great Commandment of Love: Love God with all our hearts, Love our neighbors as ourselves	
B. To understand that whatever we do for people in need, we do for Jesus	1. learn and understand the words of Jesus: “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.” (MT 25:40)	
C. To explain that we share in Jesus’ mission to bring the message of love, justice, and hope to the poor and victims of injustice	1. will come to understand discipleship means continuing the work of Jesus on earth: <ul style="list-style-type: none"> • bringing God’s life and love to all people • taking care of the poor, hungry, sick through projects of collections, making meals, making cards, writing letters 2. live the Good News of Jesus Christ by being His hands on the earth 3. will work for justice and peace through loving and caring acts of kindness and with respect for all those we serve	

“If anyone wishes to be first, he shall be the last of all and the servant of all.” (Mark 9:35)

VII. Service/Christian Witness The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To provide opportunities where we demonstrate how we share in Jesus’ ministry by loving and serving others	1. treat all God’s people with kindness and respect 2. live peacefully with all those around us 3. be fair to all we meet 4. do what is right, even when hard 5. be faithful and active members of the Church 6. work with others for justice and peace for all people 7. pray, asking God for help in spreading His Kingdom in families, schools, and neighborhoods 8. bring God’s love to all we meet 9. love, obey parents and all who care for us 10. volunteer to work in soup kitchens (as age appropriate) 11. visit the sick, elderly 12. help the disabled 13. write to leaders of our country for laws and protection of people 14. write to leaders of our country for laws so all have health care and food to eat 15. be a friend to others, especially those who feel lonely and left out 16. help those who are treated unfairly at home, school, playground, or neighborhood 17. welcome neighbor who is new to our country 18. learn about and care for people who need help in this country and in the world	

“By prayer and petition, with thanksgiving, make your request known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6)

VIII. Prayer The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To observe that God hears our prayers	1. know and understand that prayer is listening and talking to God alone or with others	

<p>B. To show the difference between spontaneous prayer and liturgical prayer</p>	<ol style="list-style-type: none"> 1. know and understand liturgy is the official prayers of the Church to God the Father, God the Son, and God the Holy Spirit: Mass, Sacraments, Special Ceremonies, pray with whole Church family 2. know and understand Mass as the highest form of prayer 3. know and say prayers of different forms: praise to God, thanksgiving to God, blessings, intercessions petitions 4. know and perform varied forms of body prayer: genuflect, bowing, standing, kneeling, folding hands, raising hands to God, dancing, singing 5. know and understand spontaneous prayer as talking to God in own words or writing own prayers for needs and prayer services 	
<p>C. To explain and recite the Apostle's Creed</p>	<ol style="list-style-type: none"> 1. know and understand the Apostle's Creed explains what we believe as one, holy, catholic, and apostolic, Church 2. know and understand that it is based upon the teachings of Jesus and the faith of the Apostles 3. know and understand it shows our belief in the Blessed Trinity 4. know and believe in the Father, the Son, and the Holy Spirit 5. know and believe in the life, suffering, the death, and the Resurrection of Jesus 6. know and believe in the Ascension of Jesus 7. know and believe in life everlasting 8. know and believe in the communion of Saints 9. know and believe in the love and forgiveness of God 10. know, learn, and be able to recite the Apostles Creed 11. know and understand that when saying this prayer, we profess our faith, our trust and belief in God, our love for God 12. know and understand that when we recite this prayer as the family of God, we are united as one in our beliefs about our faith 	

“The Church’s primary mission of evangelization I which educational institutions play a crucial role is consonant with nation’s fundamental aspiration to develop a society truly worthy of the human person’s dignity.”
(Pope Benedict XVI, 2008)



Grade 4

“Upon this rock I will build my church.” (Matthew 16:18)

<p style="text-align: center;">I. Church</p> <p style="text-align: center;">To instill in the students the understanding that the Church is “the people of God” on earth and the sign of God’s presence in the world today.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recognize that the Church is the people of God (community of those who believe in Jesus as Lord and Savior); the Body of Christ; the Communion of Saints on earth; a light to the world	<ol style="list-style-type: none"> 1. Students identify members of their parish (pastor, priest, DRE, Extraordinary Ministers of Holy Communion, altar servers, lectors, lay ministers, etc.) and identify the way in which they act as extensions of Christ on Earth. 2. learn about what made saints good Catholics and how they can serve as examples to us today 3. utilize various forms of publications including the parish bulletin, school newsletter, newspaper, TV, etc. and identify activities and means by which people are acting as light for the world (Christian examples) 	
B. To acknowledge that bishops are leaders of the Church with and are under the Pope who is Vicar of Christ	<ol style="list-style-type: none"> 1. name and identify an image of the current Pope, Archbishop and bishops 2. relate the Pope as the successor of Peter ... appointed by Christ as leader of the Church 	
C. To identify the parish, deanery, archdiocesan and universal Church as one community	<ol style="list-style-type: none"> 1. compare and contrast the structure of the Church to family and to our government structure 	
D. To understand that the Church welcomes members through baptism of infants and through the Rite of Christian Initiation for Adults (RCIA)	<ol style="list-style-type: none"> 1. relate Baptism as becoming a member of the Church as birth/adoption is to becoming part of family 2. refer to parish bulletin for the names of those being baptized ... for those in the RCIA program 	If appropriate and your school is able, invite members of the RCIA team to visit the class to talk to them.

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28: 19-10)

<p style="text-align: center;">II. Doctrine</p> <p style="text-align: center;">The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To show God’s mercy and forgiveness as offered through Jesus	<ol style="list-style-type: none"> 1. retell scripture stories that illustrate Jesus’ love and forgiveness 2. review the “process” of Penance and Reconciliation and Penitential Rite of Mass 3. celebrate the sacrament of Penance and Reconciliation 	
B. To encourage development of an informed conscience through the understanding of: original sin, actual sin, mortal sin, and venial sin	<ol style="list-style-type: none"> 1. define and give examples of each type of sin 2. identify examples of each type of sin in the media and discuss the impact individuals and the community 3. role play the choices and consequences of various situations 	
C. To recall that the Holy Spirit guides us to choose good over evil	<ol style="list-style-type: none"> 1. create an evangelistic public service announcement proclaiming that Jesus came to save us 2. research and write a report about the life of a Christian martyr or other individual who chose to do good over evil 3. name and explain the Holy Spirit as the third person of the Blessed Trinity 4. name and explain the seven gifts of the Holy Spirit which help us to follow God’s Laws and live as Jesus did, and to make good choices in life: wisdom, understanding, right judgment, courage, knowledge, reverence, wonder and awe 5. name and explain the Fruits of the Holy Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control 6. make symbols of the Holy Spirit: dove, red flames, rushing wind 7. write out examples of Fruits of the Holy Spirit in action in our lives 	

D. To identify that we live our faith by celebrating the Eucharist, living according to the Law of Love, and proclaiming the “Good News”	<ol style="list-style-type: none"> 1. recognize Jesus as a visible sign of God’s love 2. read the Gospels to identify ways Jesus interacted with other people 3. explain the Liturgy of the Eucharist as the part of the Mass in which the death, Resurrection of Christ are made present again 4. explain the Law of Love which Jesus gave us: to love your God with all your heart, with all your soul, and with all your mind.(Matthew 22: 36-37), and to love your neighbor as yourself 5. give examples of following Law of Love: being God’s Hands on the earth 6. understand that the Eucharist is the highest form of worship: Jesus comes to the Altar and changes bread and wine into His Body and Blood 	
E. To recognize that God is always with us	<ol style="list-style-type: none"> 1. identify personal “signs” or indications that God is present 2. understand that God calls us to be close to Him 3. trust in God as our Loving Father 4. pray to God whenever He is needed 5. talk to God whenever a desire or need 	

“For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

<p style="text-align: center;">III. Liturgy/Sacraments</p> <p style="text-align: center;">The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recall that Holy Thursday is the Eucharistic celebration of the Last Supper	<ol style="list-style-type: none"> 1. compare and contrast accounts of the Last Supper with Mass, especially Holy Thursday 2. celebrate with a prayer service as a community on Holy Thursday; celebrate liturgy with parish community 	
B. To participate in the Sacrament of Penance and Reconciliation, a journey of conversion	<ol style="list-style-type: none"> 1. proclaim scripture accounts of Christ’s love and forgiveness 2. identify how people were changed by their encounter with Christ 3. discuss their feelings before and after celebrating Penance and Reconciliation 	

C. To provide opportunities to receive the sacrament of the Holy Eucharist frequently	<ol style="list-style-type: none"> 1. recreate the Last Supper 2. plan and participate in a class or school liturgy 3. participate in parish celebration of the Eucharist with family 4. to know and to understand that we are strengthened by the Eucharist, always growing closer to God 5. explain the Liturgy of the Eucharist in meaning: the true presence of Jesus 6. understand meaning of consecration: bread and wine become body and blood of Jesus, and we receive Jesus' Body and Blood 	
D. To tell how baptism calls us to new life, cleanses our sins, and joins us to the Christian community	<ol style="list-style-type: none"> 1. recall and explain that during Baptism we are called to be a part of the family of God, beyond human family 2. explain the symbolism of water, poured over our head, is a washing away of original sin, or any other sin we may have committed, giving us new life 3. understand and explain that through the grace of Baptism we are now members of the Christian family of God throughout the world 4. explain that the gift of grace helps us to be the disciples of Jesus, working and living together, as He would want us to 5. believe and explain that we follow the example of Jesus and share His love with all of God's family 6. create mobiles or stained windows of the signs and symbols of the Sacrament of Baptism 7. create a written and/or visual presentation of how baptism calls us to new life, cleanses our sins, and joins us to the Christian community 	

"Then he opened their minds to understand the scriptures." (Luke 24:27)

IV. Scripture The students will develop an appreciation of the Scriptures as God's inspired word.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To present stories from the Old Testament: Creation, Exodus, Covenant	<ol style="list-style-type: none"> 1. present various scripture stories through drama, art, poetry and/or music 2. watch various media presentations of scripture-based stories and discuss 	

B. To continue to present stories from the New Testament: Nativity, Beatitudes, Parables, Miracles	<ol style="list-style-type: none"> 1. take turns proclaiming the scripture readings for the weekend 2. present various scripture stories through drama 3. understand Beatitudes as the teachings of Jesus and the way we are to live as His disciples 4. understand and carry out the Parables as stories Jesus told to help explain the Word of the Lord 5. understand and explain miracles as the actions of Jesus that only He could do because He was the Son of God 	
C. To demonstrate making life choices consistent with Biblical teachings	<ol style="list-style-type: none"> 1. create symbols of God's goodness after reading from selected Bible passages 2. role play every day situations using Christian principles from Scripture 3. in cooperative groups, locate Gospel passages relating to the life of Jesus that demonstrate making life choices consistent with Biblical teachings 	

"Do unto others as you would have them do unto you." (Luke 24:27)

<p style="text-align: center;">V. Morality/Family Life</p> <p style="text-align: center;">The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.</p> <p style="text-align: center;">The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To strengthen formation of a right conscience through: ten commandments, beatitudes, spiritual works of mercy, and corporal works of mercy	<ol style="list-style-type: none"> 1. role play situations or media examples of each and name consequences and outcomes of personal and community choices 2. understand, know, and be able to talk about each of ten commandments, and what they mean in our lives 3. give examples of following and not following the ten commandments 4. explain each of the beatitudes and give examples of living the beatitudes in everyday life 5. understand and explain the spiritual works of mercy as the things that we do to care for the minds, hearts, and souls of others, as we are inspired by the Holy Spirit living within us, such as forgiving those who hurt us, sharing our knowledge with others, praying for all those in need. 	

	6. understand corporal works of mercy as the things we do for others to care for their physical needs such as feeding the hungry, clothing the naked	
B. To examine the greatest commandment: to love God with our whole heart and others as ourselves	<ol style="list-style-type: none"> 1. identify situations when it is easy and when it is difficult to practice this commandment 2. discuss and list possible results of our choices 3. understand and explain that following Jesus helps us to know how to love others and to respect their rights to human dignity 4. understand and explain the most basic of human rights are: right to life, right to faith and family, right to education and work, right to equal treatment and safety, and right to housing and basic health care, right to liberty, right to choose and practice one's religion 	
C. To recognize that authority is necessary for human community	<ol style="list-style-type: none"> 1. compare and contrast their personal communities (family, school, sports teams, scouts) with and without rules and routines 2. compare and contrast communities with and without authority 	
D. To understand that God cares deeply how we treat others	<ol style="list-style-type: none"> 1. read scripture account of Jesus' reaction to Peter's action to the soldier in the garden 2. understand and explain that God wrote and sent to us the Ten Commandments so there would be no question as to how we are to treat others 3. role play various situations giving positive examples of loving and respecting authority and others 	

"Blessed are the peacemakers, for they will be called children of God." (Matthew 5:9)

VI. Catholic Social Teaching The students will become aware of the fact that they are members of a global community and share a responsibility for each other's well being.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recognize that differences in race, nationalities, and gender are good for the whole human family	<ol style="list-style-type: none"> 1. research individual family genealogy to identify an ethnic community to they belong 2. in cooperative groups, select an ethnic community and prepare a celebration from this culture to share with the whole class 3. explain that we are called to discipleship, being the heart and hands of God on the earth 	

	<ol style="list-style-type: none"> 4. explain the theological virtues of faith, hope, and love, bringing us closer to God and to act more like God 5. recognize the great diversity of people and their gifts that God has created 6. understand the cardinal virtues of prudence, justice, fortitude, and temperance which help us to appreciate all God's people and how much they add to our lives 	
B. To illustrate how the beatitudes show us to trust God, forgive, and have mercy for others	<ol style="list-style-type: none"> 1. create a visual display exhibiting their understanding of the beatitudes using pictures and other media sources 2. explore various charitable organizations/activities and report on the healing touch of Jesus 3. give examples of practicing love, justice, kindness, and respect for all as true disciples of Jesus 	
C. To demonstrate that God wants us to work for justice; make peace in our lives, homes, communities, and world; respect each person's dignity	<ol style="list-style-type: none"> 1. participate in age appropriate service projects 2. read about current events in order to discuss how God works through people to achieve a more just world 3. volunteer to do jobs at home, school, community, Church, without being asked to 4. read and discuss the Gospel of Matthew: 5:9, "Blessed are the peacemakers, for they will be called children of God" 5. help to form committees and build a class chart of how we: are the light of Christ, pray for peace, work for justice, volunteer for others, share the good news 6. read about the life of Mary, and how she is the perfect example of the way we should live as true disciples of Jesus. 	

"If anyone wishes to be first, he shall be the last of all and the servant of all." (Mark 9:35)

<p style="text-align: center;">VII. Service/Christian Witness</p> <p style="text-align: center;">The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To demonstrate our love for God by helping those in need	<ol style="list-style-type: none"> 1. plan and participate in age appropriate service projects 	

B. To recall that the corporal and spiritual works of mercy show our love for Jesus	<ol style="list-style-type: none"> 1. explain the traditional implication of being “anointed” 2. review and explain the corporal works of mercy: feed the hungry, give drink to the thirsty, clothe the naked, visit the imprisoned, shelter the homeless, visit the sick, and bury the dead 3. give examples of projects and actions that are possible for class to do 	
C. To illustrate that through baptism, Jesus calls us to a life of service	<ol style="list-style-type: none"> 1. plan and participate in service project that benefits the parish community 2. select a ministry, research its mission, depict it in a drawing or writing, invite representatives from that ministry to visit the class 	
D. To propose good Christian lifestyles by using examples of Jesus, Mary, and the saints	<ol style="list-style-type: none"> 1. plan and participate service projects to help families and neighbors 2. research world figures who have served in poor third world countries 3. site examples from the life of Jesus growing up with Mary and Joseph, always honoring and loving them (Luke 2:46-52) 4. recall and explain how the Holy Family was the model of what a Christian family should be, how love and care for each other, in good times and bad, and with the love of God as their foundation 	

“By prayer and petition, with thanksgiving, make your request known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6)

VIII. Prayer		
The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To fully understand: Nicene Creed, Mass responses, Mysteries of the Rosary: joyful, luminous, sorrowful, glorious	<ol style="list-style-type: none"> 1. introduce and pray all the Mysteries of the Rosary 2. participate in prayers while celebrating Mass 3. connect prayer with corresponding response 4. illustrate mysteries 5. pray the Rosary 6. pray daily with school family and class 6. pray a morning prayer, end of the day prayer 7. pray before meals 8. know and lead prayers of praise, thankfulness, sorrow, and petition 9. pray and explain the Nicene Creed as the 	

	foundation of what we believe as Catholics	
B. To write spontaneous prayer	<ol style="list-style-type: none"> 1. discuss when and where people might want/need to pray 2. review and understand that spontaneous prayer is talking to God at any time 3. create spontaneous prayers in writing, or using various media, based upon a theme 	
C. To experience prayer through the arts: music, art, drama	<ol style="list-style-type: none"> 1. provide opportunities for students be introduced to art, music, productions expressing scripture and prayer 2. express understanding of scripture and/or prayer through drawing, painting, sculpture, poetry, drama, etc 	

“Only in faith can truth become incarnate and reason truly human capable of directing the will along the path of freedom.” (Spe Salvi, 23)



Grade 5

“Upon this rock I will build my church.” (Matthew 16:18)

<p style="text-align: center;"><i>I. Church</i></p> <p style="text-align: center;">The students will understand that the Church is “the people of God” on earth and the sign of God’s presence in the world today.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To reflect on the Church -- one, holy, catholic, apostolic – as the people of God, called together by the Holy Spirit	1. Compare and contrast the Church of today with Early Church, Church at various points in history 2. Make children aware of other Catholic churches	
B. To explain how the Church is the sacrament of Christ in the world	1. Research by means of various forms of technology, examples of the Church in action	
C. To discuss that Mary is the Mother of the Church	1. read account of Christ giving His mother to John’s care and entrusting John to Mary	
D. To participate in the Church as a celebrating community	1. Participate in various liturgies, anniversaries, holiday celebrations in school/parish community	
E. To list the feasts and liturgical seasons of the Church	1. Name feasts and seasons 2. Decorate prayer table/center in a manner appropriate for liturgical feast/season	

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28: 19-10)

II. Doctrine The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recall that God came into our world to save us	1. read/recall scripture stories indicating Christ is the fulfillment of Old Testament scripture	
B. To recognize that Jesus is a visible sign of God’s love	1. read/retell scripture stories illustrating Christ’s expression of love and care	
C. To fully appreciate and understand that the Creed is the declaration of our Catholic beliefs: One God (Trinity), redemption, sanctification, Mary – Mother of God, Communion of Saints	1. pray the Creed 2. identify symbols of the Trinity (i.e. Shamrock) 3. discuss how the lives of holy people provide examples of how God calls us to live	

“For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

III. Liturgy/Sacraments The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To relate that the Church was born on the feast of Pentecost	1. celebrate the birthday of the Church on the Feast of Pentecost with festivities and a re-telling of the story 2. prepare and actively participate in a liturgy to celebrate the Feast of Pentecost	
B. To recognize the grace of God through the special gifts and symbolic	1. identify signs and symbols of each sacrament 2. invite a recently confirmed class or students to visit class and explain the symbols of Confirmation 3. create a mobile or visual display of the signs and	

actions of the sacraments	symbols of one of the sacraments 4. interview adults about their understanding of what covenant means in the sacrament of marriage 5. invite a priest or seminarian to class to discuss the ordained life of service 6. research and write a report on Catholic sacramentals, symbols, rituals, or the liturgical year	
C. To prepare and celebrate paraliturgical prayer services, stations of the cross, adoration, rosary	1. plan and actively participate in class prayer services that celebrate stations of the cross, adoration, and the rosary	
D. To examine calls to vowed religious life	1. research religious people of history and their calling (i.e. Popes, Mother Teresa, saints, etc) 2. engage in conversations with religious people and lay ministers about their “call” 3. Examine lay vocations	

“Then he opened their minds to understand the scriptures.” (Luke 24:27)

IV. Scripture The students will develop an appreciation of the Scriptures as God’s inspired word.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recall that the promise of love and partnership God made with Moses and the Hebrew people is a covenant	1. Define covenant 2. Compare and contrast covenant and contract	
B. To research the life of Jesus as both divine and human, as told in the Gospels	1. Using scripture stories, compare and contrast Jesus with us	
C. To name the four Gospel writers: Matthew, Mark, Luke, and John.	1. name Gospel writers 2. locate Gospels in the Bible	

“Do unto others as you would have them do unto you.” (Luke 24:27)

V. Morality/Family Life

The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.

The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality.

Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To identify that the two Great Commandments are the basis of Catholic morality	<ol style="list-style-type: none"> 1. write a short story that demonstrates love of neighbor and self 2. as a class, select a television show and ask and respond to the question, “Are the characters in the show acting according to Gospel values of justice and the dignity of all persons?” 3. individually, select a television show or movie that asks the question cited in #2 and write a reflective essay on the response 4. select a popular song and share whether it indicates appropriate intimacy with others 	
B. To comprehend that the Ten Commandments are the laws by which we form a right conscience	<ol style="list-style-type: none"> 1. write and perform an original play or skit for younger children demonstrating good Christian choices 2. re-write the Ten Commandments in their own language 3. memorize and orally recite the Ten Commandments 	
C. To comprehend that the Beatitudes are the fulfillment and perfection of the Ten Commandments	<ol style="list-style-type: none"> 1. review and re-write the Beatitudes 2. memorize and orally recite the Beatitudes 3. compare and contrast the Beatitudes and the Ten Commandments 	
D. To indicate that we are capable of intimacy and trust of others	<ol style="list-style-type: none"> 1. invite a high school group from a Catholic high school to speak about chastity as a group 	
E. To affirm that life is precious, especially the human body of oneself and others	<ol style="list-style-type: none"> 1. view the video on beginning of human life and discuss how human life and sexuality is precious 2. write and sign a pledge to take responsibility for their own actions at home, church, and school 	

F. To demonstrate the steps in making responsible, moral decisions	<ol style="list-style-type: none"> 1. role play the difference between informed conscience and whim 2. re-tell and act out the story of Adam and Eve 	
G. To illustrate how our conscience helps us to know what is right and do what we believe is right	<ol style="list-style-type: none"> 1. brainstorm ideas and create a visual organizer about ways to demonstrate faith, hope, and love in our lives 2. list specific examples of sin they have experienced and discuss the harm created by the sin 3. view and/or discuss the story of <i>Pinocchio</i> and discuss the role of conscience in our lives 	

“Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

<p style="text-align: center;">VI. Catholic Social Teaching</p> <p style="text-align: center;">The students will become aware of the fact that they are members of a global community and share a responsibility for each other’s well being.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To identify that God created all persons of different races and cultures but all are one	<ol style="list-style-type: none"> 1. list ways in which all people are alike (include scientifically, emotionally, needs and want) 	
B. To exhibit an appreciation and celebration of racial and ethnic differences	<ol style="list-style-type: none"> 1. research and present how families celebrate 2. using a variety of media, research how cultures other their own celebrate 	
C. To examine ways of working for a more just and fair world	<ol style="list-style-type: none"> 1. identify examples in the parish community and the world at large of people working for peace and justice 	

“If anyone wishes to be first, he shall be the last of all and the servant of all.” (Mark 9:35)

VII. Service/Christian Witness

The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.

Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To explain that the Church teaches us to reach out to others, especially the poor and the needy	1. identify the social tenets of the Church 2. discuss how people can practice them daily	
B. To demonstrate how Christian living involves imitating Christ, who “Came not to be served, but to serve”	1. read and/or watch media of the scripture account of Christ washing the apostles’ feet 2. discuss and list how we can serve today	
C. To recall that everyone receives a vocation through the Holy Spirit	1. name and identify people/jobs and how they are related to service of others	
D. To personally explain that our vocation is a response to the call, in the light of the Holy Spirit’s gifts	1. examine calls to vowed religious life 2. explain how the Holy Spirit and the Church helps us choose what is right	

*“By prayer and petition, with thanksgiving, make your request known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.”
(Philippians 4:6)*

VIII. Prayer

The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.

Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To review all previously learned prayers of the Mass: Gloria, Creed, Confiteor	<ol style="list-style-type: none"> 1. using sentence strips, place “phrases” of prayer in correct order 2. illustrate prayers 3. participate in the celebration of Mass 	
B. To instill the practice to pray daily as a way to talk to God and listen to God’s will	<ol style="list-style-type: none"> 1. participate in daily prayer rituals and traditions in school (i.e. opening prayer, closing prayer, lunch time prayer, etc.) 2. compose a prayer of the faithful 3. engage in spontaneous prayer 4. write personal prayers 	
C. To recognize sacramental ritual prayers	<ol style="list-style-type: none"> 1. list and recite sacramental ritual prayers 2. copy and illustrate sacramental ritual prayers 	
D. To recite the Rosary with an awareness of the Joyful, Sorrowful, and Glorious, and Luminous mysteries	<ol style="list-style-type: none"> 1. name and explain the Mysteries of the Rosary 2. illustrate the Mysteries 	
E. To know how to pray the Stations of the Cross	<ol style="list-style-type: none"> 1. name, sequence, and understand each station 2. compose a personal explanation/summary of each station 	

*“God’s desire to make Himself known and the innate desire of all human beings to know the truth provide the context for human inquiry into the meaning of life.”
(Pope Benedict XVI, 2008)*



Grade 6

“Upon this rock I will build my church.” (Matthew 16:18)

<p style="text-align: center;"><i>I. Church</i></p> <p style="text-align: center;">The students will understand that the Church is “the people of God” on earth and the sign of God’s presence in the world today.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To understand that the Church today is rooted in the Old Testament	1. list reasons to study the Old Testament: <ul style="list-style-type: none"> a. History of Jewish people and our history b. Jesus studies and prayed with them c. God’s word d. Helps us to know Jesus e. God speaks to us f. Helps us understand our Jewish brothers and sisters 	
B. To identify God within the Church, the Body of Christ	1. explain that we are the Church, the Body of Christ and we are called to be Christ to others	
C. To recognize the Pope as the leader of the Catholic Church throughout the world	1. To recognize that the Pope is the Vicar of Christ and the successor of Peter	

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28: 19-10)

<p style="text-align: center;"><i>II. Doctrine</i></p> <p style="text-align: center;">The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To understand that Old Testament scripture is inspired by the Holy Spirit	1. Define revelation and inspiration 2. Know that the Bible is the inspired word of God	
B. To understand the role of free will in living	1. Analyze the consequences of moral decision	

C. To introduce the concept of original sin	1. Tell the biblical stories of how sin entered the world 2. Define original sin	
D. To know sanctifying grace is God's presence in us	1. define sanctifying grace as God's life in us	
E. To recognize our relationship to God as Creator; Discuss how God creates out of love	1. retell biblical stories of creation 2. understand what it means to be made in God's image 3. accept responsibility for the gifts of the earth and desire to use them justly	
F. To identify that the authors in the Bible were inspired by the Holy Spirit	1. identify the Gospel writers in the Bible 2. research and write about a Gospel writer	
G. To emphasize that the Holy Spirit is always present and active in our life	1. pray to the Holy Spirit for guidance, strength, courage, understanding, etc. gifts and fruits	

“For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

III. Liturgy/Sacraments

The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.

Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To understand that many of our celebrations are rooted in Jewish rituals	1. summarize the story of the Passover and the Exodus 2. Relate the Passover to our Eucharist celebration	
B. To recall and emphasize that Penance and Reconciliation celebrates God's healing and forgiveness	1. propose reasons for celebrating the sacrament of Penance and Reconciliation and the desire to celebrate it frequently 2. design a visual display about Penance and Reconciliation	

C. To examine how the sacred is experienced in the liturgical year, sacramental symbols and rituals	<ol style="list-style-type: none"> 1. plan and participate in a celebration of the Eucharist 2. explain the liturgical year and identify the colors of the seasons 	
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“Then he opened their minds to understand the scriptures.” (Luke 24:27)

IV. Scripture The students will develop an appreciation of the Scriptures as God’s inspired word.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To appreciate the meaning of oral tradition	<ol style="list-style-type: none"> 1. define oral tradition 2. instill an appreciation and enjoyment for listening to Old Testament stories 3. invite guest speakers to classroom to orally share Old Testament stories 	
B. To identify types of Old Testament literature	<ol style="list-style-type: none"> 1. categorize the books of the Old Testament according to type 	
C. To understand the personal relationship between Hebrew God and His people	<ol style="list-style-type: none"> 1. distinguish between the Hebrew image of God and the Christian image 	
D. To recognize the 46 books of the Old Testament and the 27 books of the New Testament	<ol style="list-style-type: none"> 1. count and identify the books in each section of the Old Testament 2. count and identify the books in each section of the New Testament 	
E. To trace how the Old Testament, which contain the roots of our faith, are fulfilled in Jesus Christ	<ol style="list-style-type: none"> 1. match Old Testament references with its New Testament fulfillment 	

“Do unto others as you would have them do unto you.” (Luke 24:27)

<p style="text-align: center;">V. Morality/Family Life</p> <p>The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.</p> <p>The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To review and understand the Ten Commandments and how they apply and enrich their own lives	<ol style="list-style-type: none"> propose practical applications of the commandments set goals to show love toward God and particular persons 	
B. To recognize sins of commission and omission	<ol style="list-style-type: none"> define and distinguish between sins of commission and omission 	
C. To analyze the Scriptures as a guide in moral pathways to the reign of God	<ol style="list-style-type: none"> model how to use the Golden Rule as guide when making decisions 	
D. To defend human sexuality as a precious gift	<ol style="list-style-type: none"> define human sexuality (versus the act of sex) express and instill Catholic views 	
E. To recognize that we are called to live a chaste life	<ol style="list-style-type: none"> define how all ways of life can be lived chastely 	

“Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

<p style="text-align: center;">VI. Catholic Social Teaching</p> <p>The students will become aware of the fact that they are members of a global community and share a responsibility for each other’s well being.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recognize their role as prophets	<ol style="list-style-type: none"> understand and provide opportunities to practice works of mercy propose ideas for social justice involvement 	

B. To examine the prophets regarding the mysteries of life: suffering, injustice, and death	<ol style="list-style-type: none"> 1. define the role of the prophets in Israel 2. propose prophetic messages God would want delivered today 	
C. To demonstrate how our God is a God of freedom	<ol style="list-style-type: none"> 1. define the differences between freedom and license 	
D. To recognize that through our relationship with Christ, we are animated to live a life of peace and justice	<ol style="list-style-type: none"> 1. create “Peace/Justice” booklets that: <ol style="list-style-type: none"> a. define peace and justice b. includes quotations about each c. cites ways they are peacemakers d. gives examples of lived justice e. includes symbols/pictures depicting peace and justice in action 	

“If anyone wishes to be first, he shall be the last of all and the servant of all.” (Mark 9:35)

VII. Service/Christian Witness The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To recognize Jesus as the center of God’s plan for the world	<ol style="list-style-type: none"> 1. identify Jesus as the suffering servant of whom Isaiah spoke 2. collect and list ways of making Jesus the center 	
B. To highlight that we are called to discipleship	<ol style="list-style-type: none"> 1. define “called” 2. examine vocations to religious, single, and married life 	
C. To consider how Christians are to be missionaries bringing Good News globally	<ol style="list-style-type: none"> 1. design a bumper sticker or visual display expressing the Gospel values 	

“By prayer and petition, with thanksgiving, make your request known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6)

<p style="text-align: center;">VIII. Prayer</p> <p style="text-align: center;">The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.</p>		
Student Objectives	Enabling Outcomes	Assessment/Content Notes
A. To affirm that worship belongs to God alone	<ol style="list-style-type: none"> 1. define prayer 2. list/outline the purposes of prayer 	
B. To examine the deepening awareness of the covenant relationship between God and His people	<ol style="list-style-type: none"> 1. recognize the importance of prayer to develop a relationship with God 2. define “covenant” 3. discuss varied forms of relationships in students’ lives 	
C. To identify and reflect on the elements of formal prayer	<ol style="list-style-type: none"> 1. relate the purposes of prayer with words of the Lord’s Prayer, psalms, formal prayer, and other devotions such as the Cross, the Rosary, etc. 	

“...the one who seeks the truth becomes the one who lives by faith.” (Fidises et Ratio, 31)



Grades 7 & 8 (Early Adolescence)

“Upon this rock I will build my church.” (Matthew 16:18)

<p style="text-align: center;"><i>I. Church</i></p> <p style="text-align: center;">To instill in the students the understanding that the Church is “the people of God” on earth and the sign of God’s presence in the world today.</p>			
Student Objectives	Enabling Outcomes	7	8
A. To deepen understanding and appreciation of the mystery of the Church and the role of the Holy Spirit	<ol style="list-style-type: none"> 1. discuss the People of God as Church and the Body of Christ 2. follow the growth and spread of Christianity through scripture; study the Acts and letters 3. know the meaning of Scripture images and models of the Church 4. identify models in their parish 5. recognize the universal character of the Church in order to become more welcoming and accepting 		
B. To recognize the resurrection of Christ as the central event of the Church	<ol style="list-style-type: none"> 1. know that Jesus’ Resurrection is the greatest event in the history of mankind 2. understand that Jesus’ Resurrection gave meaning to His whole life and through it He showed Himself to be the Son of God and Savior 		
C. To explore the ministries of word, worship, community building, and service as the continuation of Jesus’ mission and ministry today	<ol style="list-style-type: none"> 1. reflect upon their personal call to serve the Church and be Christ in the world today <ul style="list-style-type: none"> • problem-solve realistic Christian solutions to current world problems/issues • compose a pledge to set a good example in showing unselfish concern for others 		
D. To recall that the Feast of Pentecost is the birth of the Church	<ol style="list-style-type: none"> 1. tell the story of Pentecost and explain the significance of wind and fire 2. know that Pentecost is celebrated 50 days after Easter 3. Celebrate the birthday of the Church 		
E. To emphasize and retell that Catholic beliefs are sound and rooted in tradition of the Church	<ol style="list-style-type: none"> 1. discuss and understand persecutions, schisms, crusades, heresies, and the resulting councils, encyclical reformation, revolutions, etc. 2. understand the spread of Catholicism in America 		

F. To understand how the Church celebrates the whole mystery of Christ and honors Mary and the Saints	<ol style="list-style-type: none"> 1. retell the seasons of the liturgical year, associated colors of each season, and the related focus 2. list names and dates of Holy Days of Obligation 3. identify the Liturgy of the Hours as the official prayer of the Church 4. understand the three one-year cycles into which Sunday readings are divided 		
F. To recall our involvement in the life, mission and work of the parish community and family	<ol style="list-style-type: none"> 1. understand that Jesus is the Founder of the Church and the Holy Spirit is the sanctifier of the Church 2. model enthusiasm about involvement in the Church 		

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28: 19-10)

II. Doctrine The students will acquire knowledge of the doctrines of the Church in an age appropriate manner.			
Student Objectives	Enabling Outcomes	7	8
A. To recall and explain the Nicene Creed	<ol style="list-style-type: none"> 1. recite the Nicene Creed during Mass 2. list the truths contained in the creed in class 		
B. To show how Mary is recognized and honored by Catholics as the Mother of God	<ol style="list-style-type: none"> 1. identify the Holy Days of Obligation that honor Mary 2. create a Power point presentation based on Mary that includes such things as shrines dedicated to her, songs , feasts, prayers, and other traditions centered on her 		
C. To examine and discuss ways we can let the Holy Spirit guide our lives	<ol style="list-style-type: none"> 1. list the gifts and fruits of the Holy Spirit 2. identify examples of the gifts and fruits being used by people they admire 3. know and pray prayers to the Holy Spirit 		
D. To illustrate the Holy Trinity as one God the Father, the Son, and the Holy Spirit	<ol style="list-style-type: none"> 1. tell the story of Saint Patrick using a shamrock to explain the Trinity 2. create a similar example to explain the Holy Trinity 		

F. To recognize Pentecost as a celebration of the coming of the Holy Spirit to the disciples	<ol style="list-style-type: none"> 1. tell the story of Pentecost 2. explain the significance of wind and fire 3. know that the feast of Pentecost is celebrated 50 days after Easter 4. celebrate the birthday of the Church 		
G. To study the Infancy Narratives of the New Testament	<ol style="list-style-type: none"> 1. know that the Infancy Narratives are contained in the Gospels of Matthew and Luke 2. identify the main points of the Infancy Narratives 		
H. To illustrate through Scripture that humankind was created in the Triune God's image and likeness	<ol style="list-style-type: none"> 1. illustrate understanding of the Holy Trinity 2. list from Scripture the qualities of Christ that show His spirituality and humanity 3. read and summarize I Corinthians 6:18-20 to emphasize and learn that their bodies are the "temple(s) of the Holy Spirit" and He lives in them 		
I. To identify and demonstrate ways in which Jesus is both God and human	<ol style="list-style-type: none"> 1. search Scripture for examples of Jesus' divinity and His humanity 		
J. To understand the Church began with God's chosen people and include all the living and dead who responded to God's love	<ol style="list-style-type: none"> 1. identify and recognize who belongs to the Communion of Saints. 2. develop respect for other religious denominations while remaining faithful to their own 		
K. To appreciate the contributions of the Fathers of the Church and Ecumenical Councils	<ol style="list-style-type: none"> 1. identify heresies and related councils subsequent doctrines confirmed by them 		
L. To realize what it means to live a Christian life	<ol style="list-style-type: none"> 1. recognize the theological and cardinal virtues as well as other virtues that develop through practice, helps us follow Christ to discover virtues listed in the New Testament 		

“For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

III. Liturgy/Sacraments

The students will develop an appreciation of and participation in the liturgical and sacramental life of the Church.

Student Objectives	Enabling Outcomes	7	8
A. To identify the four major parts of the Mass/Eucharist: Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, Concluding/Dismissal Rite.	<ol style="list-style-type: none"> 1. understand the celebration of the Eucharist is the greatest prayer of the Church 2. list the parts of the Mass in sequence and group them into the major parts 3. understand role of ministers 4. become more familiar with terms related to the liturgy: vessels, vestments, books 5. understand that each Mass is a celebration of the Paschal Mystery 6. encourage the Eucharist to be the center of one's life 7. plan and actively participate in liturgy celebrations 8. explain how the Eucharist is a sacrifice 		
B. To describe how sacraments signify and make present God's grace.	<ol style="list-style-type: none"> 1. the celebration of the Eucharist is the greatest prayer of the Church 2. know that the sacraments are a means to become holy 3. list the sacraments and categorize them 4. model and instill a desire to receive the sacrament of Penance and Reconciliation regularly and Eucharist often 		
C. To compare and contrast the Eucharistic celebration to the Last Supper.	<ol style="list-style-type: none"> 1. recall the events of Passover and the meal the Israelites were instructed to eat 2. relate Jesus' Last Supper to the Passover celebration that it was 3. identify similarities and differences between the Last Supper and the Eucharist 		
D. To explain the concept of transubstantiation.	<ol style="list-style-type: none"> 1. learn meaning of transubstantiation 		

“Then he opened their minds to understand the scriptures.” (Luke 24:27)

IV. Scripture

The students will develop an appreciation of the Scriptures as God’s inspired word.

By grade 8, it is essential that the students know and understand how to locate passages in the Bible. They should also have an understanding that the Sacred Scriptures are not merely history. They must recognize that God’s word is integral to our lives and our worship. Most importantly, students should graduate from Catholic schools with the ability to pray through the Scriptures. As St. Paul writes, “All Scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work.” (2 Timothy 3:16-17)

Student Objectives	Enabling Outcomes	7	8
A. To understand that the Bible is the inspired word of God, which reveals God, gives knowledge of our faith and contains a personal message for each person.	<ol style="list-style-type: none"> 1. recognize the Bible as many books written under God’s inspiration 2. identify Old Testament and New Testament as the two main parts and explain each 3. trace the birth of the Church and its growth through Scripture searches of Acts of the Apostles and the epistles 4. grow in appreciation of the Bible and desire to read and pray through Scriptures 		
B. To illustrate that Scripture teaches us about the person of Jesus and what following Jesus and living the Good News means.	<ol style="list-style-type: none"> 1. explore Scripture and cite examples that teach us who is Jesus 2. identify the value of Christ with individuals of modern times 		
C. To examine the teachings of Jesus about God, prayer, justice and peace, service and moral life.	<ol style="list-style-type: none"> 1. identify principles Jesus gave us to help and guide us including the Beatitudes, the Golden Rule, His words and actions during the Last Supper, and His example in many situations as seen in Scripture 2. determine how Jesus would react to current world problems 		
D. To be empowered by Christ to “do everything God asks.”	<ol style="list-style-type: none"> 1. imitate Jesus’ courage in the face of opposition 2. appreciate that in receiving the Eucharist they become one with Christ 		

“Do unto others as you would have them do unto you.” (Luke 24:27)

V. Morality/Family Life

The students will form their conscience according to the teachings of Scripture, Jesus, and the Church, so that they can make correct moral decisions.

The students will cultivate a reverence for all of life and develop an understanding and respect for the physical, psychological, and spiritual aspects of sexuality.

Student Objective	Enabling Outcomes	7	8
A. To recognize that the foundation of Catholic morality is based upon Christ's humanity.	1. know that Jesus was like us in all ways but sin 2. understand that Jesus, in His humanity, was tempted by Satan 3. use Jesus' life as a model for our own		
B. To identify moral values in the teachings of Jesus.	1. know that Jesus' law of love must direct all of our actions 2. use the Beatitudes as guides for Christ-like living		
C. To identify the theological virtues: faith, hope, love.	1. list and define the theological virtues 2. play a game relating virtues to situations		
D. To become more aware that Christian moral living is a response to their covenant with God.	1. recognize that the basis of moral decision-making within the Catholic Church is conscience, sin, and Penance and Reconciliation, prayer, examples of the saints and other good Christians 2. use the Commandments, virtues, Beatitudes, Gifts and Fruits of the Holy Spirit, Precepts of the Church, etc as aids to making moral decisions		
E. To recognize that our human sexuality is a gift from God.	1. practice moral discernment skills necessary for dealing with the challenges of teenage years 2. develop firm grasp of the Catholic Church's teachings concerning pro-life issues and resolve to be life-givers in practical situations 3. fully understand that a physically, intimate relationship is to be respected and engaged when it is a sign of the permanent commitment of marriage 4. accept and appreciate chastity as a virtue		
F. To demonstrate the call to be faithful to God's love.	1. know that faith is expressed by sacrifice and service 2. recognize opportunities for sacrifice and service		
G. To identify moral values in the teachings of Christ.	1. students will become more aware of their duty to respect, defend, preserve, and promote life 2. actively make decisions that respect and protect the "gift of sex" in self and others		

“Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

VI. Catholic Social Teaching

The students will become aware of the fact that they are members of a global community and share a responsibility for each other’s well being.

Student Objectives	Enabling Outcomes	7	8
A. To see action for justice and peace as an essential characteristic of Christianity	<ol style="list-style-type: none"> 1. provide opportunities to accept responsibility and desire to work for justice for all people 2. to know and live the Works of Mercy 		
B. To show how the scriptural vision of life encompasses justice, peace, equality and stewardship	<ol style="list-style-type: none"> 1. participate in social justice activities 		
C. To respond to the challenge of world hunger, poverty, war/peace, inequality, discrimination, and anti-life issues	<ol style="list-style-type: none"> 1. respond with compassion and action to our needy brothers and sisters globally 		
D. To recognize life as sacred from conception to natural death	<ol style="list-style-type: none"> 1. state and explain the fifth commandment 2. know that God’s gift of life begins at conception 3. know that people must be respected and valued no matter what their age or health condition 4. create a TV program or play that celebrates God’s gift of life 5. discuss in light of war, abuse, capital punishment 		
E. To analyze how discrimination and prejudice lead to injustice	<ol style="list-style-type: none"> 1. prejudice and discuss the injustice of these behaviors 		
F. To explore and discuss diverse cultural expressions that enrich our Church	<ol style="list-style-type: none"> 1. research and report on family traditions with ethnic and cultural ties that relate to how the student’s family worships 		
G. To fully comprehend the dignity of the human person.	<ol style="list-style-type: none"> 1. provide an opportunity to demonstrate an understanding that justice is a matter of respecting human rights 		

“If anyone wishes to be first, he shall be the last of all and the servant of all.” (Mark 9:35)

<p align="center">VII. Service/Christian Witness</p> <p align="center">The students will realize an understanding that as Catholic Christians, students have a responsibility to become actively involved in the mission of the Church as servant to the world.</p>			
Student Objective	Enabling Outcomes	7	8
A. To identify Christian vocations that reflect our baptismal call to discipleship.	1. draw a “Here I am, Lord” scene depicting themselves in a situation responding to God’s call to discipleship 2. host a Vocation Day		
B. To identify the uniqueness of the priesthood.	1. know that only a priest can consecrate the Eucharist, explain the Sacrament of Holy Orders, and administer the Sacrament of Penance/Reconciliation and Anointing of the Sick		
C. To examine the role of the laity in the Church.	1. list ways the laity participate in their parish 2. identify ways they can take part in their parish now and after they are Confirmed		
D. To examine the role of the consecrated life in the Church.	1. research and report on religious communities of sisters, brothers, and members of secular institutes		
E. To imitate Christ and a desire to imitate the saints’ faith and actions.	1. discuss and discover ways to serve		
F. To realize their call to contribute to the growth of the life of the Church.	1. carry out service projects in the Church community 2. generate ways to exercise stewardship 3. Recognize service as action rooted in prayer		
G. To realize that Christian witness is expressed in loving concern for the poor.	1. organize food and clothing drives for their school and parish 2. participate in outreach programs for victims of disasters (Year-long service projects are required at each grade level.)		

“By prayer and petition, with thanksgiving, make your request known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6)

VIII. Prayer The students will cultivate a prayer life; learn various forms of praying; be provided with experiences for various forms of prayer.			
Student Objectives	Enabling Outcomes	7	8
A. To examine our relationship with God through personal prayer.	1. write a spontaneous prayer 2. explain prayer as a desire in order to nourish their relationship with God		
B. To identify how the Gospel affirms and challenges our thoughts and actions.	1. explore the meaning of the parables and miracle stories 2. respond to a parable by determining to change a behavior or attitude 3. imitate the compassion of Jesus by performing “miracles” of kindness		
C. To understand the importance of prayer, its purposes and various types of prayer.	1. know types of prayer corresponding to their purposes 2. develop an appreciation for prayer and psalms 3. know a variety of prayers and formal devotions		
D. To experience full participation in the Eucharist.	1. establish a greater understanding of the parts of a Mass 2. plan a celebration of the Eucharist and enthusiastically participate		

“God’s revelation offers every generation the opportunity to discover the ultimate truth of its own life and the goal of history. This task is never easy; it involves the entire Christian community and motivates each generation of Christian educators to ensure that the power of God’s truth permeates every dimension of the institutions they serve. In this way, Christ’s good news is set to work...”

(Pope Benedict XVI, 2008)



High School Religion Curriculum Overview:

	Fall Semester	Spring Semester
Freshman Year	<i>Scared Scripture: Old Testament</i> <ul style="list-style-type: none"> • Divine Revelation: God Speaks to Us • The Pentateuch or Torah—First Five Books of Scripture • Joshua and the Era of the Judges • Historical Books • Wisdom Books • The Prophets 	<i>Scared Scripture: New Testament</i> <ul style="list-style-type: none"> • The Gospels • Acts of the Apostles • Letters • Book of Revelations
Sophomore Year	<i>History of the Catholic Church</i> <ul style="list-style-type: none"> • Christ Established His Church to Continue His Saving Presence and Work • History of Church in Post Apostolic Times 	<i>Living as a Disciple of Jesus Christ in Society</i> <ul style="list-style-type: none"> • God’s Plan for His People: Vatican II • Social Teaching of the Church • Major Themes of Catholic Social Teaching • Sin and its Social Dimensions
Junior Year or Senior Year	<i>Responding to the Call of Jesus Christ</i> <ul style="list-style-type: none"> • God’s Call to Each of Us • “Serve One Another” • Sacrament of Marriage • Sacrament of Holy Orders • The Consecrated Life 	<i>Christian Morality and Conscience Formation</i> <ul style="list-style-type: none"> • Foundations of Catholic Morality • Using the Beatitudes and Decalogue as a Guide in Making Moral Decisions • Moral Decision-Making • Christian Morality and Human Sexuality
Senior Year	<i>Ecumenical and Interreligious Issues</i> <ul style="list-style-type: none"> • Revelation and the Catholic Church • Christian Churches and Ecclesial Communities Apart from the Catholic Church • The Church and Other Non-Christians • Proclamation and Dialogue 	<i>- Religion Elective-</i>

HIGH SCHOOL

I. Sacred Scripture

The purpose of this course is to give an overview of Sacred Scripture with an introduction to the basic principles for understanding and interpreting the Bible. Because of the extent of the scriptural material, this outline will not try to cover the vast content, but rather offer comments about Scripture's purpose and religious significance. Given the limits of a semester of study for each Testament, it will not be possible to introduce all the books of the Bible here. But every effort is made to project a sense of the unity of the narrative the divine plan of salvation, the presence of God's action in this record of his Revelation and his desire to share his merciful love with us. It is suggested that for the detailed curriculum, comments on authorship, date of composition, formation of text of each book of the Bible be drawn from Introductions in the New American Bible or from the Catholic Study Bible for the New American Bible. This outline cites catechetical references from the Catechism of the Catholic Church (CCC) and the Compendium (C) and the US Catholic Catechism for Adults (USCCA) for various explanations of Scripture with the intention of integrating catechesis and scripture.

Sacred Scripture: Old Testament

One Semester - Freshman

I. Divine Revelation: God Speaks to Us

Student Objectives/Topics	Enabling Outcomes/ What Students Will Understand
A. Define revelation as the sharing of God's existence and identify through human experiences, salvation history, doctrine/dogma, sacred scripture, and most specifically in the person of Jesus Christ. (CCC 50-53, 84-90, 109)	<ol style="list-style-type: none"> 1. God's self revelation in words, deeds, covenants (CCC, 50-53) 2. Stages of Revelation [The History or Divine Plan of Salvation] (CCC, 54-55) <ol style="list-style-type: none"> a. From Adam and Eve to covenant with Noah (CCC, 56-58) b. Succeeding Covenants: Abraham, Moses and Sinai (CCC, 59-61) c. c. Definitive Stage of Revelation: In Word Made Flesh, Jesus Christ (CCC, 65-67)
B. Identify the Bible as the story of God's revelation to people. (CCC 74-87, 131-133)	<ol style="list-style-type: none"> 1. Transmission of Divine Revelation (CCC, 74) 2. Message of Christ Transmitted by Apostolic Tradition (CCC, 75-79) <ol style="list-style-type: none"> a. Passed on by Apostles to bishops and their successors (CCC, 75-79) b. A living Tradition and a written one in Scripture (CCC, 81-83) c. Scripture, Tradition, Magisterium work together (C, 17) (CCC, 84-85)
C. Identify the Church's role in the transmission of Divine Revelation. (CCC 131-133)	Sacred Scripture (CCC, 101-133) <ol style="list-style-type: none"> 1. God is author—guarantees its truth about salvation (CCC, 101-108) 2. Word of God in words of man- Literary Forms—cf. schools of biblical criticism or analysis 3. Principles of interpretation (CCC, 112-14) 4. Canon of Scripture—46 books of Old Testament, 27 of New. (CCC, 120-130) 5. Senses of Scripture: Literal; Spiritual: Allegorical, Moral, Anagogical (CCC, 115- 119) 6. Role of Scripture in the life of the Church (CCC, 131-133) 7. How to use the Bible

G. Trace the Covenant relationships that are central to the relationship between God and His chosen people.	1. Faith is Our Personal and Communal Response to Revelation (C, 25-32) (CCC, 142-143)
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II. The Pentateuch or Torah—First Five Books of Scripture

A. To identify Genesis, Exodus, Leviticus, Numbers, Deuteronomy as the first five books of Scripture	<ol style="list-style-type: none"> 1. A major theory of the formation of these books is that they rely on several sources, primarily four: Yahwist, Elohist, Priestly, Deuteronomist [J, E, P, D] 2. Any and all parts of Scripture must be read and interpreted in relation to the whole
B. To expand understanding of the Book of Genesis	<ol style="list-style-type: none"> 1. Primeval History 1-11—Creation, Adam and Eve, the Fall, Promise of Redemption and Effects of Sin told in figurative language (CCC, 337, 362, 375, C, 51-78) 2. Faith teachings in primeval history: (cf. NAB Intro) 3. Call of Abraham Our Father in Faith (Gn 11:27-25:18) 4. Patriarchs: Isaac, Jacob, Joseph and Egypt (Gn 27:19-50-26)
C. To expand understanding of the Book of Exodus	<ol style="list-style-type: none"> 1. Prominence of the call and life of Moses 2. Divine liberation from slavery to freedom 3. Passover 4. Sinai Covenant
D. To expand the understanding of the Books of Leviticus, Numbers, Deuteronomy	<ol style="list-style-type: none"> 1. Expansion of Israel's history 2. Further development of Israel's laws 3. Israel's liturgical practices

III. Joshua and the Era of the Judges

A. To define the Book of Joshua	1. Focus on Joshua as the successor to Moses; the conquest of the Promise Land begins
B. To define the Era of the Judges	1. Discuss God's charismatic leadership as it pertains to the rescue of Israel from the enemy
C. To define the story of Ruth	1. Read and discuss the story of Ruth

IV. Historical Books

A. To define Books I and II of Samuel	<ol style="list-style-type: none"> 1. Samuel anoints first King of Israel—Saul's problems 2. Saul and David (1 Sam 16-31) The David Stories 3. David as King (2 Sam 1-18) God's covenant with House of David
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B. To define Books I and II of Kings	<ol style="list-style-type: none"> 1. David and Solomon ruled a united Israel and Judah 2. Solomon (1 Kings 1-11) His wisdom- Builder of Temple 3. Death of Solomon—Kingdom divided by civil war 4. Elijah: Powerful prophet opposed to idolatry - Elisha—Receives the mantle of prophecy from Elijah 5. Reforming Kings: Hezekiah and Josiah 6. Assyria overtakes Israel/Samaria in 722 BC. (2 Kings 17) 7. Babylon takes people into exile in 586 BC. (2 King 24-25) 8. Ezra-Nehemiah: Return of exiles to Judah (539 BC) 9. Other History Books: Chronicles 1-2, Tobit, Judith, Esther, Maccabees 1-2
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V. Wisdom Books

A. To understand and explain the Book of Wisdom Literature	1. Wisdom literature is a collection of practical guides to human problems and questions
B. To define the Book of Job	1. read, evaluate, and discuss the problem of suffering and Job's response
C. To define the Book of Psalms	<ol style="list-style-type: none"> 1. Prayer of God's People 2. Church's prayer (CCC 2585-89)
D. To define Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach	1. read, discuss, and summarize Wisdom Books: Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach

VI. The Prophets

A. To define their purpose and Prophets	<ol style="list-style-type: none"> 1. Interpreted signs of the times in light of covenant 2. Afflict the comfortable and comforted the afflicted 3. Their prophesies were medicinal meant to convert listeners to God; call people to true religion
B. Isaiah (8 th century BC)	<ol style="list-style-type: none"> 1. Preached the holiness of God 2. The qualities of the Messiah and the New Jerusalem 3. The saving role of Suffering Servant
C. Jeremiah (640-587 BC)	<ol style="list-style-type: none"> 1. Born of a priestly family, chosen while in womb 2. Preached downfall of Israel due to infidelity 3. His introspective temperament made him want to escape his tough calling
D. Ezekiel (6 th century BC)	<ol style="list-style-type: none"> 1. Born of priestly family, deported to Babylon 598 BC—rest of life in exile 2. Served as prophet to encourage the exiles 3. Probably started Synagogues- places for teaching and prayer

E. Daniel	<ol style="list-style-type: none"> 1. Young Jewish hero from days of Babylonian Exile 2. Not strictly a prophet, rather part of Apocalyptic strain of Bible 3. His apocalypses influenced the writer of Book of Revelation
F. Other Prophets	<ol style="list-style-type: none"> 1. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi 2. Prophets that cried out against injustice and proclaiming God's command to help the poor

Sacred Scripture: New Testament

One Semester – Freshman

I. The Gospels

Student Objectives/Topics	Enabling Outcomes/ What Students Will Understand
A. To recognize that the word Gospel means Good News of salvation from sin and the gift of divine life.	<ol style="list-style-type: none"> 1. God's promise in the Old Testament is fulfilled in the Incarnation, life, teachings, paschal mystery of Jesus Christ 2. Stages in formation of Gospels (CCC, 125) 3. Matthew, Mark, Luke called Synoptic Gospels due to similar content 4. John differs in content and approach 5. Placing the Gospels first gives the impression they were the first NT books to be written; Paul's letters were written first. 6. Non-canonical gospels: what they are and why they are not part of the NT
B. Matthew	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written 2. First two chapters contain Infancy Narrative—Emphasis on Joseph, the Magi and genealogy back to Abraham. 3. Central Message: Kingdom of Heaven, need for repentance to welcome the Kingdom . . . Commission of Peter an ecclesial emphasis 4. Message structured in 5 sections introduced by Christ's discourses (to parallel the 5 books of the Torah) 5. Passion and Resurrection narratives majestic salvation accounts 6. Great Commission the call to evangelization
C. Mark	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written 2. Shortest Gospel. 3. Becoming a disciple of Christ is his major theme

	<ol style="list-style-type: none"> 4. Passion Account is prominent 5. Reveals Christ's divinity through reactions of people to Christ's miracles and teachings with: amazement, wonder, awe, astonishment, but above all at the Cross; all titles of Christ acquire best meaning in his saving death
D. Luke	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written 2. Opens with an Infancy narrative that focuses on Mary's role and the adoration of the Shepherds [and genealogy back to Adam] 3. Themes: Gospel of pardons and mercy; for the poor; of prayer and Holy Spirit; of concern for women 4. Passion account—God's will is accomplished. Resurrection narratives include Emmaus journey, Breaking of Bread
E. To read and become familiar with the message of John	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written 2. John begins with the Word of God made flesh who dwells among us. 3. Book of seven signs and explanatory discourses [Chapters 2-11] 4. Book of Glory: In 18-21 Jesus is "lifted up" on the Cross and "lifted up" from the tomb to everlasting glory 5. I AM statements: Jesus appropriates God's title at burning bush 6. Priestly prayer of Jesus (Chapters 12 to 17) 7. Caution against misusing John's texts for anti-semitism [<i>Nostra Aetate</i>, 4]

II. Acts of the Apostles

A. To define that Revelation of Holy Spirit who manifests, teaches and guides Church	<ol style="list-style-type: none"> 1. Catechesis on Holy Spirit (C 136-46) 2. Nine days of prayer for coming of Spirit—Mary in center of disciples
B. To define The Infant Church	<ol style="list-style-type: none"> 1. communio (2:42-47)
C. To become familiar with and comprehend the Stories of Peter (1-12)	<ol style="list-style-type: none"> 1. "No Other Name" 2. Stephen 3. Cornelius
D. To become familiar with and comprehend the Stories of Paul (13-28)	<ol style="list-style-type: none"> 1. Conversion 2. Jerusalem Council 3. Ministers of the Word...Missionary Journeys

III. The Letters

A. To become familiar with the Letter to the Romans	<ol style="list-style-type: none"> 1. Longest and most systematic example of Paul's thinking on the Gospel of God's righteousness that saves all who believe (NAB intro) 2. Powerful teaching about the Lordship of Christ and need for faith in him in order to be saved. 3. Paul pleads with all Christians to hold fast to faith 4. Justification (Rom 6-8) 5. Catechesis on justification and faith (C, 422-28) 6. Need for preaching Gospel so people hear call to faith (Rom 14:1-21)
B. The First Letter to the Corinthians	<ol style="list-style-type: none"> 1. Filled with information about the Church of first generation 2. Paul addresses a number of pastoral issues: <ol style="list-style-type: none"> a. Questions of apostolic authority b. Abuses at house liturgies c. How to deal with gift of tongues d. Eating meat sacrificed to idols e. Marriage after death of spouse f. Factions in the community 3. Paul develops teachings about: <ol style="list-style-type: none"> a. The Eucharist [Consistent with Tradition . . . "I received from the Lord what I handed onto you . . . (I C 11:23)"] b. Gifts of the Holy Spirit—the greatest being Love [agape] c. The mystery of the Resurrection of Christ and of the dead
C. Other New Testament Letters	<ol style="list-style-type: none"> 1. II Corinthians, Galatians, Ephesians, Philippians, Colossians, I-II Thessalonians, I-II Timothy, Titus, Philemon, Hebrews, I-II Peter, I-II-III John, Jude

IV. Book of Revelation

A. To define the Book of Revelation	<ol style="list-style-type: none"> 1. Explain Christ's manifestation into history and the world's fight against him and his followers
B. To define why the Book of Revelation was written.	<ol style="list-style-type: none"> 1. Written to encourage the faith of seven churches chapters (2-3) which were subject to harassment and persecution from Jewish and Roman authorities. These churches also suffered from internal disorder, false teaching and apathy
C. Use of apocalyptic language—borrowed from Ezekiel and Daniel.	<ol style="list-style-type: none"> 1. In 404 verses there are 278 allusions to OT—no direct quotes 2. This book is not intended to be an exact prediction of future historical events 3. Apocalyptic language was part of the literary genre of this time and culture

D. To describe the purpose of John on Patmos	1. John receives call from vision of Christ to help churches
E. To understand John's Use of imagery	1. John uses crisis imagery to prophesy final mysterious transformation of world at end of history, "a new heaven and a new earth." 21:1-4

Sacred Scripture: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- A. Why do Catholics believe in things that are not found in the Bible?
1. The Church and her members understand that God's Revelation has come down to us in ways that are not limited to the Bible. Besides the Bible, matters of faith revealed to us by God have also been passed down through Tradition. Oral tradition preceded and accompanied the writing of the New Testament.
 2. For example, many of our beliefs about Mary are not explicitly taught in the Bible, but are implicitly present; they have been passed down beginning at the time of the Apostles and been consistently reflected in the prayer and belief of the Church.
- B. Why isn't Scripture enough for Catholics?
1. The Catholic Church and her members know that Scripture is important, but it is not the only way God's Revelation has been passed down to us. The Church existed more than a generation before the New Testament writings began to appear.
 2. The doctrine of "*sola scriptura* or Scripture Alone" which is espoused by a number of Protestant churches is not found in Scripture or the teaching of the Lord Jesus.
 3. St. John (21:25) writes that Scripture does not contain everything about Christ. The first letter to Timothy (3:15) says that the Church is the pillar and foundation of truth.
- C. Why does the Catholic Bible have more books?
1. The Septuagint, a Greek translation of the Old Testament, was in use among Christians before the rabbinical council at Jamnia opted to use the Hebrew translation only (A.D. 96).
 2. The Septuagint contains seven additional books and additional passages in the Book of Daniel and the Book of Esther not in the Hebrew translation.
 3. The early Christians did not change the version they used because they no longer accepted the authority of the Jewish rabbis.

II. History of the Catholic Church

*The purpose of this course is to supply the students with a general knowledge of the Church's history from Apostolic times to the present. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by him throughout history through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today and, as such, has both Divine and human elements. In this course, students will learn about the Church's 2000 years of history and about how the Church is led and governed by the successors of the Apostles. **Given the limits of a semester of study, it is recommended that collaboration occurs inter-departmentally to teach the stated objectives.** Interdisciplinary project work may result in a deeper understanding of the content.*

History of the Catholic Church

1 Semester - Sophomore Year

I. Christ Established his Church to Continue His Saving Presence and Work

Student Objectives/Topics	Enabling Outcomes
A. To explain the names, images, symbols used for "church." (CCC 745-757, 781-801)	<ol style="list-style-type: none"> 1. Church planned by the Father (LG 2, CCC, 759) 2. Church instituted by Christ who (CCC, 748, 763-766) <ol style="list-style-type: none"> a. Inaugurated the Church by preaching Good News b. Endowed his community with a structure c. Gave the Church totally of himself for our salvation 3. Church is revealed by Holy Spirit: fifty day preparation for Pentecost (CCC, 767-768) <ol style="list-style-type: none"> a. The events of the first Pentecost b. The Holy Spirit's charisms in Church's life (Cf., I Cor 12-14)
B. To understand that the Holy Spirit inspires the Apostles' mission—Great Commission (Mt 28:16-20) (CCC, 857-860)	<ol style="list-style-type: none"> 1. The missionary journeys of St. Paul 2. The role of Peter and the Apostles in the early Church 3. Apostolic succession preserves the mission, office and teaching of the Apostles as entrusted to them by Christ (CCC, 857-862)

II. History of Church in Post Apostolic Times

II.1 An Age of Growth and Persecution	
A To define the unique phenomenon in Roman Empire	<ol style="list-style-type: none"> 1. Empire tolerant in principle but changed regarding Christians who denied Roman gods and refused to worship them. 2. "Blood of martyrs is the seed of the Church" Tertullian [Cf. catacombs] 3. Teachings of St. Ignatius of Antioch, St. Justin Martyr, St. Irenaeus sustained faith of persecuted Church
B. To recognize that House Liturgies—Eucharist is the heart of early Christian worship	<ol style="list-style-type: none"> 1. Transition from Last Supper to Breaking of Bread 2. Development of Liturgy of Word and Eucharistic Prayer 3. Descriptions in the <i>Didache</i>; St. Justin Martyr (Liturgy of Hours Vol II P. 694) 4. Archeological findings that support this; visual representations

II.2 The Age of Fathers of the Church	
A. Constantine and Edict of Milan	<ol style="list-style-type: none"> 1. Freedom of worship 2. From house Liturgies to worship in public <ol style="list-style-type: none"> a. Building of churches for Mass and celebrations of Sacraments b. Sense of Transcendence of God in stately settings
B. Fathers inculturated Scripture for Greek and Roman peoples (CCC, 76, 688)	<ol style="list-style-type: none"> 1. Influenced by Plato’s Philosophy through Plotinus 2. With sermons and commentaries on Scripture and Sacraments <ol style="list-style-type: none"> a. Preaching a powerful means for catechesis and evangelization b. Fathers and Doctors of Church include: St. Basil, St. Gregory Nazienzen, St. John Chrysostom, St. Athanasius, St. Ephrem, St. Ambrose, St. Jerome, St. Augustine, St. Leo the Great, St. Gregory the Great, <i>(NB. Lives of saints should be mentioned throughout this course both to show the restoration of faith and hope in times of crisis as well as to illustrate ways of encountering Christ through all periods of Church history.)</i>
C. The Development of the Eastern Patriarchates	<ol style="list-style-type: none"> 1. These were located in Jerusalem, Antioch, Constantinople and Alexandria 2. The “Holy See” of Peter in Rome in relation to the Patriarchates
D. Church Councils and Doctrinal Development (CCC, 9, 192, 250, 884, 887, 891)	<ol style="list-style-type: none"> 1. Church Response to heresies (Arianism and Nestorianism): Nicea 325; First Constantinople, 381; Ephesus, 431; Chalcedon, 451 and three later Councils <ol style="list-style-type: none"> a. Creeds and catechesis for Christian instruction 2. Dealt with doctrines of Incarnation and the Trinity 3. Some Eastern Churches began separating over doctrinal disputes; the first separation occurred in 431, a second in 451 and the third in 1054
II.3 The Roman Church of the West	
A. Collapse of Roman Empire of West around 476	<ol style="list-style-type: none"> 1. Barbarian invasions, weakened government 2. Political influence of popes and bishops increased <ol style="list-style-type: none"> a. Church was the remaining trusted authority b. Helped maintain law and order amid the encroaching invaders c. Assisted with protection of civilians and feeding the poor
B. The Monks as Evangelizers	<ol style="list-style-type: none"> 1. St. Benedict and the Benedictines 2. St. Columban and the Celtic monks <ol style="list-style-type: none"> a. Brought Christ and Church to northern Europe b. Developed agriculture, wool production, vineyards c. Stabilized the nomadic tribes and gave birth to towns d. Monastic schools promoted education, culture and classics

II.4 The Church of the Middle Ages	
A. Politics and Religion	<ol style="list-style-type: none"> 1. Charlemagne’s Frankish Empire 2. Clashes between Church and Monarchies on selection of bishops 3. Gregory VII—Hildebrand and Gregorian Reform
B. New Religious Orders, new Universities	<ol style="list-style-type: none"> 1. Bernard and the Cistercians 2. Rise of the Mendicant Orders 3. Universities: Oxford, Cambridge, Paris, Padua, Krakow, etc 4. Summa of St. Thomas Aquinas 5. The Imitation of Christ, by Thomas a’ Kempis 6. Gothic Cathedrals 7. Heresy about Eucharist—Response at Council of Lateran IV 8. Rise of Eucharistic adoration and Feast of Corpus Christi 9. Saints: Clare, Francis, Gertrude, Margaret of Scotland, Dominic, Catherine of Siena, Albert the Great, Joan of Arc 10. Black Death cast somber pall over Christian piety 11. Great Schism and the Avignon Papacy
II.5 The Crusades	
A. The Crusades	<ol style="list-style-type: none"> 1. Islam’s birth and its first encounters with Christianity 2. Shrines in the Holy Land fall under Islam’s control 3. Christian military response 4. Success and failure of Crusades [Attacks on Jews] 5. Some results: <ol style="list-style-type: none"> a. Cultural and economic resurgence of Europe b. Tensions between East and West
II.6 The Renaissance: Return to Sources	
A. Scholars	<ol style="list-style-type: none"> 1. Erasmus and Thomas More 2. Revival of study of Classical culture and languages 3. Christian Humanism—New translation of Bible
B. Art and Architecture and Music	<ol style="list-style-type: none"> 1. Florence and the Medici’s patrons of arts and its schools 2. Fra Angelico, Giotto, Raphael, Michelangelo, Bramante, Bernini 3. The new St. Peter’s Basilica, Sistine Chapel, Duomo in Florence

	<ol style="list-style-type: none"> 4. St. Philip Neri, Apostle of Rome, promoted the music of Palestrina and historical scholarship of Baronius 5. Origins of universities
II.7 The Call for Reform	
A. Luther's Complaints and Proposals, Innovations	<ol style="list-style-type: none"> 1. Sale of Indulgences, Clerical Corruption, Ignorance of the Faith 2. Sola Fides, Sola Gratia, Sola Scriptura 3. Use of Printing Press, Catechism, Vernacular Bible and Liturgy, married Clergy, Eucharist under two species, Lay Priesthood
B. The Break from Rome: Protestantism	<ol style="list-style-type: none"> 1. Martin Luther (Germany) 2. John Calvin, Huldrych Zwingli (Switzerland) 3. Henry VIII (England) 4. John Knox (Scotland)
C. Nationalism	<ol style="list-style-type: none"> 1. 30 Years War between Catholics and Protestants 2. <i>Cuius Regio-Eius Religio</i>—Rise of State Churches
D. Church Responds at the Council of Trent	<ol style="list-style-type: none"> 1. Renewal of bishops, priests, religious 2. Doctrinal and Pastoral Issues <ol style="list-style-type: none"> a. Role of grace and good works b. Sacrificial character of the Mass (CCC, 1362-1372) c. Real Presence of Christ in Eucharist—Transubstantiation (CCC, 1376) d. Seminaries and proper formation of priests e. A universal catechism
E. Counter Reform	<ol style="list-style-type: none"> 1. Mass of St. Pius V, Roman Catechism, Jesuit Education 2. Baroque Architecture and Concert style Masses—Symbolized the new found confidence of the Church 3. Saints: Ignatius, Robert Bellarmine, Peter Canisius, Teresa of Avila, John of the Cross, Charles Borromeo, Francis de Sales, Jane de Chantal, Vincent de Paul, Louise de Marillac
II.8 The Age of Exploration: Church's Missionaries Confront New Cultures	
A. The Americas	<ol style="list-style-type: none"> 1. St. Peter Claver's ministry to African slaves 2. Conversion of Mexico: Our Lady of Guadalupe- St. Juan Diego 3. St Rose of Lima and St Martin de Porres

	4. North American Martyrs—Church in American colonies
B. Missionaries	(Jesuits, Franciscans, Dominicans)
C. Japan, India, Korea	—St. Francis Xavier
D. Matteo Ricci, SJ	[Attempted Inculturation in China]
II.9 The Age of Enlightenment	
A. Rationalism, scientific model, Deism	—Decartes, Voltaire, Rousseau
B. The French Revolution and its impact on the Church	<ol style="list-style-type: none"> 1. Identify the Church’s role in the conflict 2. Explore the pro-social injustice 3. Effect of Voltaire on the Bourgeoisie
C. Post Revolutionary France saw religious revival in 19 th century	<ol style="list-style-type: none"> 1. New religious congregations founded for teaching 2. St. Bernadette’s vision of Mary at Lourdes—pilgrimage site 3. Saints: Therese of Lisieux, Margaret Mary Alacoque, John Vianney, Catherine Laboure
II.10 Vatican I	
A. Pope Pius IX reigned 32 years 1846-78	<ol style="list-style-type: none"> 1. Strengthened spiritual authority of Pope after loss of Papal States 2. Man of deep faith and virtues, beatified in 2000 3. His “Syllabus of Errors” 4. Immaculate Conception dogma 1854 (CCC, 490-493)
B. The First Vatican Council	<ol style="list-style-type: none"> 1. 306 years after Council of Trent, opened Dec 8, 1869 2. First discussion: Dogmatic Constitution on Faith <ol style="list-style-type: none"> a. Council Fathers approved document <i>Dei Filius</i> b. Reason can know God—but revelation is necessary 3. July 1870: Infallibility of Pope defined (CCC, 889-891, 2035, 2051) 4. August: Papal States occupied; Pope suspended Council
II.11 Industrial Revolution – Need for Social Justice for Workers (1878-1903)	
A. Social Injustices:	<ol style="list-style-type: none"> 1. No living wage, no pensions or sick leave, child labor, sweat shops 2. Denial of right to form Labor Unions or mount strikes 3. Management’s ignoring human dignity of workers. etc.

B. Pope Leo XIII (1878-1903)	<p>—<i>Rerum Novarum</i></p> <ol style="list-style-type: none"> 1. Universal destination of goods of earth for all people. 2. Subsidiarity, justice for workers, reform of capitalism, (CCC, 1883, 1885, 1894, 2209) 3. Common good, private property, living wage, unions (CCC, 1807, 2401, 2403, 2246, 2435)
C. Effect of Calvinism	1. Significance of the effect of Calvinism on Catholicism
II.12 The Church and Social Justice Teaching	
A. Leo XIII	A general understanding of <i>Rerum Novarum</i>
B. Pius XI	A general understanding of <i>Quadragesimus Anno</i>
C. John XXIII	A general understanding of <i>Mater et Magistra, Pacem in Terris</i>
D. Vatican II	A general understanding of <i>Gaudium et Spes</i>
E. Paul VI	A general understanding of <i>Populorum Progressio, Octogesima Adveniens</i>
F. John Paul II	A general understanding of <i>Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus</i>
G. US Bishops	A general understanding of <i>The Challenge of Peace, Economic Justice for All</i>
II.13 Pope St. Pius X (1903-1914)	
A. Motto “To Restore All Things in Christ”	<ol style="list-style-type: none"> 1. Lowered age of First Communion to age of reason 2. Popularized Gregorian Chant—Helped liturgical movement
B. Opposed “modernism”	<ol style="list-style-type: none"> 1. Define “modernism” 2. Explain Pius X’s opposition to “modernism”
II.14 The Church and the World Wars	
A. Benedict XV and World War I	7 point Peace Plan
B. Pius XI	<ol style="list-style-type: none"> 1. Signed Lateran Treaty with Mussolini; broke with Mussolini in 1931 2. His break with Hitler—Encyclical <i>Mit Brennender Sorge</i>
C. Pius XII	<ol style="list-style-type: none"> 1. Opposed Nazis- Christmas messages for peace 2. Pius and the Jews—his efforts to protect them 3. Spiritual signs of light in darkness of war and its aftermath—1954 proclaimed dogma of the Assumption—Encyclicals: <i>Mediator Dei</i> and <i>Mystici Corporis</i>

II.15 Vatican Council II: A Pastoral Approach to the World

A. To define and research the significant impact and results of Vatican Council II	<ol style="list-style-type: none"> 1. Pope John XXIII His Pastoral Vision for the Council: [See his opening speech at Council: <i>Gaudet Mater Ecclesia</i>, (Rejoice, O Mother Church) October 11, 1962] 2. The Council Documents—Pastoral tone and language 3. Pope Paul VI (1963) <ol style="list-style-type: none"> a. Guided remaining sessions of Council b. Implemented Council teachings c. Controversy over <i>Humanae Vitae</i> d. Met with Athenagoras in Istanbul e. Visits to New York, Bombay, Manila, etc f. Promoted Synods of Bishops g. Succeeded by Pope John Paul I who reigned 33 days 4. Some Developments after the Council: <ol style="list-style-type: none"> a. Changes in liturgy, growth of Scripture study, new look in church architecture, growth of lay involvement—parish councils, etc. b. Liturgical movement, work by Catholic Action, and work by Scripture scholars preceded Council and enabled its implementation c. Developments in catechesis; understanding the need for both content and formation d. Call to evangelization—<i>Evangelii Nuntiandi</i> e. Renewal of the Eastern Churches f. Openness to other religious traditions and relations g. <i>Nostra Aetatae</i>
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II.16 Pope John Paul II: The Church Looks to the 21st Century

A. First non-Italian pope in centuries	—vigorous, dramatic, faced down Communism
B. Evangelizer to the world	<ol style="list-style-type: none"> 1. 104 papal trips overseas 2. His <i>Dialogue of Salvation</i> 3. Met more than 61 times with Muslim groups 4. First to enter into a synagogue or mosque
C. Teacher: Numerous Encyclicals, Post Synodal Documents, Writings	<ol style="list-style-type: none"> 1. Fides et Ratio, Evangelium Vitae, Veritatis Splendor 2. Wednesday Talks on Genesis—Theology of the Body
D. Pastor: Holy Thursday Letters to Priests	His World Youth Days
E. Themes	Be not afraid; Mary, Totus Tuus; human dignity, new evangelization
F. Assassination attempt	Example of courage, faith and forgiveness

G. The Catechism of the Catholic Church	A general understanding of the need for and use of <i>The Catechism of the Catholic Church</i>
II.17 Pope Benedict XVI	
A. First encyclical Deus Caritas Est	Followed by Apostolic Exhortation Sacramentum Caritatis
B. Addresses clash of culture and civilization with faith	Papal directives, philosophy, and doctrine
C. Ecumenism today	Church of the East, Oriental Orthodox, Eastern Orthodox, Protestant
II.18 The Church in The United States	
A. Colonial America	<ol style="list-style-type: none"> 1. French Speaking Catholics—Jesuit explorers, missions, martyrs 2. Spanish Speaking Catholics—Junipero Serra etc. 3. English Colonial Catholics—Archbishop Carroll
B. Immigrations—Ethnic Catholics	<ol style="list-style-type: none"> 1. Second class citizens, Church supports working class; rise of the Know Nothing's and Nativism 2. Rejection of government aid to nonpublic schools; past attempts to force children to attend public schools (Pierce Supreme Court decision): prejudice continues today 3. Catholic School and Hospital Systems-Religious Orders 4. Parish as center of social life, Patriotism gains acceptance 5. Immigration Act of 1965 – opened up the country for people from all nations
C. Church's role in development of social justice in the U.S.	<ol style="list-style-type: none"> 1. Cardinal Gibbons and implementation of the Church teaching on workers in the late 19th early 20th century 2. Church support of labor unions' fight for rights of workers 3. The Depression and its effects
D. Eastern Catholics	<ol style="list-style-type: none"> 1. Establishment of Hierarchies 2. Presence today
E. Catholic Education	<ol style="list-style-type: none"> 1. Rise of parochial schools and education of children and youth 2. Efforts in higher education; significant percentage of the world's Catholic colleges and universities are found in the United States 3. High percentage of university educated helped Catholics become members of middle and upper middle class

	4. Contribution of Catholic schools in modern urban settings
F. Late 20 th to start of 21 st Century	<ol style="list-style-type: none"> 1. Areas for concern <ol style="list-style-type: none"> a. Birth Control, Legalization of Abortion b. Priest Sex Abuse Crisis; Confidence in Church blurred c. Church attendance and vocations to priesthood and religious life decline d. Rapid secularization of society and breakdown of the family e. Religious illiteracy f. War and peace (American Bishop's Pastoral letter) g. Same sex marriages 2. Reasons for hope <ol style="list-style-type: none"> a. Impact of the papacy of Pope John Paul II—leadership, evangelization b. Pro-Life Movement—Adult Stem Cell research and benefits c. Re-growth of seminaries and new religious communities d. Influence of the <i>Catechism of the Catholic Church</i> e. Multiple forms of lay-leadership—Less polarization f. Rise of youth and young adult activities in the Church: World Youth Days g. American Saints: Elizabeth Seton, Frances Cabrini, John Neumann, Katharine Drexel, Rose Philippine Duchesne, Theodora Guerin, Blessed Junipero Serra, Blessed Kateri Tekakwitha
Resource:	<u>A New Religious America</u> by Diana Eck; 2001; How A Christian Country Has Become the World's Most Religiously Diverse nation

II.19 Archdiocese of Hartford	
A. Influences on the history of the Catholic Church	<ol style="list-style-type: none"> 1. Fr. McGivney: Founding of Knights of Columbus and Churches across the state of Connecticut 2. Archbishop Whalen: renowned Scripture Scholar; Bishop's Peace Pacts 3. Bishop Rossaza: Economic Justice for All 4. Bishop Donnelly: dies 1976

History of the Catholic Church: Challenging Topics for Conversation, Reflection, or Writing Prompts

- A. How can the Church claim to be holy and a protector of truth when there are things in her history like the Crusades, the Inquisition, the persecution of Jews and the Galileo case?
1. The Church is a source and means of holiness for people because God has made it so. The failures of the Church's members during her history are lamentable. The virtuous lives of the saints validate the truth and power of the Church's Sacraments and teaching.
 2. Despite the sins of her members, including the ordained, the Church is entrusted by God with the truth of the Gospel and the graced means of salvation.
 3. Many members of the Church are also holy and possess a heroic sanctity witnessed to by the countless sacrifices many have made, often to the point of martyrdom.
 4. Pope John Paul II, on various occasions apologized for the sins of the members of the Church in her history, including for harm caused by the excesses of the Inquisition and atrocities committed during the Crusades.
 5. The historical context in which these events happened. The people of those days dealt differently with threats and problems than we might do so now. They used means that were commonly used in their society then. We cannot judge them harshly as some people judge them today.
- B. If the Catholic Church truly has the fullness of truth, why have other churches broken away from her?
1. Generally, other churches broke away from the Catholic Church because of some human element such as a disagreement with how beliefs are expressed or explained, or a desire to change forms of worship, or scandalous behavior of some Popes and bishops and priests, or for political or personal reasons. While the Church has the fullness of truth, not all her members appropriate and live that fullness of truth.
 2. Other breaks from the Catholic Church were the result of impatience on the part of those who saw a need for reform or a problem they wished to address.
 3. The Catholic Church is committed to seek unity in faith and works toward that, but such work for unity cannot compromise the truth of the Faith.

III. *Living as a Disciple of Jesus Christ in Society*

The purpose of this course is to introduce students to the Church's social teachings. In this course students are to learn how Christ's concern for others, especially the poor and needy, is present today in the Church's social teaching and mission.

Living as a Disciple of Jesus Christ in Society

One Semester - Sophomore Year

I. God's Plan for His People: Vatican II: The Church is a sign and instrument of communion with God and the unity of the whole human race (LG, 1).

Student Objectives/Topics	Enabling Outcomes/ What Students Will Understand
A. To define Salvation and Truth (CCC, 851)	1. Redemption through the Paschal Mystery 2. Eternal life with the Triune God in heaven
B. To understand the concept of happiness in this life (CCC, 1718)	1. Happiness is a shared communion with God <ol style="list-style-type: none">Trinitarian <i>communio</i> is the pattern for social life (CCC, 267, 738, 1693)Witness Christ in words and actions 2. The unity of the whole human race (CCC, 842, 1877) <ol style="list-style-type: none">The social nature of the human person (CCC, 1878-1889, 1929)The need for others 3. The household of faith—Church as: <ol style="list-style-type: none">Mystical Body of Christ (CCC, 774-779, 787-796, 805-807, 872, 1123, 1396, 1548, 2003)Family of God (CCC, 2790)Community of sanctified believers (CCC, 824)Teacher: forms the social conscience of societyListener: ecumenism

II. Social Teaching of the Church

A. To understand that the Church always has stood for charity and justice (CCC, 953)	1. Social teachings in Scripture: <ol style="list-style-type: none">Amos and IsaiahThe Sermon on Mount; Last Judgment (CCC, 2153, 2262, 2336, 2605, 2830)Communal sharing, Deacons, Collections for churches 2. Church History's social concern 3. Corporal and Spiritual Works of Mercy (CCC, 2447)
B. Different types of justice (CCC, 2411-2412, 1807)	1. Distributive justice (CCC, 2236-2411) 2. Legal justice 3. Commutative justice 4. Social justice (CCC, 1928-42)

C. Social teaching in the modern era	<ol style="list-style-type: none"> 1. Pope Leo XIII: encyclical <i>Rerum Novarum</i> in 1891 2. Social doctrine encyclicals of Pius XI, John XXIII, Paul VI and John Paul II 3. Vatican II: <i>Gaudium et Spes</i> 4. <i>Catechism of the Catholic Church</i> 5. <i>Compendium of the Social Doctrine of the Church</i>, Vatican, 2004
D. Principles of Catholic Social Teaching from the Universal Magisterium	<ol style="list-style-type: none"> 1. The necessity of the Moral Law: The moral law provides the foundation for all social teaching by accounting for man's duties and consequent rights (CCC, 1959, 2070, 2242). 2. God is the source of all civil authority: Man does not confer authority upon himself, but authority flows from God to all just governments and laws (CCC, 1899). 3. The perfection of the person by the common good: Man is not only perfected by private goods such as food and shelter, but "common goods" such as peace and truth, that come about through his life with others in community (CCC, 1905-1912, 1925-1927). <ol style="list-style-type: none"> a. respect for and promotion of the fundamental rights of the person b. prosperity, or the development of the spiritual and temporal goods of society c. the peace and security of the group and its members
E. United States Conference of Catholic Bishops	<ol style="list-style-type: none"> 1. After World War I the U.S. Bishops began a program of social reconstruction which included teachings on minimum wage, social security, and worker participation in management. 2. Sampling of more recent Pastoral Letters <ol style="list-style-type: none"> a. <i>Brothers and Sisters to Us All</i> (1979) b. <i>The Challenge of Peace: God's Promise and Our Response</i> (1983); <i>Sowing Weapons of War</i> (1995) c. <i>Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U. S. Economy</i> (1986) d. <i>Statement on Capital Punishment: An Appeal to End the Death Penalty</i> (1999); <i>A Culture of Life and the Penalty of Death</i> (2005)

III. Major Themes of Catholic Social Teaching (CCC, 2196-2257)

A. To define and acknowledge the dignity of human life	<ol style="list-style-type: none"> 1. All human life created and redeemed by God is sacred 2. Dignity due to being an image and likeness of God 3. The Incarnation: Jesus' identification with each of us, (e.g., Mt 25:45, Acts 9:4)
B. Call to family, community and participation	<ol style="list-style-type: none"> 1. What is a family? (cf., CCC, 2202-2203) 2. The family: foundation of society; needs support 3. Society should protect dignity and growth of family

	4. All people should participate in society—work for common good
C. Responsibilities and rights	<ol style="list-style-type: none"> 1. All have right to life and to what sustains it 2. Society should foster and protect these rights 3. Responsibilities under-gird human rights
D. Preferential option for the poor	<ol style="list-style-type: none"> 1. Moral principle: universal destination of the goods of the earth (CCC, 2402-6) 2. Goods of the earth for every human being 3. Why all need these goods (CCC, 2402) 4. See Christ in homeless, outcast, unpopular 5. Appropriate use of wealth and other resources <ol style="list-style-type: none"> a. Be a voice for the voiceless b. Assess social acts and their impacts on poor 6. Concern for the spiritually poor
E. Dignity of Work and the Rights of Workers	<ol style="list-style-type: none"> 1. God’s creation plan includes work 2. Right to work in just conditions
F. Solidarity: Individuals should work for the common good (CCC, 2437-2442)	<ol style="list-style-type: none"> 1. Students should understand where in history this concept was sought by society 2. Examples of contemporary applications 3. Well known people renowned for their participation
G. Stewardship of God’s Creation (CCC, 2415-2418)	<ol style="list-style-type: none"> 1. Understanding of what stewardship entails 2. Contemporary applications

IV. Sin and its Social Dimensions

A. To define the concept of “social sin”	<ol style="list-style-type: none"> 1. Difference between “social sin” and personal sin (CCC, 1868-9) <ol style="list-style-type: none"> a. Personal sin at the root of “social sin” b. “Social sin” stems from collective personal sins <ol style="list-style-type: none"> 1) personal sin that contributes to social injustice 2) personal choices in response to social injustice 2. Foundations for social sin <ol style="list-style-type: none"> a. Attitudes that foster unjust treatment b. Social structures which foster unjust treatment of others c. Social sin can be passed on to future generations
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<p>B. The social dimension of the Commandments</p>	<ol style="list-style-type: none"> 1. First three Commandments—relationship with God (CCC, 2084-2195) <ol style="list-style-type: none"> a. Duty and the right to freely worship God b. Societal authorities should insure freedom of worship 2. The last seven Commandments focus on our relationship with others: the moral teaching of our faith must be brought into people’s interaction with each other [N.B., #1 Positive aspects of commandment #2 Failures to live it] <ol style="list-style-type: none"> a. 4th Commandment (CCC, 2197-2257) <ol style="list-style-type: none"> 1) Respect legitimate civil authority, Government care for citizens rights, Citizens participation in public life, Conscientious objection to unjust laws 2) Anarchy, civil unrest, corrupt government, ignore common good, non-participation in democratic society b. 5th Commandment (CCC, 2258-2330) <ol style="list-style-type: none"> 1) Fosters a civilization of life and love 2) Dishonor human life—Culture of death <ol style="list-style-type: none"> a) Abortion, euthanasia, physician-assisted suicide, cloning, genetic manipulation b) Teaching on capital punishment c) War [Conditions for Just War], Conscientious objection d) Scandal c. 6th Commandment (CCC, 2331-2400) <ol style="list-style-type: none"> 1) Promote chaste life and love in society, marriage, family 2) Adultery, Fornication, Masturbation, Homosexual acts, Rape, Prostitution, Pornography (CCC, 2351-2356) d. 7th Commandment (CCC, 2401-2463) <ol style="list-style-type: none"> 1) Just sharing of goods, qualified right to private property, treat workers justly, stewardship for environment, just economic policies 2) Stealing, unjust damage to others’ property, destruction of environment, enslavement of women and children, white collar crime, violation of public trust, perpetuating Third World poverty e. 8th Commandment (CCC, 2464-2513) <ol style="list-style-type: none"> 1) Promote Truth in Society and Media 2) Lies, detraction, perjury, rash judgment, violation of professional secrets 3) Seal of Confession f. 9th Commandment (CCC, 2514-2533) <ol style="list-style-type: none"> 1) Create conditions for chaste life and love 2) Media, advertising and exploiting lust, “Adult” book store, Internet pornography
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	<p>g. 10th Commandment (CCC, 2534-2557)</p> <ol style="list-style-type: none"> 1) Make simplicity of life desirable 2) Cultural attitudes that idealize wealth, materialism
C. Social Dimensions of the Beatitudes (CCC, 1720-1729)	<ol style="list-style-type: none"> 1. Blessed are the poor in spirit <ol style="list-style-type: none"> a. Choose a lifestyle that benefits those most in need b. Otherwise we will tend to materialism, selfishness exploiting others 2. Blessed are they who mourn <ol style="list-style-type: none"> a. Be compassionate to those in pain b. Loss of care for the living and defenseless 3. Blessed are the meek <ol style="list-style-type: none"> a. Self-discipline in the face of evil; gentleness, unselfishness b. Prone to arrogance and disrespect for others, violence 4. Blessed are the merciful <ol style="list-style-type: none"> a. Forgive one another. Be quick to ask forgiveness. b. Holding grudges; growth in bitterness 5. Blessed are those who hunger and thirst for righteousness <ol style="list-style-type: none"> a. Develop a social conscience b. Indifference to mistreatment of others 6. Blessed are the pure in heart <ol style="list-style-type: none"> a. Work on virtues of modesty and chastity b. Lust expressed in many ways 7. Blessed are the peacemakers <ol style="list-style-type: none"> a. In God's will is our peace. Perform works of peace. b. A divider, troublemaker, war monger 8. Blessed are those who are persecuted for righteousness sake <ol style="list-style-type: none"> a. Witness to Jesus and the Church always; defend the innocent, even die for your faith. b. Cowardice, betrayal, moral compromise
D. The Two Great Commandments: Love God with all of your heart, soul and mind, and love your neighbor as yourself (cf., Matt 22: 36-40)	<ol style="list-style-type: none"> 1. Where illustrated in the gospel 2. Contemporary issues which place the commandments in conflict

Living as a Disciple of Jesus Christ in Society: *Topics for Conversation, Reflection, Writing Prompts*

- A. Why shouldn't we look out for ourselves first? No one else will look out for me.
 - 1. God looks out for every human being. He brings us into being, watches over us in life, and draws us to want to live with him forever. Evidence of his concern can be found in the care for one's well-being often seen in the action of the Church as well as coming from family, friends and members of communities to which we belong.
 - 2. Living in a self-centered way is one of the effects of Original Sin. God created us to live and act in a way that is centered on him and on others, not ourselves.
 - 3. Selflessness, rather than selfishness, is the characteristic of a disciple of Jesus Christ, who is the living embodiment of what it means to live in a selfless way.

- B. Isn't the degree of a person's success and achievement really measured in terms of financial security and wealth?
 - 1. While there are many people who build their lives on such an approach, Jesus Christ, in his life and his teaching, teaches us that the greatest achievement is growth in holiness and virtue and becoming more like him.
 - 2. Real happiness is found in fulfilling God's plan for us.
 - 3. True and lasting fulfillment is never found in money or material possessions
 - 4. People who find the fulfillment in life which leads to inner peace and joy are those mature enough to understand that what really matters is God's infinite love for us and what he has taught us about himself and the meaning of life.

- C. Isn't not fighting back or getting even with someone who hurts or offends you a sign of weakness?
 - 1. No. It takes a lot more courage and strength to forgive and not seek vengeance than to fight back or try to get even.
 - 2. Jesus Christ in his life and his teaching challenges us to see the truth that power and strength are to be measured in terms of virtue and inner strength.
 - 3. We have the example of Jesus Christ, who in not fighting back and in forgiving his executioners, showed true strength
 - 4. We have the example of the martyrs which shows the strength and power that faith and God's grace give.
 - 5. There is justification in actions that protect those who suffer from oppression and injustice.

- D. Isn't it more important to work for justice than to engage in charity?
 - 1. The works of justice do not exclude the works of charity or vice versa.
 - 2. Charity should shape justice to make it Christian; charity is not an extra or optional
 - 3. A perfect world cannot be built by human effort for justice.
 - 4. Perfect justice will be realized only in eternal life.

IV. *Responding to the Call of Jesus Christ*

The purpose of this course is to help students to understand the vocations of life: how Christ calls us to live. In this course students should learn how all vocations are similar and how they differ. The course should be structured around married life, single life, priestly life, and consecrated life. Students should learn what it means to live life for the benefit of others and the value in considering a vocation in service to the Christian community.

Responding to the Call of Jesus Christ

One Semester – Junior or Senior Year

I. God's Call to Each of Us

Student Objectives/Topics	Enabling Outcomes/What Students Will Know
A. To define the universal call to holiness (CCC, 2013-2014, 2028, 2813)	<ol style="list-style-type: none">1. A longing for God is inherent to the human person2. God wants every person to know him, to love him and to serve him3. How we reflect Trinitarian life4. How Christ shows us the way to discipleship5. The ways in which God sanctifies us6. Learning how to make a gift of oneself
B. To define and personally reflect the Personal Call	<ol style="list-style-type: none">1. Our vocation from God (CCC, Glossary)2. A vocation is not the same as a job or career<ol style="list-style-type: none">a. The relationship between one's work and vocation3. Definition/description of discernment—role of Church and individual<ol style="list-style-type: none">a. Divine Providence in the events of one's lifeb. Prayerful reflection and discernment4. Traditionally recognized states of life (CCC, 2004, 2230)<ol style="list-style-type: none">a. Married (CCC, 1535)b. Committed single life (CCC, 898-900, 2442)c. Ordained bishop or priest (CCC, 1578, 1593)d. Ordained deaconse. Consecrated life (CCC, 916, 933)5. Lay ecclesial movements and ministries (CCC, 901-913)6. No vocation is lived in isolation (CCC, 543, 804, 831, 1886, 1878-1885)<ol style="list-style-type: none">a. Human beings exist in relationship with others; give of oneself in order to find oneselfb. There are many levels and types of relationship

II. “Serve One Another”

A. To identify and explain “teaching” and example of Jesus—His commandment of love (CCC, 1823)	<ol style="list-style-type: none"> 1. An unselfish gift of self to God and others 2. Service to our brothers and sisters in the Church and world
B. Sacraments at the Service of Communion (CCC, 1533-1535)	<ol style="list-style-type: none"> 1. Marriage as a Sacrament given to foster the good of the human family, society and the Church (CCC, 1601—1666) 2. Holy Orders as a Sacrament given to foster the good of the spiritual family, the Church (CCC, 1536-1600)

III. Sacrament of Marriage

A. To understand and acknowledge that God is author of marriage which Jesus raised to a Sacrament; it is not a purely human institution (CCC, 1603; 1601)	<ol style="list-style-type: none"> 1. Book of Genesis account 2. Teaching on Marriage in the New Testament (CCC, 1615) <ol style="list-style-type: none"> a. Jesus first public sign or miracle took place at a marriage (John 2:1-11) (CCC, 1613) b. Two shall become as one flesh and the question on divorce (Matthew 19) (CCC, 1614) c. The love and husbands and wives reflecting the love of Christ for the Church (Ephesians 5) (CCC, 1616) 3. Theology of the Body
B. To understand that Christian Marriage is a life-long commitment between a baptized man and a baptized woman as husband and wife designed to reflect the unending love that God has for his people, individually and collectively; a covenant of love (CCC, 1625)	<ol style="list-style-type: none"> 1. Encouraging signs of Christ’s saving work in marriage and the family <ol style="list-style-type: none"> a. Greater awareness of personal freedom and interpersonal relationships b. Promotes of the dignity of both men and women (CCC, 1646-1651) c. Increased concern for responsible procreation; Natural Family Planning (CCC, 1652—1654) d. Education of children and extended family support (CCC, 1603-1605) e. Mutual self-giving within Marriage and family’s serves as basis for responsible activity in society and in the Church 2. Problems encountered in marriage and family life (CCC, 2331-2359) <ol style="list-style-type: none"> a. Exaggeration of the independence of the spouses to the loss of mutual dependence and becoming two in one flesh (cf., Familiaris Consortio, 6:1-7) (CCC, 1606-1608) b. Scourge of abortion, recourse to sterilization, contraceptive mentality (CCC, 2270 -2274, 2370, 2399) c. Cohabitation and homosexual union as a devaluation of the true meaning of marriage (CCC, 2353-2359) d. Growing number of divorces (CCC, 1644-1645, 1649-1650)
C. Celebration of the Sacrament	<ol style="list-style-type: none"> 1. Marriage: a public act that requires a liturgical celebration (CCC, 1621-1623) 2. For Roman Catholics—setting for a valid marriage <ol style="list-style-type: none"> a. In the Latin Church the spouse are ministers of the Sacrament b. Role of free consent and witness of bishop, priest, deacon c. The essential three promises of the spouses

	<p>d. In the Eastern Churches, the bishop or priest confers the Sacrament of Matrimony</p> <p>3. In Latin Church, the Nuptial Mass—or just the Liturgy of Word (see, Directory for the Application of Principles and Norms on Ecumenism, #159)</p> <p>4. A Catholic is encouraged to marry another Catholic (CCC, 1633- 1637)</p> <ol style="list-style-type: none"> Permission can be given to marry those who are not Catholic Conditions for this permission to marry non-Catholic: Catholic party promises to maintain the practice of their faith and to raise any children they have in the Catholic faith.
D. Preparation for receiving the Sacrament (CCC, 1622; <i>Familiaris Consortio</i> , 66)	<ol style="list-style-type: none"> Remote preparation begins as children through example of parents, relatives and other members of the community Proximate preparation comes through education <ol style="list-style-type: none"> Need for healthy self-understanding including sexuality Sexuality part of our being; relate through personhood that includes sexuality God made man and woman with a natural complementarity (cf., Genesis: both creation accounts) God decreed that sexual intimacy be reserved for marriage Marriage involves a total self-giving of the spouses; requires a sense of discipline, generosity and an understanding of true love Expressions of healthy sexual relations in marriage <ul style="list-style-type: none"> ▪ Natural Family Planning ▪ Arguments against contraception Healthy personal and dating habits as a high-school aged person Marriage reflects Christ’s relationship to the Church (Eph 5:21-33; CCC, 1642) Develop skills for living a life-long commitment Immediate preparation <ol style="list-style-type: none"> Church’s responsibility to prepare couples for marriage Dioceses require period of preparation that varies by diocese Focus on the couples’ promises <ul style="list-style-type: none"> ▪ Life-long union ▪ Exclusive and faithful union ▪ Openness to children Help engaged persons grow in knowledge of self, their future spouse, and their relationship. Teach practical skills to help couples live what they promise

<p>E. Effects of the Sacrament (CCC, 1638-1642)</p>	<ol style="list-style-type: none"> 1. Married couples given the grace to love unselfishly 2. Also the grace to strengthen the permanent nature of their union and to appreciate the joy their union can bring (CCC, 1615). 3. Couples given the grace which strengthens them to attain eternal life (CCC, 1617, 1639, 1641) 4. When blessed with children parents helped to raise them in faith and love (CCC, 1652-1654) 5. Witness of faithful couples strengthens Church community and the fabric of society (CCC, 1655-1658)
<p>F. Challenges to Marriage and Family Life (CCC, 1649-1651)</p>	<ol style="list-style-type: none"> 1. Social challenges: acceptance of divorce and remarriage; popular cultural values are pushing aside traditional values; cohabitation before marriage; weakening of the bond between husband and wife 2. Increase in inter-church marriages, destination weddings 3. Impact of images in media, and challenges to traditional marriage in law 4. Blended families; loss of the extended family ties 5. Financial burdens; need for both parents to work outside the home 6. Loss of respect for the dignity of all human beings 7. Lack of willingness to accept children as a gift from God 8. Natural authority of parents is challenged
<p>G. The question of divorce and/or remarriage</p>	<ol style="list-style-type: none"> 1. Christ teaches that a marriage lasts as long as both parties are still alive (CCC, 1650) 2. When and why a civil divorce may be permitted (CCC, 1649) <ol style="list-style-type: none"> a. Civil divorce does not end a valid sacramental marriage b. Sacraments for divorced but not remarried Catholics c. Consequences for divorced Catholics who attempt marriage without a declaration of nullity (CCC, 1665) <ul style="list-style-type: none"> • Catholic parties in a civil marriage are living in an objective state of sin; they are also a source of scandal to others • They are not separated from the Church and are obligated to attend Sunday Mass but barred from the reception of Sacraments except in danger of death • Ineligible to serve as a sponsor for Baptism or Confirmation 3. Determining the validity of previous marriage of divorced Catholics <ol style="list-style-type: none"> a. A declaration of nullity of marriage can be issued if it is proven that there was a defect of consent, a defect of form, or the existence of an impediment. (CCC,

	<p>1625-1632)</p> <p>b. Other reasons for declaration of nullity</p> <ol style="list-style-type: none"> 1) If one or both of the spouses lacked the psychological capacity to assume the essential obligations of marriage 2) If one or both were forced into the marriage
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IV. Sacrament of Holy Orders

A. Instituted by Christ at the Last Supper as a sign of the Lord's abiding presence and priestly action in the Church (CCC, 1564)	<ol style="list-style-type: none"> 1. Societal conflicts concerning inclusion of women 2. Students should understand all aspects of the Eucharist 3. Why is Eucharist "thanksgiving"?
B. Historical development of the three orders of the Sacrament	<ol style="list-style-type: none"> 1. Apostles as the pastors and leaders of the early Church, the first bishops 2. As the Church grew, Apostles and successors ordained priests as their co-workers 3. Original deacons ordained to serve material needs of Community (Acts 6:1-7)
C. The three degrees of Holy Orders	<ol style="list-style-type: none"> 1. Bishop (office of sanctifying, teaching, and governing) (CCC, 1555-1561) <ol style="list-style-type: none"> a. Successor of the Apostles b. A member of the college of bishops in communion with pope c. The bishop is the shepherd and high priest of a diocese, responsible for teaching and sanctifying his flock and proclaiming the truth to all; he wears a miter and carries a crozier to symbolize this d. Bishop is understood as "married" to diocese; this is partly why he wears a ring e. Minister of all Sacraments; <ol style="list-style-type: none"> 1) Confirmation generally conferred by bishops in the Latin Church 2) Ordination is reserved to bishops alone f. Chosen by the pope from among priests g. Archbishops and Cardinals (or Patriarch or Major Archbishop in some Eastern Churches) 2. Priest (CCC, 1562-1568) <ol style="list-style-type: none"> a. Priest acts in the person of Christ: <i>in persona Christi capitis</i> b. Ordained by bishop as co-worker with bishop c. Special focus of priest is ministry of the word and of the sacraments d. Generally serves in a parish; only a priest can serve as a pastor of a parish e. Minister of: <ol style="list-style-type: none"> 1) Sacraments of Baptism (and Chrismation in the Eastern Churches), Eucharist, Penance, Anointing of the Sick, and Confirmation in certain circumstances; 2) In Sacrament of Marriage in the Latin Church the priest receives the consent of the spouses in name of Church and gives blessing of the Church (CCC, 1630)

	<ol style="list-style-type: none"> 3. Deacon (CCC, 1569-1571) <ol style="list-style-type: none"> a. Ordained by bishop to be of service to him and his priests b. Special focus of deacon is ministry of charitable service c. Assists in celebration of the Divine mysteries (CCC, 1570) <ol style="list-style-type: none"> 1) Minister of Baptism (CCC, 1256) 2) Assists at the Eucharist 3) Proclaims Gospel and preaches 4) Can preside at Funerals 5) Assist at and bless marriages (CCC, 1630) d. In the Eastern Churches the deacon is not the ordinary minister of Baptism and also cannot solemnize or witness a marriage. e. Types of deacons <ol style="list-style-type: none"> 1) Transitional: before being ordained a priest, a man is first ordained a deacon and serves in that role generally for six months to a year 2) Permanent: some men (including married men) are ordained deacons for life 4. Holy Orders is a Sacrament reserved to men (CCC, 1577) <ol style="list-style-type: none"> a. "The Church is not free to ordain women" (<i>Ordinatio sacerdotalis</i>) <ol style="list-style-type: none"> 1) It is not a question of the ability to carry out the functions of the ministry 2) It is the matter of what Christ has established, and the sacramental reality and symbolism of the priestly office b. Bishop or priest serves as an icon of Christ: Head of his Body, Bridegroom of the Church c. There is no historical basis for women serving as deacons in the diaconate as we now know and understand it
D. Preparation	<ol style="list-style-type: none"> 1. Remote preparation for priesthood <ol style="list-style-type: none"> a. As a child, there is the example of parish priests and the encouragement from family and community b. Prayer and discernment by the candidate 2. A priest is prepared through years of formation in a seminary <ol style="list-style-type: none"> a. Study of philosophy and theology b. Human, intellectual, spiritual, and pastoral development c. Understanding and embracing the promises he makes: <ul style="list-style-type: none"> • obedience to his bishop (CCC, 1567) • the gift of celibacy; marriage renounced for the sake of the Kingdom (CCC, 1579) • priests in religious institutes must also embrace vows 3. A transitional deacon is prepared as part of his training for priesthood (CCC, 1569- 1571) 4. Permanent deacons participate in a number of years of part-time preparation <ol style="list-style-type: none"> a. Human and intellectual formation b. Spiritual and pastoral formation

E. Celebration of the Sacrament	<ol style="list-style-type: none"> 1. Essential element of each order is the laying on of hands by the bishop and the consecratory prayer (CCC, 1573) 2. Chrism is used in the ordination of a priest and of a bishop (CCC, 1574) <ol style="list-style-type: none"> a. At the ordination of a priest, his hands are anointed with Chrism b. At the ordination of a bishop, Chrism is poured on his head 3. Unique elements at the ordination of each <ol style="list-style-type: none"> a. A bishop is presented with a ring, a crosier and a miter b. A priest is clothed in the vestments of a priest (stole and chasuble) and then presented with the bread and wine that will be consecrated c. A deacon is clothed in the vestments of a deacon (stole and dalmatic) and presented with the Book of the Gospels which he will proclaim
F. Effects of the Sacrament (CCC, 1581-1584)	<ol style="list-style-type: none"> 1. The one ordained is marked with a permanent seal or character 2. Purpose of seal or character (CCC, 1581-1584)

V. The Consecrated Life

A. The work of the Spirit in the various forms of consecrated life (CCC, 914-933)	<ol style="list-style-type: none"> 1. The Order of Virgins; hermits and widows (CCC, 920-924) 2. Apostolic Religious Life (CCC, 925-927) 3. Secular institutes (CCC, 928-929) 4. Societies of Apostolic Life (CCC, 930) 5. New expressions of consecrated life (CCC, 931-933) 6. Lay ecclesial movements
B. The Evangelical Counsels: poverty, chastity and obedience (CCC, 915-916)	<ol style="list-style-type: none"> 1. Students should understand why these three issues make up the vow of consecrated life
C. Consecrated like Christ for the Kingdom of God	What is the motivation which leads an individual to choose the consecrated life?
D. The Paschal dimension of the consecrated life	What is the connection between the paschal mystery and the consecrated life?
E. Witnesses to Christ in the world	How do members of the consecrated life witness Christ in the world?
F. Eschatological dimension of the consecrated life	What is the eschatological dimension of the consecrated life?
G. The Virgin Mary, model of consecration and discipleship (CCC, 967, 2030)	How does Mary model accepting the invitation of the Holy Spirit?

Responding to the Call of Jesus Christ: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- A. Isn't having the right vocation, job or career essential for a person's happiness?
1. No. The foundational call from God is not to a particular vocation, job, career or way of life but to universal holiness and communion with him. This is the basis of all happiness.
 2. Often the key to happiness is using one's gifts fully for God by using them to serve others in Christian love.
 3. However, a refusal to answer God's call may result in a more difficult road to eternal life, or it may even jeopardize one's salvation
- B. Isn't the real measure of success in life the degree of one's financial security and material comfort?
1. To some, the measure of success may be money and physical comforts, but that is not what Jesus Christ either taught or lived.
 2. Personal satisfaction in life finds a firm foundation in our relationship with the Lord and secondly in our relationships with other people.
 3. The ultimate goal in life should be holiness; this is where true success lies.
 4. In the Beatitudes, Jesus Christ teaches us attitudes essential for true happiness.
- C. Just as a person falls in love, they also fall out of love. Isn't a failed marriage just a regular part of life?
1. Failed marriages might be a regular part of life but they happen because of our fallen human nature. God teaches us to see and understand marriage as something which lasts for life.
 2. We know through Revelation that from the creation of the world and the creation of human beings, God's plan included marriage. Jesus Christ raised marriage to the level of a Sacrament and taught that properly understood it involves life-long commitment.
 3. Jesus Christ has taught us to recognize that the love between spouses is an image of the unending aspect of God's love for us; he has promised to love us and he does not break his promises. Neither should we break promises of marriage.
 4. Married love involves not just feelings but also a commitment of reason and will; married love cannot deepen unless it faces and overcomes hard times and adversity.
 5. God does give the grace needed to live out our commitments
- D. Don't men and women who promise celibacy or life-long chastity live lonely, unhappy lives?
1. Some who promise life-long celibacy and chastity may experience loneliness as do some married people.
 2. Most men who become priests, monks or brothers and most women who become nuns, sisters, and consecrated virgins generally live happy and fulfilling lives.
 3. Sexual intimacy with another is not essential for personal fulfillment and happiness.
 4. The heart of celibacy is a truly loving relationship with the Lord, expressed in a self- gift to others in his name.
 5. Committed celibacy for the sake of Jesus Christ and his Kingdom brings consolation that cannot be appreciated by one who has not lived it. Living a life of committed celibacy or chastity gives one a sense of the gifts of the eternal life to come
 6. God gives the grace needed to live out our commitments.

V. Christian Morality

Through the implementation of these guidelines, it is hoped that each baptized person becomes able to:

- a. Reflect upon and cherish his or her dignity and that of other persons as made in the image and likeness of God
- b. Reflect faithfully that image in a life conformed to new life in Christ
- c. Deepen the relationship with Christ and the Church through frequent prayer and celebration of the sacraments, especially the Sacrament of Penance and Reconciliation and the Sacrament of the Eucharist
- d. Embrace joyfully the call to love and live chastely either as a married person or as a celibate person

“All of catechesis on chaste living takes place within the faith community that is the Church. Everyone involved in this catechesis is only able to instruct because each has first received the teaching of the Church. Parents are particularly responsible for catechizing their children in faith and morals and thus have a special obligation to understand thoroughly and live the teachings of the Church. Assisting parents of adolescents and youth in the formation of their children for chaste living is essential to their formation in the Catholic faith and should be mandatory in Catholic schools and in parish religious education and youth ministry programs.” (Catechetical Formation in Chaste Living, 2008, p. 1).

Christian Morality and Conscience Formation

One Semester – Junior or Senior Year

I. Foundations of Catholic Morality

Objective/Topics:	Outcomes:
A. Develop in the student an understanding of the moral person	<ol style="list-style-type: none">1. Define Christian and what it means to live a Christian moral life2. Define Christian morality in terms of:<ol style="list-style-type: none">a. Response to God’s love and gift of salvation offered through Jesus Christb. Ability to respond to God’s love3. Understand Christian morality as the gift of God’s loving presence in our lives and our continuing effort to respond to that love4. Understand that moral behavior is a response to God; a reflection of God’s love for us5. Differentiate between the moral, immoral, and amoral person6. Explain Kohlberg’s Theory of Moral Development: moral development occurs through social interaction7. Apply Kohlberg’s stages to solve cognitive conflicts at various developmental stages8. Recognize the development of Christian morality from its Jewish roots
B. Understand that the need to be moral is rooted in the intrinsic value of human life	<ol style="list-style-type: none">1. Understand Christian virtue:<ol style="list-style-type: none">a. Cardinal and theological virtuesb. Gifts and fruit of the Holy Spirit2. Understand the formation of moral habits3. Describe how virtue helps us to live like Jesus Christ4. Recognize that we are created in the image and likeness of God and are gifted with intellect and free will5. Demonstrate how a person’s search for God involves each of the following: religion, family, peers, culture, society, socio-economics, media, technology
C. Examine the foundational themes of Christian morality	<ol style="list-style-type: none">1. Identify and understand the role of grace and conscience in moral life2. Comprehend the moral teachings of Jesus Christ (the Sermon on the Mount, and the all embracing Law of Love)3. Summarize the Beatitudes as the morality that guides us to follow Jesus Christ and live in response to both God and neighbor

D. Examine the mystery of our salvation as celebrated in the liturgy and the sacraments	<ol style="list-style-type: none"> 1. Understand the Paschal Mystery 2. Examine the relationship between the Paschal Mystery and the liturgy 3. Describe what sacraments do for us 4. Understand sacraments that make visible the mystery of God's love for us 5. Know that Jesus is the primary visible sign of invisible grace 6. Identify and describe the Sacraments of Initiation 7. Identify and describe the Sacraments of Healing 8. Analyze the relationship of the sacraments of Baptism, Eucharist and Penance/Reconciliation with the Christian moral life
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II. Using the Beatitudes and Decalogue as a Guide in Making Moral Decisions

A. Recognize the Ten Commandments and the theological virtues as the foundation for respect for self and others	<ol style="list-style-type: none"> 1. Know the literal meaning of "Decalogue" 2. Identify the first three commandments which relate specifically to our obligations to God 3. Understand the original context of the first three commandments 4. Recognize how the first three commandments apply to specific moral issues 5. Summarize and apply Catholic social teaching with respect to these specific moral issues 6. Identify the final seven commandments which relate specifically to our obligation to each other 7. Understand the original context of the seven final commandments 8. Recognize how the final seven commandments apply to specific moral issues 9. Summarize and apply Catholic social teaching with respect to these specific moral issues 10. Assess the similarities and differences of modern moral laws based on the teachings of the Ten Commandments 11. Analyze the value of family, friend, Church support systems in finding strength and encouragement to live a life of Christian morality 12. Explore the ways in which technology (computers, video games, social networks, etc.) impact our moral life
B. Recognize the relationship between the Beatitudes and the Decalogue	<ol style="list-style-type: none"> 1. Understand that the Ten Commandments speak of specific rules of behavior; the Beatitudes speak of basic attitudes and dispositions in life 2. Understand Pope John Paul II's statement in <i>Splendor Veritatis</i>, "...there is no separation or opposition between the Beatitudes and the commandments: both refer to the good, to eternal life." 3. Explain how Christ paints a "self-portrait" using the Sermon on the Mount and the Commandments; explain them in terms of indicators of a moral life 4. Apply the precepts of the Beatitudes and the Decalogue as invitations to discipleship and communion of life with Christ
C. Recognize and practice our Christian commitment to counteract violence in its many forms, both explicit and	<ol style="list-style-type: none"> 1. Understand that the fifth commandment mandates us to respect the life of the unborn 2. Appreciate that respect for life is a principle that guides us in caring for those who are sick or who are near death

implicit	<ol style="list-style-type: none"> 3. Understand the fifth commandment forbids intentional euthanasia 4. Explore the issues of life support and physician-assisted suicide 5. Understand Church teaching regarding the various types of stem-cell research 6. Appreciate that Church leaders have declared capital punishment an unnecessary affront to the dignity of human life
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III. Moral Decision-Making

Objective/Topics:	Outcomes:
A. Develop an understanding of conscience formation, including the role of grace and freedom	<ol style="list-style-type: none"> 1. Define conscience 2. Understand “capacity for conscience” to be that we are made with great capacity for goodness and rightness 3. Understand what is meant by the proper formation of conscience 4. Understand conscience refers not to what we do, but who we are 5. Understand conscious of capacity is what we bring into ever moral situation 6. Understand conscience as process is what we do to prepare to make a good, moral judgment 7. Describe the role of grace and freedom in developing a healthy conscience 8. Comprehend the Christian understanding of freedom and its relationship to conscience 9. Appreciate the attributes of God as all-powerful, all loving and liberating
B. Understand the sources of moral decision making	<ol style="list-style-type: none"> 1. Describe moral law and natural law 2. Understand why we need the law of God 3. Articulate and understand processes for moral decision making: <ol style="list-style-type: none"> a. Identify moral decision to be made b. Gather relevant information c. Seek counsel d. Evaluate alternatives e. Reflect and pray f. Decide 4. Identify that human actions can be evaluated by reflecting on three sources of morality: <ol style="list-style-type: none"> a. The object chosen b. The intention c. The circumstances 5. Judge whether an action is good or evil by reflecting on three sources: the object chosen, the intention, and the circumstances 6. Analyze the relationship between Christian moral behavior and social responsibility; what can and should the Church say about these issues?
C. Described the nature of sin and forgiveness and its causes and effects	<ol style="list-style-type: none"> 1. Evaluate the role of sin and forgiveness in the development and evolution of the moral character 2. Connect how virtue helps us to live a moral life 3. Identify Cardinal Virtues, Theological Virtues, and the Gifts and Fruits of the Holy Spirit 4. Understand the definition of sin (CCC 1846-1853)

	<ol style="list-style-type: none"> Define Original Sin (CCC 390, 397) Define personal sin (CCC 1854) Define mortal sin (CCC 1855-1861) Define venial sin (CCC 1862-1866) Recognize the effects of sin Recognize God's forgiveness as an ongoing invitation to conversion especially as it relates to the sacraments (Baptism, Penance/Reconciliation, Eucharist, Anointing of the Sick) Realize that in order to choose God and avoid sin, our lives must involve the practice of moral virtues
D. Learn how to follow a process of moral decision-making that incorporates the gospel and church teaching, the natural law and reason, prayer and discernment	<ol style="list-style-type: none"> List ways we can harm our relationship with God Explain how superstition is a distortion of religious practice Identify and understand the seven principles of catholic social teachings Understand that the social Catholic teachings of the Catholic Church provides guidance to how Christians respond to societal issues Analyze the role of media and societal values in shaping and developing conscience and self-image Explain the relationship between Christian moral behavior and social responsibility Apply Bishop Peter A. Rosazza's <i>A Catholic View of Social Justice</i>, to an authentic or contemporary issue

IV. Christian Morality and Human Sexuality

A. Understand the nature and importance of moral character and how it is strengthened by the practice of human virtue	<ol style="list-style-type: none"> Appreciate differences between sexuality (male and female qualities) and physicality (sex) Understand the concept of chastity with the following characteristics: sexual integration, respect, loyalty, honor, fidelity, purity of spirit and behavior (refer to Appendix VIII) Catholic are called to follow Jesus, the model of chastity Understand that marriage is the naturally ordered context for sexual expression Appreciate that Catholic moral teaching based on the sixth and ninth commandments provides guidance for decision making in all areas of sexual behavior
B. Further develop critical thinking skills so as to deepen an awareness, discover compassion, develop responsibility, and act in good conscience	<ol style="list-style-type: none"> Research and present an issue of moral significance for peers Assess aspects of technology that impact morality (i.e. social networking) Evaluate and defend key themes of Catholic social teachings and the roles they play in daily life and service ministry
C. Apply Christian principles and what it means to be a morally responsible person	<ol style="list-style-type: none"> Analyze and develop an informed opinion of contemporary moral issues as identified on the local, national, and global levels Personally reflect and identify an issue that calls for moral thought and action; what about this issue fosters a passion in you to work toward change Continue to live out the gospel message of service

Christian Morality and Conscience Formation: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- What does it mean to say God is love? What connection does this have to living a Christian life?
- A moral principle is a statement of right and wrong accepted by an individual or a social group. They are found in civil law, natural law, divine law, and the teachings of the Church. Select a moral principle and use it in support in making a moral decision. Explain the circumstances and consequences.
- Choose a challenge that faces our society today and connect it to one of the Commandments. What is the challenge? What is an appropriate Christian response?
- Describe moral law and natural law. Give an example of each.
- “*Following Christ is thus the essential and primordial foundation of Christian morality;*” (*Splendor of Truth*, #19). This statement of Pope John Paul II adds a different dimension to obeying the laws and following one’s conscience. How does this statement shape your decision making process?
- In *Splendor of Truth*, Pope John Paul II says, “Jesus himself is the living ‘fulfillment’ of the Law inasmuch as he fulfills its authentic meaning by the total gift of himself;” (#15). What does that statement mean for us?
- Reflect on the relationship of the sacraments of Baptism, Eucharist, and Penance/Reconciliation with the Christian moral life. How would you describe the connection between these sacraments and the way we live our lives as Christians?
- Respond to this editorial comment:

God is love and we can express His love by letting the light of Christ live through our lives. That is Christianity; that others may see the love of Christ working through our own lives. That means that God is at the center of every thought, decision, and word spoken. Everything is funneled through the lens of God’s will for us, His perfect will for all of us and that each Christian by his or her actions reflects that love to Glorify God.
- What is our responsibility to take care of our health and preserve our lives? What responsibilities do we have to care for those entrusted into our care (children, parents, etc.)?
- Respond to this statement by Pope John Paul II: “Human life is sacred because from the beginning it involves the creative action of God and it remains forever in a special relationship with the Creator.”
- Choose a challenge that faces our society today and connect it to one of the Commandments. What is the challenge? What is an appropriate Christian response?

VI. *Ecumenical and Interreligious Issues*

The purpose of this course is to help the students understand the manner in which the Catholic Church relates to non-Catholic Christians as well as to other religions of the world. Building on the foundational truth that Jesus Christ established the Catholic Church and entrusted to her the fullness of God's Revelation, the course is intended to help students to recognize the ways in which important spiritual truths can also be found in non-Catholic Christian churches and ecclesial communities as well as in non-Christian religions. It is also intended to help them to recognize the ways in which other systems of belief and practice differ from the Catholic faith.

Ecumenical and Interreligious Issues

One Semester - Must be taught Senior Year

I. Revelation and the Catholic Church

Student Objectives/Topics	Enabling Outcomes/What Students Will Know
A. To trace Divine Revelation through the history of salvation	<ul style="list-style-type: none">1. Divine Revelation in the Old Testament times<ul style="list-style-type: none">a. the Triune God is revealed in the work of Creation which originates with the Father, is brought into being through the Word (Jesus Christ) by the power of the Holy Spirit (CCC, 282, 314)b. God reveals himself to Abraham: the beginning of a people of faith (CCC, 72, 992, 2571)c. In and through Abraham's descendents, he forms the people of Israel<ul style="list-style-type: none">1) Abraham's grandson, Jacob, has twelve sons whose descendants shape the Twelve Tribes of the people of Israel2) "Israel" was the name given Jacob by Godd. God reveals himself to Moses and forms the People of Israel (CCC, 62-64)<ul style="list-style-type: none">1) He tells Moses about himself: I AM WHO AM2) He gives the Israelites a code of both worship and morality2. Divine Revelation in the New Testament (CCC, 65-67, 124-127, 151, 422-455)<ul style="list-style-type: none">a. In Jesus, the Eternal Word made man, is found the fullness of Revelationb. Jesus is revealed as the Son of God and the Christ or "Anointed One" of God, the Messiah foretold by God through the prophets of Israel<ul style="list-style-type: none">1) the Annunciation to Mary (CCC, 494)2) Jesus' Baptism by St. John the Baptist (CCC, 535-537)3) St. Peter's confession of faith at Caesarea Philippi (CCC, 552)4) Jesus' own proclamation of his divine Sonship (CCC, 590)c. Jesus reveals the Trinity, the central Mystery of Faith (CCC, 648-650)<ul style="list-style-type: none">1) identifies himself as God's Son and addresses God as Father2) promises to send the Paraclete, the Holy Spirit3) sends the Holy Spirit upon the Apostles at Pentecostd. Divine Revelation ends with the death of the last Apostle (CCC, 66-67)

<p>B. Divine foundation of the Catholic Church (CCC, 758-769)</p>	<ol style="list-style-type: none"> 1. Planned by God the Father from the beginning of time (CCC, 759) 2. Pre-figured in the People of Israel (CCC, 761-762) 3. Divinely instituted by Jesus Christ, the Son of God and the Second Person of the Trinity (CCC, 763-766) 4. Revealed by the Holy Spirit (CCC, 767-768) 5. Guided, sustained and sanctified by the Father through the Son and Holy Spirit (CCC, 767-768) 6. The Church is the Body of Christ; he is our Head, we are the members of the Body (CCC, 790-795)
<p>C. The Catholic Church and Divine Revelation</p>	<ol style="list-style-type: none"> 1. The Apostles were entrusted with faithfully proclaiming the Gospel and spreading the Good News Jesus Christ had entrusted to them (CCC, 858) 2. This role of ensuring an authentic proclamation of God's Revelation has been handed down in an unbroken line to the Apostles successors—the pope and bishops (CCC, 861-862) 3. The Catholic Church, in and through the pope and the bishops, is entrusted with protecting the whole Deposit of Faith, that is, the Revelation preserved in Scripture and in Tradition (CCC, 84, 863-865, 1202)

II. Christian Churches and Ecclesial Communities Apart from the Catholic Church

<p>A. An Ecclesiology of Communion (CCC, 787-789)</p>	<ol style="list-style-type: none"> 1. Baptized people are in full communion with the Catholic Church when they are joined with Christ in the visible structure of the Church through the profession of faith, the reception of the Sacraments, and respect and obedience toward those in authority in the Church. (cf., CIC, 205) 2. Members of other Christian churches and ecclesial communities are in imperfect communion with the Catholic Church (CCC, 836-838) <ol style="list-style-type: none"> a. the communion is imperfect because of differences in doctrine, discipline and/or ecclesiastical structure b. Christian churches (Orthodox Churches) are those with a validly ordained priesthood and the Eucharist (CCC, 838) c. Christian ecclesial communities do not have a validly ordained priesthood or the Eucharist 3. The ecumenical movement works to overcome obstacles to full communion 4. All the baptized, including those in imperfect communion with the Catholic Church, are members of Christ's Body, have the right to be called Christian, and are brothers and sisters to members of the Catholic Church. (cf., UR, 3)
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<p>B. From the very beginning of the Church, there have been rifts and serious dissension (CCC, 817). Serious dissensions resulted in breaks from full communion with the Church</p>	<ol style="list-style-type: none"> 1. Schism with some Eastern Churches <ol style="list-style-type: none"> a. Following the Council of Ephesus in 431, <ol style="list-style-type: none"> 1) Because of a dispute over the title of Mary as Mother of God, some Churches such as the Assyrian Church, broke away from full communion 2) later some returned to union with Rome 3) modern dialogue with those who did not return has made progress in healing this schism b. Following the Council of Chalcedon in 451 <ol style="list-style-type: none"> 1) those who believed the Monophysite heresy (that Jesus did not have both a divine nature and a human nature) also broke away from full communion with the Church and formed what are called the Oriental Orthodox Churches 2) modern dialogue with the Oriental Orthodox Catholics has made progress in healing this schism 2. The Catholic Church and the Eastern Orthodox Church were one until 1054 <ol style="list-style-type: none"> a. The Schism of 1054 resulted in the establishment of the Eastern Orthodox Churches b. Contributing causes to the Schism of 1054 <ol style="list-style-type: none"> 1) <i>filioque</i> controversy (CCC, 247-248) 2) growing cultural and political differences between East and West 3) different forms of Church governance emerged <ol style="list-style-type: none"> a) Eastern Churches were governed by synods with a Patriarch b) Latin Church was monarchical with the Pope as final authority c. difference between Orthodox Churches and Eastern Catholic Churches <ol style="list-style-type: none"> 1) they share the same liturgy but not the same bonds of episcopal communion d. Orthodox Churches and Catholic Church have strong ties to each other <ol style="list-style-type: none"> 1) same core doctrine, beliefs and moral teachings 2) both have Apostolic Succession 3) Seven Sacraments, validity of ordinations e. Differences between the Catholic Church and Eastern Orthodox Churches <ol style="list-style-type: none"> 1) most significant: Orthodox Churches do not recognize the infallibility or the primacy of jurisdiction of the Pope 2) a few doctrinal formulations in the liturgy: the Eastern Orthodox Churches use the original wording of the Nicene Creed and do not accept the addition of the <i>filioque</i> (the Holy Spirit proceeds from the Father and the Son) 3) differences in sacramental law and practice (e.g., Orthodox tolerate divorce and remarriage) 4) some Marian dogmas are taught in a different way 5) Ecumenical Councils: not all accepted by the Orthodox Churches
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	<p>3. Ecclesial communions: Anglican (Episcopalian), Lutheran, Reformed Christian</p> <p>a. Who founded these various ecclesial communities and why</p> <p>b. Common ties between the Catholic Church and these ecclesial communions</p> <ol style="list-style-type: none"> 1) Common beliefs about Christ derived from Scripture 2) Baptisms celebrated with the Trinitarian formula and proper intention are considered valid by the Catholic Church 3) In many cases, common moral convictions 4) Some common liturgical practices, e.g., common cycle of Scripture readings <p>c. Differences</p> <ol style="list-style-type: none"> 1) differences in acceptance of the authority of the pope 2) differences in doctrine, e.g., Calvinist belief in predestination 3) differences in sacramental economy and practice, particularly the lack of the Sacrament of Holy Orders and consequently, of a valid Eucharist 4) differences on moral questions: e.g., abortion, divorce and remarriage <p>4. Other Christian communities</p> <p>a. some are the result of further divisions among ecclesial communions which separated from the Catholic Church, e.g., Methodists separated from the Anglican Church</p> <p>b. shared belief in Christ and the Triune God but a strong emphasis on <i>sola Scriptura</i> (Scripture alone) as the standard for determining belief</p> <p>c. differences in doctrine, sacramental understanding and practice, morality</p> <p>d. Many of these bodies (e.g., Baptists, Congregationalists) view the church as a local congregation and not a world-wide communion</p>
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III. The Church and other Non-Christians

A. Fundamental differences with the Jewish community	<ol style="list-style-type: none"> 1. The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or as the promised Messiah, nor do they accept the revealed truth of the Triune God, which is what is unique to Christian Revelation. 2. The Jewish people continue to rely on the ritual prescriptions of the first Covenant reinterpreted for post-Temple Judaism
B. Anti- Judaism or anti-Semitism was evident among Catholics for many centuries	<ol style="list-style-type: none"> 1. The Catholic Church condemns all unjust discrimination, including anti-Semitism 2. In the 20th century, the Catholic Church dropped from its liturgy any inference that wish people as a whole were responsible for the death of Christ because the truth is that the sins of all humanity were the cause of his death.

C. Dialogue with the Jewish people	<ol style="list-style-type: none"> 1. This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice 2. Aims of this dialogue include; <ol style="list-style-type: none"> a. growth in mutual respect for one another as sons and daughters of God b. give common witness on matters of peace and justice c. deepen mutual understanding of the one God and his plan for the world d. bringing all to Jesus Christ and to his Church (cf. Rom 11: 12, 15, 25; CCC 674, 1043)
D The Muslim People	<ol style="list-style-type: none"> 1. The Catholic Church and Muslims acknowledge God as the Creator and claim ties to the faith of Abraham 2. The Muslim people do not acknowledge God as the Father of Jesus, or Jesus Christ as the divine Son of God or do they accept the Triune God, but they do revere Jesus as a prophet and Mary as the Virgin mother of Jesus. 3. There are many common elements of moral life and practice between Catholics and Muslims 4. Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving and pilgrimage as expressions of faith 5. Unlike the Catholic Church, Islam has no central figure of authority on matters of faith and morals; there are also different ways to interpret the Koran 6. The Crusades and their lasting impact 7. The Catholic Church seeks to engage the Muslim community in dialogue to advance human solidarity
E. There are non-Christian religions common in US including major world religions such as Hinduism and Buddhism, and others such as Sikhs, Mormons, Bahai	<ol style="list-style-type: none"> 1. Common elements with Christianity <ol style="list-style-type: none"> a. as human beings we share a common origin and end b. many of these religions teach to some degree compassionate action, moral restraint, spiritual discipline and respect for human dignity c. these religions contain elements of truth and virtue which can help orient their members toward reception of the Gospel 2. Those who do not know Christ but who still strive to know and live in truth and holiness can be saved 3. The fulfillment of the values and virtues of other religions is found in what the Catholic Church proclaims: <ol style="list-style-type: none"> a. God is one, and that God is Triune b. Jesus Christ as the Son of God c. salvation is a gift of grace available through faith in Jesus Christ d. sanctification is for human beings to participate in the love of God now and eternally

IV. Proclamation and Dialogue

<p>A. The Catholic Church possesses the fullness of the means of salvation willed by God as the ordinary way of saving all people</p>	<ol style="list-style-type: none"> 1. “all salvation comes through Christ the Head through the Church which is his Body” (CCC, 846) <ol style="list-style-type: none"> a. God is one and that God is Triune b. Jesus Christ as the Son of God c. salvation is a gift of grace available through faith in Jesus Christ d. sanctification is for human beings to participate in the love of God now and eternally 2. “Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation.” (CCC, 847; LG, 16) 3. “Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men.” (CCC, 848; LG, 16)
<p>B. Interreligious Dialogue</p>	<ol style="list-style-type: none"> 1. There are many forms of interreligious dialogue <ol style="list-style-type: none"> a. the dialogue of daily life in religiously pluralistic societies/communities b. the dialogue of shared service to the needy c. the dialogue of theologians and scholars d. the dialogue of shared spiritual experience 2. Such dialogue requires mutual search for truth among those learned in their own religious traditions 3. Requires respect and understanding of differences in culture as well as in belief 4. Requires training in accurate knowledge of other religions 5. Can and should involve working together in service to those in need

Ecumenical and Interreligious Issues: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- A. Isn't one faith or religion just as good as any other?
1. No, that statement is not true. The fullness of Revelation and truth subsists in the Catholic Church.
 2. If one has been given the gift of faith and chooses to reject or neglect that gift, that person acts in a way that is gravely wrong.
 3. The Church engages in many types of dialogue both ecumenical and interfaith. Those dialogues are characterized by respect, and aim to bring about more unity.
- B. Isn't it more important to show tolerance and not say that the Catholic faith is better than any other?
1. Judgment about the truth of the Catholic faith does not mean that Catholics should not show respect toward people of other faiths and religions.
 2. Respect involves the effort of mutual respect and charity, and a refusal to treat one as less worthy because of differences.
 3. Catholics are to be respectful of people in their intrinsic dignity but not tolerant of falsehood.
- C. If unity of people in faith is the real goal, what can't each side compromise?
1. While unity of Christians is an important goal, the Catholic Church cannot compromise on the truth of what God has revealed. Truth is one; we need to subject ourselves to the whole truth.
 2. Where there are intrinsic contradictions in belief, one belief is true and one must be false.
 3. Sometimes, however, we overemphasize some aspects of the truth at the expense of other aspects. Serious, respectful and loving pursuit of the whole truth can help us recapture the needed balance.
(Emphasize the importance of Prayer for Christian Unity (cf. Week of Prayer for Christian Unity, January 18-25))
- D. What caused the four divisions in Christianity from the time of Ephesus, Chalcedon, 1054 and the Protestant Reformation? Is there any hope of unity?
1. There were various reasons for the divisions.
 - a. in each case, there were disagreements about doctrine
 - b. in each case, some degree of politics also contributed to the fractures
 2. Since Vatican II, the Catholic Church has initiated and sponsored many meeting and dialogues with hope for movement toward unity; positive outcomes include:
 - a. A willingness to meet face to face for prayer and dialogue
 - b. occasional joint statements on matters of doctrine and belief (e.g., joint statement with Anglicans on Mary, joint statement with Lutherans on justification)

APPENDIX I

Seven Key Themes of Catholic Social Teaching

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and Episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we wish to highlight several of the key themes that are at the heart of our Catholic social tradition.

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and assisted suicide. The value of human life is being threatened by increasing use of the death penalty. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. The family is the central social institution that must be supported and strengthened, not undermined. We believe that people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, the basic rights of workers must be respected: the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative.

Solidarity

We are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Learning to practice the virtue of solidarity means learning that "loving our neighbor" has global dimensions in an interdependent world.

Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

This summary should only be a starting point for those interested in Catholic social teaching. A full understanding can only be achieved by reading papal, conciliar, and Episcopal documents that make up this rich tradition.

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Prayer lays hold of God's plan and becomes the link between His will and its accomplishment on earth. Amazing things happen, and we are given the privilege of being the channels of the Holy Spirit's prayer.

~ Elisabeth Elliot

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## APPENDIX II

### Traditional Catholic Prayers and Opening and Closing Prayers

Throughout his writings, Saint Paul encourages the Church to pray at all times and in all places. In that spirit, as Catholics, we strive to make our every action prayer that gives glory to God. One way we do this in our schools is through providing time in our day at the beginning, in the middle and at the end for prayer. On the following pages, you will find traditional prayers that the committee recommends for your use with the students. We have included a suggested order of prayers for opening and closing exercises.

Due to the fact that versions of prayers differ from one publisher to the next, let alone from one grade to the next with the same publisher, uniformity of prayer versions becomes difficult. Since praying together as a faith community is vital to our identity and mission, we suggest the following versions for your use. We do advise teachers to use the prayers included in their textbooks with your students as you teach the children about prayer. However, we have included texts of each prayer listed in our guidelines for your use as well.

“Knowing” their prayers is just the beginning. If we are truly to pray at all times and in all places, those prayers become the seed and root for authentic personal prayer. Reflection, meditation, contemplation, liturgy, and service all flow from being a person rooted in prayer.

#### *Suggested Exercises*

Many of our schools have public address systems, which they use, in part, for opening and closing prayers. If your school follows that model, the following exercises are recommended:

**Opening Prayers:** Our Father, Hail Mary, Glory Be, and Morning Offering.

**Closing Prayers:** Act of Contrition, Angel of God, Prayer of St. Francis

Grace before and after meals should be said by individual classes or by lunch waves.

If opening and closing exercises are not led over the public address system, classroom prayers must be led by teachers or students at the opening and closing of each school day.

## *Traditional Catholic Prayers*

### **Sign of the Cross**

*(Students should learn that this is a prayer of words and actions.)*

In the name of the Father,  
and of the Son,  
and of the Holy Spirit.  
Amen.

### **Our Father**

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

### **Hail Mary**

Hail Mary full of grace:  
The Lord is with thee.  
Blessed art thou amongst women,  
and blessed is the fruit of thy womb, Jesus.  
Holy Mary, Mother of God,  
pray for us sinners, now  
and at the hour of our death.  
Amen.

### **Morning Prayer**

O Jesus, through the Immaculate Heart of Mary,  
I offer You my prayers, works, joys, and sufferings,  
All that this day might bring, be they good or bad:  
For the love of God, for the conversion of sinners,  
And in reparation for all the sins committed against  
The Sacred Heart of Jesus and the Immaculate Heart of Mary.  
Amen.

### **Night Prayer**

Dear God, before I sleep  
I want to thank you for this day  
so full of your kindness and your joy.  
I close my eyes to rest  
safe in your loving care.  
Amen.

### **Glory Be/Doxology**

Glory be to the Father,  
and to the Son,  
and to the Holy Spirit:  
As it was in the beginning,  
is now and ever shall be,  
world without end.  
Amen.

### **Prayer Before Meals**

Bless us, O Lord,  
and these, your gifts,  
which we are about to receive  
from your bounty,  
through Christ our Lord.  
Amen.

### **Prayer After Meals**

We give you thanks, almighty God,  
for these and all your blessings  
You live and reign forever and ever.  
Amen.

### **Angel of God**

Angel of God  
my Guardian dear,  
To whom God's love  
Entrusts me here,  
Ever this day be at my side  
To light and guard,  
To rule and guide.  
Amen.

### **Act of Contrition**

O my God, I am sorry for my sins with all my heart.  
In choosing to do wrong and failing to do good,  
I have sinned against you,  
whom I should love above all things.  
I firmly intend, with the help of your grace,  
to do penance,  
to sin no more,  
and to avoid whatever leads me to sin.  
Amen.

**Apostles Creed**

I believe in God, the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ,  
his only Son, our Lord,  
who was conceived by  
the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again  
from the dead;  
he ascended into heaven,  
and is seated at the right hand  
of God the Father almighty;  
from there he will come to judge  
the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic church,  
the Communion of Saints  
the forgiveness of sins,  
the resurrection of the body, and life everlasting.  
Amen.

**Act of Faith**

O my God,  
I firmly believe all the sacred truths which  
The Holy Catholic Church believes and teaches,  
Because you have revealed them  
Who neither can deceive nor be deceived.  
Amen.

**Act of Hope**

O my God,  
Relying on Your infinite goodness and Your promises,  
I hope to obtain the pardon of my sins,  
The assistance of Your grace and life everlasting,  
Through the merits of Jesus Christ my Lord and Redeemer.  
Amen.

**Act of Love**

O my God,  
I love you with my whole heart above all things  
Because You are infinitely good  
And worthy of all my love;  
And for love of You, I love my neighbor as myself.  
Amen.

**Stations of the Cross**

Following is a list of the Stations of the Cross. There are many good settings of the Stations for children. We encourage you to make use of them, especially during Lent.

1. Jesus is condemned to death.
2. Jesus takes up his cross.
3. Jesus falls the first time.
4. Jesus meets his mother.
5. Simon helps Jesus carry his cross.
6. Veronica wipes the face of Jesus
7. Jesus falls for the second time.
8. Jesus meets the women of Jerusalem.
9. Jesus falls a third time.
10. Jesus is stripped of his clothing.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus' body is taken from the cross.
14. Jesus is laid in the tomb.
15. Resurrection

**The Nicene Creed**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
and by the Holy Spirit was incarnate of the Virgin Mary,  
and became man.  
For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.  
I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

### **Memorare**

Remember, O most compassionate Virgin Mary,  
That never was it known  
That anyone who fled to your protection,  
Implored your help, or sought your intercession  
Was left unaided.

Inspired by this confidence,  
We fly unto you, O Virgin of virgins, Our Mother.  
To you we come, before you  
we kneel, sinful and sorrowful.  
O Mother of the Word Incarnate,  
Do not despise our petitions,  
But in your mercy, hear and answer them.  
Amen.

### **Angelus**

Leader: The Angel of the Lord declared to Mary.

Response: And she conceived by the Holy Spirit.

Leader: Hail Mary...

Response: Holy Mary, Mother of God...

Leader: Behold the handmaid of the Lord.

Response: Be it done to me according to your word.

Leader: Hail Mary...

Response: Holy Mary, Mother of God...

Leader: And the Word became Flesh...

Response: And dwelt among us.

(pause or genuflect)

Leader: Hail Mary...

Response: Holy Mary, Mother of God...

Leader: Pour forth, we beg you O Lord,  
Your grace into our hearts. That we to whom the Incarnation of  
Christ your Son was made known by the message of an angel,  
may by his passion and cross be brought to the glory of his  
resurrection through the same, Christ Our Lord.  
Amen.

### **Hail Holy Queen**

Hail, Holy Queen, Mother of Mercy,  
Our life, our sweetness, and our hope!  
To you do we cry,  
poor banished children of Eve;  
to you do we send up our sighs,  
mourning and weeping in this valley of tears.  
Turn then, most gracious advocate,  
your eyes of mercy towards us,  
and after this our exile,  
show us the blessed fruit of your womb, Jesus.  
O clement, O loving, O sweet Virgin Mary.  
Amen.

### **Mysteries of the Rosary**

*In 2002, our Holy Father, Pope John Paul II added a fourth set of  
mysteries called the **Luminous Mysteries or Mysteries of  
Light**.*

#### **The Joyful Mysteries**

The Annunciation  
The Visitation  
The Nativity  
The Presentation  
Finding the Child Jesus  
in the Temple

#### **The Sorrowful Mysteries**

The Agony in the Garden  
The Scourging  
The Crowning with Thorns  
The Crucifixion  
Jesus Dies

#### **The Luminous Mysteries**

The Baptism of the Lord  
The Wedding at Cana  
The Proclamation of the  
Kingdom  
The Transfiguration  
The Institution of the  
Eucharist

#### **The Glorious Mysteries**

Jesus' Resurrection  
Jesus' Ascension  
The Descent of the  
Spirit  
Mary's Assumption  
Mary's Coronation



**Gloria**

Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

**Confiteor**

I confess to almighty God, and to you, my brothers and sisters,  
that I have greatly sinned, in my thoughts and in my words, in  
what I have done and in what I have failed to do;  
through my fault, through my fault, through my most grievous  
fault;  
therefore I ask blessed Mary, ever Virgin, all the angels and  
saints, and you my brothers and sisters, to pray for me to the  
Lord our God.

**Prayer for Vocations**

Dear God,  
You have a great and loving plan  
for our world and for me.  
I wish to share in that plan fully,  
faithfully, and joyfully.  
Help me to understand what it is  
you wish me to do with my life.  
Help me to be attentive to the signs  
that you give me about preparing for the future.  
Help me to learn to be a sign  
of the kingdom or reign of God  
whether I'm called  
to the priesthood or religious life,  
the single or married life.  
And once I have heard and understood your call,  
give me the strength  
and the grace  
to follow it with generosity and love.  
Amen.

**Prayer of St. Francis**

Lord, make me an instrument of your peace.  
Where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
and where there is sadness, joy.

O Divine Master, grant that I may not so much seek  
to be consoled as to console;  
to be understood as to understand;  
to be loved as to love.  
For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal life. Amen

### **APPENDIX III**

### **FORMS OF ASSESSMENT**

**The following assessment measures may be applied as developmentally appropriate in *grades one through grade twelve* or modified to meet specific grade level expectations.**

1. journals
2. research and application
3. oral presentations
4. debates
5. role playing/screen writing/presentation of skits
6. service projects
7. service with research on relevant issues
8. case analysis: application or principles to given situations
9. discussion of modern moral leader, controversy, and/or event and defense of one's own position
10. graphic organizers to organize and illustrate patterns of thought
11. plan a Reconciliation service
12. decorate school for holy days or liturgical seasons
13. critique songs, television programs, videos, or movies for moral content
14. draw a time line comparing secular and Church history, or events in the histories of two or more religions
15. liturgical dance or original song
16. interviews
17. compose questions to pose to Christian leaders or to one student role-playing a lay leader, pastor, or bishop
18. reaction papers
19. reflection papers
20. direct and create a video
21. prepare a display case that highlights a parish
22. plan an assembly
23. write a personal statement of faith
24. work cooperatively with others to decide on a communal statement of faith
25. prepare and actively participate in prayer service
26. participate in an Eastern rite Mass, and report on the differences
27. prepare a class literary magazine containing prayers, songs, and poems based in Scriptural models
28. write prayers for other classes
29. rewrite psalms using different metaphors
30. participate in prayer chains for the needs of others
31. conduct a charitable drive (i.e. food can, clothing, etc.)
32. write letters to editors on a social problem or condition with arguments based on material from Scripture and/or Church documents
33. tests, exams, quizzes
34. respectful and productive participation in cooperative and/or collaborative group work
35. term paper/thesis paper
36. adapt a Biblical or moral story to different age groups
37. create original images to express images of God. Church, and Biblical passages

## APPENDIX IV

### **INTEGRATION OF TECHNOLOGY STRATEGIES FOR STANDARDS BASED RELIGION CURRICULUM**

**All strategies must be carefully initiated, conducted, and monitored by the teacher in each class to ensure appropriate communication with other participants.**

- Enhancing religion programs in any grade by accessing appropriate websites
- Googling ‘Maps’ to view appropriate historic, geographical sites; appropriate for any grade
- Constructing of time lines appropriate for middle school and high school grades
- Creation of PowerPoint for grade appropriate presentations
- Accessing streaming video of church/historic events and/or speeches
- Searching Vatican and USCCB websites for relevant documents – appropriate for middle and high school classes
- Conducting research on contemporary issues as they pertain to the study of religion
- Creating photo journals of the school’s faith life
- Corresponding nationally and internationally through email for the purpose of sharing religious experiences globally
- Publishing books of prayers to share and evangelize with parents or other significant social groups, which interact with school children
- Video taping of the Mass in order to study the various parts of the Mass
- Conducting electronic surveys with priests, deacons, and consecrated religious regarding vocations
- Using electronic recording media (MP3, DVR, audio equipment, Skype, etc.) to conduct interviews, or conversations with grandparents or other persons engaged in various faith ministries in the church concerning their faith experiences
- Creating prayer services by including various methods of media and technology

## APPENDIX V

### JAMES FOWLER'S SIX STAGES OF FAITH: A SUMMARY

James Fowler proposes six stages of faith that relate closely to Kohlberg's moral developmental stages and that include, as well, "cognitive, affective and behavioral elements of religious development at different life stages" (Kelly, 1995, p. 71).

In the first three stages of faith development, individuals in one way or another rely on some authority outside themselves for spiritual beliefs.

Young children, during the **first stage of faith** (*intuitive-projective*), follow the beliefs of their parents. They tend to imagine or fantasize angels or other religious figures in stories as characters in fairy tales.

In the **second stage of faith** (*mythical-literal*), children tend to respond to religious stories and rituals literally, rather than symbolically. As individuals move through adolescence to young adulthood, their beliefs continue to be based on authority focused outside themselves.

In this **third stage of faith** (*synthetic-conventional*), individuals tend to have conformist acceptance of a belief with little self-reflection on examination of these beliefs. Most people remain at this level (Fowler, 1981; Kelly, 1995).

Those individuals who move to the **fourth stage of faith** (*individuative-reflective*) begin a radical shift from dependence on others' spiritual beliefs to development of their own. Fowler (1981) says, "For a genuine move to stage 4 to occur there must be an interruption of reliance on external sources of authority ... There must be ... a relocation of authority within the self" (p. 179). Individuals are no longer defined by the groups to which they belong. Instead, they choose beliefs, values, and relationships important to their self-fulfillment.

In the **fifth stage of faith** (*conjunctive*), persons still rely on their own views but move from self preoccupation or from dependence on fixed truths to acceptance of others' points of view they tend to be more tolerant and begin to consider serving others.

Individuals who move to the **sixth and last stage of faith** (*universalizing*) are rare. As older adults, they begin to search for universal values, such as unconditional love and justice. Self-preservation becomes irrelevant. Mother Theresa and Mahatma Gandhi are examples of people in this form of spiritual development (Fowler, 1981).

Primary Source: [http://www.gendertree.com/Stages\\_of\\_Faith.htm](http://www.gendertree.com/Stages_of_Faith.htm)

**APPENDIX VI**  
**CONFORMITY LISTING OF CATECHETICAL TEXTS AND SERIES**

To access the newest Conformity Listing of Catechetical Texts and Series, updated each year, please visit the following United States Conference of Catholic Bishops' link:

<http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/upload/Current-Conformity-List.pdf>

**If a particular supplemental text is not linked to a basal series, it is no longer reviewed by this committee:**

<http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/upload/NEW-SCOC-Letter-to-Publishers-on-Supplemental-Texts.pdf>

**APPENDIX VII**  
**DICTIONARY OF TERMS**

**Abraham** *the father of the Jewish people*

**Absolution** *the act by which the priest forgives sins in the Sacrament of Penance*

**Abstinence** *not doing or eating something*

**Adam and Eve** *the first man and woman created in the image of God*

**Act of Contrition** *prayer of sorrow for sin with the intention of not committing sin again*

**Anointing of the Sick** *one of the seven sacraments given to us by Christ to give the sick spiritual aid and strength and, if God wills, to restore them to physical health. A person should receive this as soon as they begin to be in danger from sickness or old age*

**Altar** *a table or stand on which the sacrifice of the Mass is offered. It can be made of wood or stone.*

**Ambo** *the reading stand from which the Scriptures are proclaimed. It is sometimes called the lectern.*

**Apostles** *the men selected by Christ to preach the Gospel to the world*

**Apostles Creed** *a statement of Christian faith developed from the baptismal creed*

**Apostolic** *relating to Christ's Apostles and their times*

**Apostolic Tradition** *the handing down by word of mouth from century to century of the teachings of Christ through the Apostles; the source of revealed truth in addition to the Holy Scriptures*

**Ascension** *Christ's going up into heaven forty days after Easter Assembly*

**Baptism** *the sacrament which takes away original and actual sin and gives the life of Christ, sanctifying grace, to the soul*

**Beatitudes** *the standards or conditions for perfect happiness given by Our Lord. Beatitudes means “perfect happiness”*

**Bible (Sacred Scripture)** *the book written under God’s inspiration*

**Bishop** *the head of a diocese, who possesses the power to confirm, ordain, and consecrate: a successor to the Apostles who were the first bishops*

**Body of Christ** *the physical male body of Jesus Christ that developed in Mary’s womb, was crucified, and rose again in three days after the crucifixion. It is this Body which is mysteriously made present in the consecration of the Eucharist*

**Bread of Life** *the Holy Eucharist*

**Cardinal** *a high official of the Church ranking next to the Pope. These men form the College of Cardinals, which elect the next Pope. These men are appointed by the Pope and wear red cassocks. They are considered equivalent of princes.*

**Catholic** *universal affecting all mankind at all times*

**Celebration of the Christian Mysteries** *Second book of the Catechism of the Catholic Church addressing the sacramental life of the Catholic Church*

**Christian Holiness** *A life called in discipleship to Jesus*

**Christian Prayer** *Fourth book of the Catechism of the Catholic Church dealing with the prayer life of the Catholic Church especially the Our Father*

**Christians** *one who accepts the teachings of Christ*

**Chosen People** *Israelites chosen by God in the Old Testament*

**Church** *the Mystical Body of Christ founded by Christ and governed by the successors of the Apostles chosen by Christ to do his work*

**Conception** *the beginning of human life*

**Confession** *the telling of our sins to an authorized priest in the Sacrament of Penance*

**Confirmation** *the sacrament, administered by the bishop, in which the baptized person receives added strength from the Holy Spirit, enabling him (her) to be strong in his (her) faith and its defense*

**Conscience** *the judgment of our reason as to whether an act is good or bad*

**Contemplation** *a form of wordless prayer in which mind and heart focus on God’s greatness and goodness*

**Conversion of Heart** *a radical reorientation of the whole life away from sin and evil and toward God.*

**Corporal Works of Mercy** *acts of love to care for the physical needs of our neighbor, such as feeding the hungry*

**Creed** *a set of beliefs, as the Apostles' Creed, containing the chief truths taught by Christ to the Apostles*

**Deacon** *the third rank of Holy Orders (1 bishop, 2 priest, 3 deacon). A deacon assists priests in preaching, conferring baptism, witnessing marriages, and helping in the administration of parishes. There are two kinds of deacons, transitional: men preparing for the priesthood, and permanent deacons who remain deacons. Permanent deacons can be married.*

**Disciples** *first this referred to the Apostles and the 72 who received instruction from Christ (Luke 10:1-24). Now it refers to all who are followers of Christ.*

**Divorce** *the claim that the indissoluble marriage bond validly entered into between a man and woman is broken.*

**Epiphany** *the feast which celebrates the manifestation to the world of the newborn Christ as Messiah, Son of God, and Savior of the world.*

**Eucharist** *literally, "thanksgiving". It refers to the consecrated host and wine, the Body, Blood, Soul and Divinity of Jesus Christ which makes present and offers up Christ redemptive suffering along with the sacrifice of the Church to the Father.*

**Exodus** *God's saving intervention in history by which he liberated the Hebrew people from slavery in Egypt, made a covenant with them and brought them into the Promised Land.*

**Faith** *the gift of God's invitation to us to believe and trust in him; it is also the power of God gives us to respond to his invitation*

**Fast, Fasting** *to take no food or liquids within a prescribed period of time*

**Feast Days** *the annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, Mary, or canonized saints.*

**Free Will** *the power to make a choice between two opposites*

**God** *the Supreme Being, who created all things but even more, who lives us as his children. He is pure goodness, truth, holiness and love, and is one Being but Three persons*

**Good Choices** *the ability with a formed conscience to know right from wrong and make right decisions in life.*

**Gospel** *one of the four authentic accounts of the life, death, and resurrection of Jesus which the Church teaches have been divinely inspired. These are Matthew, Mark, Luke and John.*

**Grace** *any gift of God, especially His great gift of sanctifying grace, the divine life of our soul*

**Great Commandment** *Jesus summarized all the commandments in the two fold command of love God and love of neighbor*



**Guardian Angel** *an unseen but always present angel that every person has been given by God. Their job is to represent us before God, pray for us, protect us, aid us in prayer and thought, and present the souls of the just to God*

**Heaven** *eternal life with God*

**Hell** *the state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin*

**Holy, Holiness** *closeness to God, in the state of sanctifying grace*

**Holy Communion** *the receiving of the Body and Blood of Christ*

**Holy Days of Obligation** *feast days on which we are obligated to attend Mass unless there is a serious reason to prevent this*

**Holy Oils** *the oils blessed by the Bishop and used in various sacraments. There are three kinds of Holy Oils: Oil of the Catechuminate, Holy Chrism, and the Oil of the Sick*

**Holy Orders** *the sacrament of Apostolic Ministry through which men become deacons, priests and bishops*

**Holy Spirit** *the third person of the Blessed Trinity*

**Holy Water** *water blessed by a priest to drive away the power of devils and to obtain graces for us*

**Immaculate Conception** *the special privileges graced by God to the Blessed Virgin Mary whereby she was free from original sin from the first moment of life*

**Incarnation** *the taking of human nature by God the Son, when He became Man and was born of the Virgin Mary*

**Intercessions** *a prayer of petition on behalf of another*

**Jesus, Jesus Christ** *the Son of God, the second person of the Blessed Trinity, who became man and suffered and died on the Cross to redeem us.*

**Kingdom of God** *ultimately, the participation in the divine love in heaven, but in earthly terms, the submission to the sovereignty of Christ by the world.*

**Laity** *all the members of the Church aside from the clergy and religious*

**Last Judgment** *the judgment at which all the humans will appear in their own bodies, give account of their deeds, and Christ will show his identity with the least of his brothers and sisters*

**Last Supper** *the meal the night before Christ died, at which he took bread and wine and changed them into His Body and Blood, and gave the Apostles to eat and drink, telling them to do the same in remembrance of him*

**Life in Christ** *third book of the Catechism of the Catholic Church addressing the moral life of the Church*



**Liturgy** *the public worship that the faithful gives to Christ, and through Him to the Father, in the Holy Spirit. It includes the Mass, all Sacraments, the Divine Office, and sacramentals.*

**Liturgical Year** *the annual cycle in which the Church remembers the life of Christ, the Blessed Virgin Mary, the angels, and the saints.*

**Liturgy of the Eucharist** *the second major part of the Mass, the most solemn part of the Mass from the Presentation of the Gifts until Communion is concluded*

**Liturgy of the Hours** *another name for the divine office or the breviary*

**Liturgy of the Word** *the first major part of the Mass in which the readings from the Old Testament, the New Testament, and the Gospel are proclaimed*

**Lord's Day** *Sunday*

**Lord's Prayer** *another name for the Our Father*

**Magnificat** *Mary's prayer at the acceptance God's will for her to be the mother of Jesus (Luke 1:46-55)*

**Marriage** *the indissoluble bond between a man and a woman that is sacramentalized in the Catholic Church.*

**Marks of the Church** *the four attributes of the Church mentioned in the Nicene Creed: One, Holy, Catholic and Apostolic*

**Martyrs, Martyrdom** *the giving up of one's life for the Faith or in defense of the virtue*

**Mary** *the woman who conceived Jesus Christ by the power of the Holy Spirit. She is the mother of God, and the Mother of the Church.*

**Mary's Prayer** *also called the Magnificat (Luke 1:46-55)*

**Mass** *the continuation of the Sacrifice of the Cross under the ceremonies given to us by Our Lord at the Last Supper, chiefly the changing of the bread and wine into His Body and Blood*

**Meditation** *"thought prayer", a mental form of prayer that is a purposefully thinking and imagining about a specific concept, scripture, that elevates our minds and hearts to God*

**Messiah** *the promised Redeemer, Jesus Christ*

**Morality** *seeking knowledge of what is true, and conforming our lives to this*

**Mortal Sin** *a serious sin which is done with sufficient knowledge and freedom*

**Moses** *the Hebrew prophet and lawgiver who led the Israelites out of Egypt*

**Nazareth** *the boyhood home of Jesus*

**Old and New Testament** *Sacred Scriptures consisting of 46 books in the Old Testament and 27 books in the New Testament that tell of God's action in the lives of his people*

**Original Sin** *our inherited condition from the sin of Adam and Eve by which we are born without grace and inclined to love ourselves more than God*

**Our Father** *the prayer given to us by Christ himself, also called the Lord's Prayer*

**Parish** *a stable community of the faithful within a particular church or diocese*

**Paschal Candle** *a large candle which symbolizes Christ as the light of the world.*

**Passover** *the first Passover happened when the angel of death passed over the Israelite homes that were marked by the blood of the lamb, thus sparing the first born son. (Exodus 11 and 12) This feast was celebrated in the faith of Jesus' disciples before His death, but took on new meaning in Christ who is God's sacrifice of his firstborn Son, in order to set us free from the slavery of sin, and to make us His children by adoption*

**Patriarchs** *a title given to the venerable ancestors or "fathers" of the Semitic people, Abraham, Isaac, and Jacob.*

**Penance** *the sacrament in which all sins committed after baptism are forgiven through the power received by the priest from Christ*

**Pentecost** *the day on which the Holy Spirit descended upon the Apostles, fifty days after Easter*

**Perpetual Virginity** *continuous virginity, lasting forever*

**Petition** *A solemn supplication or request to a superior authority; an entreaty*

**Pontius Pilate** *the Roman governor of Judea during the time of Christ's suffering and death, who sentenced Jesus to death even though he himself believed him innocent*

**Pope** *Christ's representative on earth as lawful successor of St. Peter and visible head of the Church*

**Prayer** *the lifting of the mind and heart to God, conversation with God*

**Presbyter** *another name for priest*

**Priest** *a man who is ordained to serve God and lead the Church by celebrating the sacraments, preaching and presiding at Mass, and performing other spiritual works*

**Profession of Faith** *the action and acceptance of the values presented in the Nicene Creed*

**Prophets** *a messenger sent by God*

**Psalms** *a sacred hymn of praise, usually sung or chanted from the Book of Psalms in the Old Testament*

**Public Ministry** *Christ's life spend teaching his disciples and people about the Kingdom of God and how one is called to the Father.*

**Purgatory** *the place of temporary punishment where the souls of those who die in a state of grace must be cleansed before entrance into heaven, if their love for God is not yet perfect*

**Reconciliation** *to ask for forgiveness and to be forgiven for a wrong. This happens between persons, and between persons and God*

**Redemption** *Christ's paid the price of his own sacrificial death on the cross to ransom us, to set us free from the slavery of sin, thus achieving our redemption*

**Religious, Religious Life** *a person who is a member of congregation or religious order, dedicated to serving God through the voluntary vows of poverty, chastity, and obedience*

**Resurrection** *the day on which Our Lord rose from the dead after his suffering and death on the cross*

**Revelation** *Sacred Scripture and Tradition which contains the sum of revealed doctrine, the revealed Word of God*

**Rite** *the words and actions used in religious ceremony*

**Ritual** *A ceremonial act or a series of such acts*

**Rosary** *a form of vocal and meditative prayer that invites us to ponder the mysteries of Christ's life through the recitation of a repetitive pattern of prayers using beads*

**Sacrament** *an outward sign instituted by Christ to give grace*

**Sacraments of Healing** *the life as a child of God can be lost by sin, the sacraments of healing, reconciliation and Anointing of the Sick are to restore and heal us from the effects of sin in our life*

**Sacraments of Initiation** *the imprint on the soul of a lasting spiritual mark through the sacraments of Baptism, Confirmation and Holy Eucharist*

**Sacraments at the Service of Community** *Marriage and Holy Orders, they are sacraments of consecration or setting a part of a Christian life for a specific mission, and the receiving of sacramental graces to fulfill this mission*

**Sacred Chrism** *the oil blessed by the bishop used in the Sacraments of Baptism, Confirmation, and Holy Orders*

**Sacristy** *A room in a church housing the sacred vessels and vestments; a vestry*

**Saints** *a very holy person, on who loves God perfectly and is now in heaven, especially on who died with perfect love and did not have to pass through purgatory*

**Salvation** *the forgiveness of sins and restoration of friendship with God, which can be done by God alone*

**Sanctuary, Sanctuary Lamp** *the part of the building of the church where the altar is located, the candle within the sanctuary that signifies that the Holy Eucharist is present in the tabernacle*

**Satan** *another name for the devil or Lucifer*

**Second Coming** *the glorious return of Jesus as judge of the living and the dead at the end of times*

**Sermon on the Mount** *Jesus' public teaching on how to live one's life*

**Sign of the Cross** *a sacramental action in the form of a cross made by the Christian as a prayer honoring the Blessed Trinity*

**Sin** *breaking God's law*

**Spiritual Works of Mercy** *acts of love to care for the spiritual needs of our neighbor, such as comforting the sorrowful*

**Stations of the Cross** *fourteen representations of events during the passion and death of Christ*

**Synagogues** *the meeting place and house of worship of the Jewish faith*

**Tabernacle** *a box like receptacle where the Blessed Sacrament is kept outside of Mass*

**Temple** *the house of worship built in Jerusalem by Solomon as God's dwelling place*

**Temple of the Holy Spirit** *the body and soul of each baptized Christian*

**Ten Commandments** *the ten chief laws given by God to Moses*

**Transfiguration** *the mysterious event when Jesus, talking to Moses and Elijah on the mountain, was transformed in appearance*

**Trinity** *the three distinct Persons of God: the Father, the Son and the Holy Spirit, all having the same Divine nature*

**Vestments** *the garments worn by priests and assistants at Mass*

**Virtues** *the habit of doing good and avoiding evil*

**Vocal Prayer** *spoken prayers*

**APPENDIX VIII**  
**USCCB: CATECHETICAL FORMATION IN CHASTE LIVING**

| Outcomes                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Source                                                                                                                                                                          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Human beings are created in God’s own image and created for love: to receive God’s love in order to love God, ourselves, and our neighbor; and to receive love from others. To love is to will the good of another.                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Gn 1:26-27<br>CCC, nos. 1604, 2093, 2105, 1766<br><i>Familiaris Consortio</i> , no. 11                                                                                          |
| 2. Individually, as male or female, human beings reflect creation in the image and likeness of God by having an intellect, a free will, and the capacity of free truly human and moral acts. A person’s gender is also constitutive of his or her nature and spirituality.                                                                                                                                                                                                                                                                                                                                                                                                          | Gn 1:27<br>CCC, nos. 355, 1700, 1704-1706<br><i>Veritatis Splendor</i> , nos. 35, 40<br><i>Theology of the Body</i> , 37, 42, 52-53, 61                                         |
| 3. Being created in God’s image also enables human beings to share in Trinitarian love, and to express love in marriage through the generation of new life and through self-donation. This call to communion is revealed in the complementarity of the bodies of men and women, which are capable of becoming “one flesh” and expressing the mutual gift of self that marriage ought to be.                                                                                                                                                                                                                                                                                         | <i>Gaudium et Spes</i> , no. 49<br>CCC, nos. 27, 371-372, 2331-2334<br><i>Truth and Meaning</i> , no. 10<br><i>Theology of the Body</i> , 45, 47                                |
| 4. Adam and Eve shared in God’s friendship (grace) but lost it through a free act of disobedience called Original Sin. “Although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at the very start of history. He lifted himself up against God and sought to attain his goal apart from him.” By his sin, Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all human beings. Adam and Eve transmitted to their descendants a human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called “Original Sin.” | Rom 5:12-14<br><i>Gaudium et Spes</i> , no. 13<br>CCC, nos. 397, 415-417, 1707                                                                                                  |
| 5. The effects of Original Sin include <ul style="list-style-type: none"> <li>• Loss of God’s friendship (grace)</li> <li>• Damage to the harmony between body, intellect, and will</li> <li>• Reduced ability to love one another unselfishly</li> <li>• Experience of shame</li> <li>• Confusion about the nature and purpose of the human body</li> <li>• Being subject to other temptations to sin and to concupiscence</li> <li>• Death</li> </ul>                                                                                                                                                                                                                             | CCC, nos. 399-400, 418<br>CCC, no. 1707<br>Gn 3:7-11<br>Rom 1:18-32<br><i>Truth and Meaning</i> , no. 11<br>CCC, nos. 1707, 1869, 1008<br>CCC, nos. 1264, 1426<br>CCC, no. 1008 |
| 6. God did not abandon his people. From the moment the first humans committed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                 |

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| Original Sin, God revealed his plan for everyone's redemption.                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                            |
| 7. To accomplish our redemption, God the Father sent his Son, Jesus Christ, true God and true man, to give us the Holy Spirit.                                                                                                                                                                                                                                                                                                                                                  | CCC, nos. 55, 410-411<br>CCC, no. 461                                                                                      |
| 8. Jesus Christ knows and loves us, and by his suffering and death, he gives himself up for each one of us and brings about our redemption within the community of the Church.                                                                                                                                                                                                                                                                                                  | CCC, nos. 604-605, 1708                                                                                                    |
| 9. Not only did Jesus Christ, the Son of God, redeem us, he also taught us how to live and gave us the gift of new life through the power of the Holy Spirit.                                                                                                                                                                                                                                                                                                                   | CCC, no. 1709<br><i>Veritatis Splendor</i> , nos. 15-18                                                                    |
| 10. Christian morality consists in following Christ, being transformed by his grace and renewed in his mercy.                                                                                                                                                                                                                                                                                                                                                                   | CCC, nos. 424-428<br><i>Veritatis Splendor</i> , nos. 19-24                                                                |
| 11. Moral formation involves a journey of interior transformation that deepens one's personal conversion to Christ.                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                            |
| 12. We do not lead the moral life on our own. God helps and transforms us from within by the power of his grace. In freedom, we are called to cooperate with God's grace.                                                                                                                                                                                                                                                                                                       |                                                                                                                            |
| 13. A virtue is a habitual and firm disposition to do what is right and good.                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                            |
| 14. The <i>cardinal virtues</i> of prudence, justice, fortitude, and temperance play a pivotal role in governing our actions, ordering our passions, and guiding our conduct according to reason and faith. These virtues are acquired by human efforts as a result of education, by deliberate acts, and by perseverance ever renewed in repeated morally good acts. All human virtues are related to the cardinal virtues, and all are purified and elevated by divine grace. | CCC, no. 1709<br><i>Veritatis Splendor</i> , no. 25<br>CCC, nos. 1742, 2001, 2022<br>CCC, no. 1803<br>CCC, nos. 1805, 1810 |
| 15. The <i>theological virtues</i> of faith, hope, and love (charity) are the foundation of Christian moral activity. They animate it and give it its special character. They aid persons to grow in a generous and self-giving love that is the foundation for a chaste life.                                                                                                                                                                                                  | CCC, nos. 1812, 1813                                                                                                       |
| 16. The <i>seven gifts of the Holy Spirit</i> are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They complete and perfect the virtues of those who receive them.                                                                                                                                                                                                                                                                           | CCC, no. 1831                                                                                                              |
| 17. It is not easy for man, wounded by sin, to maintain moral balance. Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everybody should also ask for this grace of light and strength, frequent the sacraments, cooperate with the Holy Spirit, and follow his/her call to seek what is good and avoid evil. If we are united with the Lord, we will reach fulfillment in the glory of heaven.                             | CCC, nos. 1709, 1715, 1811                                                                                                 |
| 18. This glory is experienced in part through the <i>twelve fruits of the Holy Spirit</i> at work in us: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.                                                                                                                                                                                                                                              | CCC, no. 1832                                                                                                              |
| 19. The Ten Commandments, the Beatitudes, and the Precepts of the Church instruct us in how we are to live our lives in union with God.                                                                                                                                                                                                                                                                                                                                         | Ex 20:2-17; Dt 5:6-21; Mt 5:3-12<br>CCC, nos. 1716, 1717, 1724, 1952, 2041, 2072<br><i>Veritatis Splendor</i> , no. 16     |
| 20. Chastity is a virtue that allows us to do what is right, good, and truly loving in the                                                                                                                                                                                                                                                                                                                                                                                      | CCC, no. 2348                                                                                                              |



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| areas of relationship and sexuality. All the baptized are called to cultivate this spiritual power which frees love from selfishness and aggression. The virtue of chastity shines out with incomparable splendor in the virginity of Jesus Christ.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | <i>Truth and Meaning</i> , no. 16<br>Mt 19:1-12; Rom 5:12ff.; 1 Cor 15:45-47; Col 1:1-18<br>CCC, nos. 2345, 359, 504-05, 518; <i>Sacramentum Caritatis</i> , no. 24                                                                                                                                                                                                                                 |
| 21. Chastity promotes the full integration of sexuality within persons, in accord with their state of life—married, single, professed religious, or consecrated celibate. Chastity promotes abstention from immoral sexual activity.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | CCC, nos. 2337, 2349                                                                                                                                                                                                                                                                                                                                                                                |
| 22. Chastity includes an apprenticeship in self-mastery, which is a training in human freedom and which is the result of long and hard personal and interior work.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | CCC, nos. 2339, 2342                                                                                                                                                                                                                                                                                                                                                                                |
| 23. Chastity flows from the moral virtue of temperance that helps us direct our sexuality and sexual desires toward authentic love and away from using persons as objects for sexual pleasure. Chastity is not a matter of repression of sexual feelings and temptations but is the successful integration of the gift of sexuality within the whole person. To integrate the gift of sexuality means to make it subordinate to love and respect through the practice of chastity.                                                                                                                                                                                                                                                                                                                                                                  | CCC, no. 2341<br><i>Truth and Meaning</i> , no. 4                                                                                                                                                                                                                                                                                                                                                   |
| 24. Formation in the virtue of chastity includes: <ul style="list-style-type: none"> <li>• Education for authentic love</li> <li>• Understanding of one’s sexuality as a gift</li> <li>• Cultivation of all the virtues, especially charity</li> <li>• The practice of prayer</li> <li>• The virtue of temperance</li> <li>• Respect for human dignity in oneself and in others</li> <li>• The practice of decency and modesty in behavior, dress, and speech</li> <li>• Respect for one’s own body and for others as temples of the Holy Spirit</li> <li>• Assistance in acquiring self-mastery and self-control</li> </ul>                                                                                                                                                                                                                        | CCC, nos. 2338-2345, 2517-2527<br>NDC, §45 °F<br><i>Truth and Meaning</i> , nos. 8-25<br>1 Cor 6:19                                                                                                                                                                                                                                                                                                 |
| 25. The benefits of chastity include: <ul style="list-style-type: none"> <li>• The integrity of life and love placed in the person</li> <li>• The gift of authentic friendship</li> <li>• Fidelity in marriage, which leads to strong family life</li> <li>• The ability to be “pure of heart”</li> <li>• Development to authentic maturity</li> <li>• Capacity to respect and foster the “nuptial meaning” of the body</li> <li>• A lifestyle that brings joy</li> <li>• The discipline to renounce self, make sacrifices, and wait</li> <li>• A life that revolves around self-giving love</li> <li>• Development of a harmonious personality</li> <li>• Freedom from all forms of self-centeredness</li> <li>• The capacity for compassion, tolerance, generosity, and a spirit of sacrifice</li> <li>• Avoidance of occasions of sin</li> </ul> | CCC, nos. 2338-2340<br>CCC, no. 2338<br>CCC, no. 2347<br>CCC, no. 2363<br>CCC, no. 2518<br><i>Familiaris Consortio</i> , no. 37<br><i>Familiaris Consortio</i> , no. 37<br><i>Truth and Meaning</i> , no. 3<br><i>Truth and Meaning</i> , no. 5<br><i>Truth and Meaning</i> , no. 16<br><i>Truth and Meaning</i> , no. 17<br><i>Truth and Meaning</i> , no. 17<br><i>Truth and Meaning</i> , no. 31 |
| 26. Christ’s disciples need to be aware of and to resist temptation to engage in activities which are violations of chastity with varying degrees of gravity, such as <ul style="list-style-type: none"> <li>• Immodest behavior, dress, or speech</li> <li>• Misuse of the Internet creating easy access to virtual and anonymous</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Mt 5:27-28<br>Rom 8:5-10, 12-13<br>Eph 5:3-7<br>Gal 5:13, 17-21; 6:7-10                                                                                                                                                                                                                                                                                                                             |

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| <p>behaviors for viewing pornography, for being preyed upon by others, for writing explicitly through blogs and instant messaging, and for posting inappropriate, sexually explicit, or suggestive photos, messages, rumors, etc. on popular social networking Web sites</p> <ul style="list-style-type: none"> <li>• Risky behaviors, sometimes as a result of using alcohol and drugs, which often lead to sexual encounters</li> <li>• Giving in to lustful desires and temptations</li> <li>• Viewing pornography and indecent entertainment</li> <li>• Masturbation</li> <li>• Use of contraceptives</li> <li>• Use of illicit reproductive technologies</li> <li>• All forms of premarital sex, including oral sex</li> <li>• Cohabitation</li> <li>• Homosexual sexual activity</li> <li>• Adultery</li> <li>• Polygamy</li> <li>• Prostitution</li> <li>• Rape</li> <li>• Incest</li> <li>• Sexual abuse</li> </ul> | <p>CCC, nos. 2351-2359, 2380-2381, 2389, 2400<br/>NDC, §45 °F<br/><i>Veritatis Splendor</i>, no. 26</p> |
| 27. Violations of chastity are sinful, some of them gravely sinful.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | CCC, nos. 1033, 2352                                                                                    |
| 28. For any who fail to live chaste lives, Jesus Christ offers through his Church opportunities for forgiveness through the Sacrament of Penance and Reconciliation. Regular reception of the Sacrament of the Eucharist, as well as prayer and good works, can help us maintain chaste living. We need God’s grace to help us live a chaste life.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | CCC, nos. 1391-1395, 1426, 1434-1437, 1446, 1468-1469, 1484, 2337-2345                                  |
| 29. Conjugal love between husband and wife is part of God’s plan for humanity. Marriage is a lifelong communion of a man and woman constituted by a mutual gift of self which is called to image the inner life of the Trinity. When conjugal love is faithful, exclusive, and open to life, it is a blessing to the couple and, through them, to the Church and to the world.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Mt 19; Mt 5:27-30<br>CCC, nos. 2360-2379<br><i>Gaudium et Spes</i> , nos. 48-52                         |
| 30. Married people are called to love in conjugal chastity, while those unmarried live a chastity of continence.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | CCC, no. 2349                                                                                           |
| 31. In the battle for purity and purification of the heart, the Blessed Virgin Mary will assist persons to live a chaste life.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | CCC, nos. 2514-2533<br><i>Truth and Meaning</i> , no. 71                                                |