

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide



Grade K

This curriculum looks at the six tasks of catechesis as six key elements of lived Catholic life so as to help young disciples in formation to realize the intimate connection between our Catholic faith and life. These six key elements of Catholic life “constitute a unified whole by which catechesis seeks to achieve its objective: the formation of disciples of Jesus Christ.” (GDC nos. 85-86; NDC no. 20)

Putting adults, youth, and children in communion and intimacy with Jesus Christ through lifelong catechesis for discipleship in and through the Catholic Church is the goal of religious education.

Copyright Acknowledgment

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ARCHDIOCESE FOR THE MILITARY SERVICES, USA
OFFICE OF THE ARCHBISHOP

Timothy P. Broglio
by the Grace of God and the Favor of the Apostolic See
Archbishop for the Military Services, USA

DECREE

To the Clergy and Faithful of the Archdiocese for the Military Services, USA:

It is my pleasure to promulgate *Forming Disciples for the New Evangelization*, the Archdiocesan Religion Curriculum Guide, for use in the Archdiocese for the Military Services, USA. The purpose of this guide is to provide a standard instrument for ensuring that the faith is taught in a complete, systematic and consistent way in the Catholic faith communities in the Archdiocese.

I am most grateful to the Archdiocese of Washington, Secretariat for Education, for granting permission to the Archdiocese for the Military Services, USA to adopt the curriculum guide by adapting it to military language and culture.

The standards and indicators clearly state what participants in every Catholic faith community religious education program should know, understand and do at each grade level (Pre-K through 8). While this tool was written with children in mind, it also has implications for young adults and youth in the Archdiocese. It provides a common language and agreed upon standards for sharing the faith.

The Office of Faith Formation will provide orientation and training to Clergy and lay leaders to achieve full implementation. An assessment will accompany the curriculum to facilitate the ongoing implementation and accountability of the guide.

This guide becomes effective on August 6, 2013, the Feast of the Transfiguration of the Lord. The alteration and/or interpretation of this Guide is the sole responsibility of the Archbishop.

It is my hope that this guide will assist all involved in faith formation to achieve Jesus' charge to "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 the age." (Mt. 28:19-20)

Given this twenty-fifth day of January, the Feast of the Conversion of Saint Paul, two thousand thirteen in the Archdiocese for the Military Services, USA.

(Most Reverend) Timothy P. Broglio, J.C.D.
Archbishop for the Military Services

Deacon Michael Yakir
Chancellor

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- More on the Six Key Elements of a Catholic Life
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Acknowledgements

Developing *Forming Disciples for the New Evangelization* is a work of great love and commitment to the Catholic Church of Washington to witness and teach the good news of Jesus Christ as articulated in the Scriptures and in the teachings of the Church.

There are many people to thank for the accomplishment of this project.

- Archbishop Donald W. Wuerl, STD, directed the Office for Religious Education and the Office of Catholic Schools to design and complete the manual. Archbishop Wuerl has provided encouragement, guidance and insight for the writing of the manual.
- Our Sunday Visitor Institute, for their generous grant to support this project.
- In addition, the refinement of this document was made possible because of the parish and school catechists and administrators who tirelessly participated in the pilot project period.

The people listed below have made particular contributions to the direction, design, writing, reviewing and editing of the document.

Central Pastoral Administration Staff Support: The staff support for this project included:

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Acknowledgements

- Ms. Amy Ekeh, Director of Adult Faith Formation, St. John, Clinton
- Ms. Mary Theresa Heneghan, DRE, St. Elizabeth, Rockville
- Ms. Charlene Howard, Religion Teacher, Archbishop Carroll High School
- Father Thomas Kalita, Pastor, St. Peter, Olney
- Sister Vincent de Paul Malecki, OSF, DRE, Shrine of St. Jude, Rockville
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- Ms. Julie Smith, Administrative Assistant, Office for Religious Education
- Father Walter J. Tappe, Pastor, St. Hugh of Grenoble
- Mr. David Tenney, Chair of the Department of Religious Studies, St. Vincent Pallotti High School
- Dr. Susan Timoney, Executive Director, Department of Evangelization and Family Life Ministries
- Father Keith A. Woods, Pastor, St. Joseph, Morganza

Author and General Editor:

- Dr. Harry J. Dudley, Director of Religious Education

Special Thanks:

- The Archdioceses of Chicago and Indianapolis, and the Dioceses of Fort Wayne-South Bend, Wilmington and Pittsburgh for permission to build on the firm foundation of their curricula and to use elements of each of their curricula in creating this new Archdiocesan Religion Curriculum Guide.
- Scripture quotations contained herein are adapted from the *Revised Standard Version of the Bible*, Copyright 1946, 1952, 1971, and the *New Revised Standard Version* of the Bible, Copyright 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved.

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Acknowledgements

In 2013, the Archdiocese for the Military Services, USA (AMS) adapted *Forming Disciples for the New Evangelization*, Archdiocesan Religion Curriculum Guide to the language and culture of military settings. The Archdiocese for the Military Services has adopted all the indicators in bold and kept some indicators in italics from its original version of the Archdiocese of Washington. Special thanks to the Archbishop and Staff of the Archdiocese for facilitating this guide for the Catholic faith communities.

- Archbishop Timothy P. Broglio, Archbishop for the Military Services, USA
- Sister Lisa Marie Drover, OSF, Secretary to the Archbishop
- Deacon Michael D. Yakir, Chancellor
- Dr. Mark T. Moitoza, Vice Chancellor for Evangelization
- José M. Amaya, Director of Faith Formation
- Margaret M. Betít, Evangelization Associate

Abbreviations

Used in this Introduction and the Curriculum Standards and Indicators:

CCC	Catechism of the Catholic Church
GDC	General Directory for Catechesis
NDC	National Directory for Catechesis
CT	Catechesi Tradendae (On Catechesis in Our Time)
Compendium	Compendium of the Catechism of the Catholic Church
USCCA	United States Catholic Catechism for Adults

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Introduction

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 the ages. (Mt. 28:19-20)

A SIGNIFICANT CHANGE

Forming Disciples for the New Evangelization, this new Archdiocesan Religion Curriculum Guide, will be significantly different because it is:

- standards-based,
- tied to its own assessment to promote accountability, and
- spiral in its approach to scope and sequence.

Before explaining what these new contributions are, it is helpful to explain what this guide is and does.

Forming Disciples for the New Evangelization clearly states what those who participate in Catholic faith community religious education programs should be able to know, understand and do at each grade level based on the pillars of the *Catechism of the Catholic Church* and organized by the six key elements of Catholic life (also known as the six tasks of catechesis) as outlined in the *National Directory for Catechesis*. This practical tool for catechists in military settings establishes consistent content for the teaching of the faith across the Archdiocese to ensure that future generations of Catholics are well formed and know the truth that Jesus taught us.

The implications of this new guide for the teaching of the faith are:

- **Clear expectations** for the catechist, participant, family and the Catholic faith community of what knowledge of the faith and what skills and practices of living our faith should be taught, learned and experienced.
- **Greater accountability** for all involved through assessments tied to the expected standards. The indicators will provide catechists with a variety of formal and informal assessment methods which allow the participants to demonstrate their knowledge and skills.
- **Greater opportunity** for all partners in the catechetical process to return to each topic each year, in spiral fashion, increasing knowledge and enhancing depth of understanding. This also makes catechist preparation and participant/Catholic faith community involvement easier.

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AIM OF THIS GUIDE

The primary aim of this guide is to support integrated planning and preparations across all sectors of the church, including Catholic faith communities and families. This will be done as a part of an archdiocesan-wide effort to strengthen the teaching of the faith for adults, youth and children. It is directed toward the need to prepare the whole local church (not just children) to overcome the current epidemic of ignorance and doubt about the faith.

These guidelines focus on the need for mutual collaboration, communication and consultation. They strive to clarify the roles, responsibilities and mutual accountabilities needed by the Priest (DRE), the Coordinator of Religious Education (CRE), those engaged by the military to support religious education and all who assist efforts to put adults, youth and children into communion with Jesus Christ through life-long catechesis in and through the Catholic Church. These guidelines are focused to help Catholic faith communities as they both revise and plan their future catechetical efforts. Although this first phase of the guide focuses on the formation of children, these standards will also provide a framework for future efforts in the faith formation of youth and adults.

RELIGION CURRICULUM STANDARDS

The chart on the following pages lists the new standards. It was developed by the task force to show the strong relationship between the pillars of the *Catechism of the Catholic Church*, the key elements of Catholic life and the new Archdiocese of Washington standards as adopted by the Archdiocese for the Military Services, USA.

These standards form the foundation of the curriculum, shaping its direction. As with other types of standards and goals, they are learned and integrated over time. The Religion Curriculum goals invite and challenge 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 that Christ commanded his apostles.” (NDC no. 26)

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Pillars of the Catechism	Key Elements of Catholic Life	New Religion Curriculum Standards (<i>in light of the NDC and USCCA</i>)
Creed – <i>What We Believe</i>	I. Knowledge of Faith	<ol style="list-style-type: none"> CREED: Understand, believe and proclaim the triune and redeeming God as revealed in creation and human experience, in Apostolic Tradition and Sacred Scripture, and as entrusted to the teaching office of the Church. (NDC nos. 16C, 25-26) SACRED SCRIPTURE: Read, comprehend and articulate salvation history as conveyed in God’s revelation through Sacred Scripture. (NDC nos. 18, 24)
Sacraments – <i>How We Celebrate</i>	II. Liturgy and Sacraments	<ol style="list-style-type: none"> SACRAMENTS: Understand and participate in the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church. (GDC no. 85, NDC nos. 35-36) LITURGY: Understand and celebrate the liturgical rites of the Church as expressed in the church year and celebrated in the Eucharist as the source and summit of Christian life. (NDC nos. 32-34, 37-39)
Christian Living – <i>How We Live</i>	III. Morality	<ol style="list-style-type: none"> CONSCIENCE: Develop a moral conscience informed by Church teachings. (NDC nos. 20.3, 36B.1-2, 42) CHRISTIAN LIVING: Understand and live the moral teachings of the Church through a life of discipleship in Jesus Christ expressed in love for God, conversion, positive self-image, personal integrity, social justice, the dignity of the human person and love of neighbor. (NDC nos. 42, 44, 45, 46)
Prayer – <i>How We Pray</i>	IV. Prayer	<ol style="list-style-type: none"> PRAYER: Know and participate in the Catholic tradition of prayer and acknowledge prayer as the primary way we deepen our knowledge of God in the community. (NDC nos. 20, 34, 38)

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Pillars of the Catechism	Key Elements of Catholic Life	New Religion Curriculum Standards (<i>in light of the NDC and USCCA</i>)
Christian Living – <i>How We Live in the Community, the Church</i>	V. Education for Living in the Christian Community	8. CATHOLIC CHURCH: Understand and appreciate the mystery of the Church, the Body of Christ, the community of believers, as expressed in the Church’s origin, mission of evangelization, hierarchical structure, marks, charisms, members and the communion of saints. (NDC nos. 25D, 28, 29) 9. ECUMENISM: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with other Catholic (Eastern), Orthodox, and Christian churches. (NDC no. 51A-C) 10. CATHOLIC PRINCIPLES AND RELATIONSHIPS: Apply Catholic principles to interpersonal relations. (NDC nos. 25H, 29, 41-45) 11. VOCATION: Understand and undertake discipleship in Christ as a response of faith within the mission of the Church by living a specific call in the life of the Church. (GDC nos. 27, 56, 228, 229, 230, 255, 261; NDC nos. 29C-H, pp. 100-101, 104)
Christian Living – <i>How We, as Individuals and Community, Live in Service to the World</i>	VI. Evangelization and Apostolic Life	12. CATHOLIC SOCIAL TEACHING: Know, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person and community. (NDC nos. 25H, 29A-C,H, 41-46) 13. INTER-RELIGIOUS DIALOGUE: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Jews, Muslims, and all faith traditions. (NDC nos. 51D-E,52) 14. MISSIONARY VOCATION: Demonstrate an appreciation for Catholic missionary and evangelization efforts through our Catholic faith community, its culture, worship, sacramental life and service. (NDC nos. 25H-I, 29A-C, G-H, 41-46)

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THE DESIGN OF THIS GUIDE

In order for the Religion Curriculum to be implemented well it needs to be viewed as a “learning-centered” curriculum: the design is focused on the participant learning process and outcome. Catechists plan their instruction around how to effectively help the participant understand and internalize the message. They do this by asking and answering three questions in the order given below.

1. What is the intended learning?

(**Outcome/objective:** What should the participants know, understand and be able to do and state as observable behavior? Use an action verb.)

2. What will I do to help the participants be ready to demonstrate effectively evidence of their learning?

(**Strategies:** What teaching and learning activities, resources, field trips, etc., will help me to provide the knowledge, skills, and understanding of the outcome so that the participants will be able to give evidence of the learning asked for in the assessments I have designed?)

3. What will be the evidence that participants can do it?

(**Assessment:** What will students do to show me that they acquired and can use the knowledge, skill and understanding of the outcome?)

The Religion Curriculum provides the starting and ending answers for questions 1 and 3. Catechists will develop intermediate mastery objectives and matching assessments as they teach specific knowledge and skills through the year. The standards and indicators will help them to develop the intermediate strategies.

Standards

As outlined above, the **standards** form the foundation of the Archdiocesan Religion Curriculum Guide. Because of their significance, the standards are repeated for every grade level with indicators developed for each standard. The **indicators** directly support learning aspects of the standard at developmentally appropriate times. As with any standard in a curriculum, the developmental level of the student determines how deeply a goal can be understood or interpreted in light of the indicators.

Indicators

Indicators, also called learning outcomes, state what a participant must be able to do or to understand. The indicators for each of the standards are measurable. In ***Forming Disciples for the New Evangelization***, the indicators describe the basic content for each grade level, providing a major reference to the *Catechism of the Catholic Church*. The

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underlined terms in the outcomes are found in the Glossary. The references from the *Catechism of the Catholic Church*, the *Compendium of the Catechism of the Catholic Church* and the *United States Catholic Catechism for Adults* are essential for the catechist to know for effective student achievement of the indicators.

- **Bold print** indicates core indicators that must be covered in the Catholic Faith Community religious education programs.
- *Italicized print* indicates that the standard is not core material but introductory or enrichment material that may have already been mentioned elsewhere or may be repeated again. It should only be covered if there is sufficient time.

Bloom's Taxonomy

In 1956, Benjamin Bloom headed a group of educational psychologists who developed a classification of levels of intellectual behavior important in learning. Bloom found that over 95% of the test questions students encounter require them to think only at the lowest possible level – the recall of information.

Bloom identified six levels within the cognitive domain, from the simple recall or recognition of facts, the lowest level, through increasingly more complex and abstract mental levels, resulting in the highest order which is classified as evaluation. Bloom's language has already been incorporated into the indicators so that it is clear whether one is being introduced to a topic, developing one's understanding of a topic or being asked to demonstrate and apply how one has integrated what has been learned.

Verb examples that represent intellectual activity on each of Bloom's six levels are listed here:

1. ***Knowledge***: Define, list, memorize, name, recognize, relate, recall, repeat, reproduce, and state.
2. ***Comprehension***: Describe, discuss, explain, express, identify, indicate, locate, recognize, report, restate, and review.
3. ***Application***: Apply, choose, demonstrate, dramatize, illustrate, interpret, practice, schedule, use, and write.
4. ***Analysis***: Analyze, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, question, and test.
5. ***Synthesis***: Compose, construct, create, design, develop, formulate, organize, plan, prepare, propose, and write.
6. ***Evaluation***: Argue, assess, choose, compare, defend, judge, select, support, value, and evaluate.

The verbs used in the indicators were chosen to indicate the increasing depth of understanding and comprehension expected of participants as they continue through each year in the program from Pre-K to 8th grade.

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WHAT IS MEANT BY A STANDARDS-BASED CURRICULUM?

In the field of education, a **standard** is a term which defines a cumulative body of knowledge and set of competencies that is the basis for quality education. Standards express what all program participants should know and be able to do, but do not dictate how they are to be taught.

At the request of the Priests' Council of the Archdiocese of Washington, the Office for Religious Education initiated local church visitations to help parishes and their Catholic schools assess how well the faith is taught to adults, youth and children. Pastors, principals and DRE's began to ask for guidance and direction as to how they could become more effective in the teaching of the faith. Principals of parish elementary schools pointed out that all education subjects except religion were using a standards-based approach.

Since the notion of setting standards is still a new concept in the teaching of faith, it is important to understand the significance of having an Archdiocesan Religion Curriculum Guide based on standards and what the implications are for the teaching of the faith.

Importance of Having Archdiocesan Standards for the Teaching of the Faith: Setting Archdiocesan standards allows for equal opportunity in our Catholic faith communities' programs. First, all program participants are compared to the same standards. If there are no common standards and every Catholic faith community catechist sets his or her own standards, those who participate will have different expectations in each program. If there is nothing for religious education programs to compare themselves to, both instruction in the faith and assessment cannot be consistent.

Second, when Archdiocesan standards are set, it is clear what everyone in programs should know and be able to do at each level of their faith formation. In addition, when a complimentary assessment is offered by the Archdiocese, each program participant's progress towards attaining the standards can be measured. Those who are not achieving the standards can also be provided with early, effective assistance.

Advantages of Setting Standards: Setting standards is an important and effective learning tool because standards express clear expectations of what knowledge of the faith and what skills and practices of living the faith should be shared and learned.

This can help the different partners involved in the process of teaching the faith: the Archdiocese, the catechetical leaders in our Catholic faith community programs, catechists, program participants and parents or guardians. The following describes how setting standards can help each of these partners in the process:

- **The Archdiocese.** For the Archdiocese, standards are a common reference tool and provide a defined framework for an annual assessment. Regular assessment and review of the results will help the Archdiocese to plan formation opportunities for leaders and catechists that focus on what is most needed for effective teaching of the faith. This will support the Archdiocesan Office of Faith Formation in its mission to *put adults, youth, and children in communion with Jesus Christ through lifelong catechesis for*

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*discipleship*¹ in and through the Catholic Church. These standards will help to address the need to prepare the whole local church, beyond the religious education of children alone, to overcome the epidemic of ignorance and doubt about the faith.

- **Catholic faith community catechetical leaders.** For Catholic faith community catechetical leaders, the standards provide a focus for developing new ways to organize and implement teaching methods regarding the faith to adults, youth and children as well as evaluate their progress. Group and individual scores from the assessment will enable catechetical leaders to know more clearly what kind of training and support their catechists need.
- **Catechists.** Standards help catechists to design their sessions and ongoing assessment of progress based on the order of learning importance. Catechists will be able to use the standards to determine what should be covered in the catechist's teaching manual as well as what other resources may be needed to meet the standards not available in the texts. There will be a shift from dependence on the text to a greater emphasis on using the standards to help focus what is done during a session. The standards will also enable catechists to make expectations clear to those in the programs. When expectations are clear, learning improves.
- **Program Participants.** Standards set clear performance expectations, assisting participants in understanding what they must know and do in order to meet the standards.
- **Parents.** Since standards communicate shared expectations for learning, they allow parents to know how their children are progressing in their faith formation. Clearly defined standards also allow parents to support at home what is being taught. The website will have parent pages to enable parents to know exactly what is to be covered each year in the program. Resources will also be available to help families learn more about the faith at an adult level so that their role as primary educators or first catechists of their children can be reinforced in a more positive way. Parents will not only know that their children must learn a prayer, Catholic practice, or passage in scripture, but will also have resources in hand to help them learn together with their children and youth.

The next critical piece in the effort to strengthen the teaching of the faith is assessment. Utilizing consistent assessment, families and Catholic faith communities can better understand what they can do to strengthen the teaching of the standards as presented in the curriculum.

¹ Mission Statement of the Office for Religious Education – from the *Catechism of the Catholic Church* (CCC) no. 426; *National Directory for Catechesis* (NDC) no. 26.

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WHY IS ASSESSMENT IMPORTANT?

Many people do not believe that one should or can assess religious education efforts. It may be more proper to say that one cannot assess faith. What can be assessed is how well one has learned the language, practices and general knowledge of the faith tradition.

As part of our partnership with the family, the religious education programs must be accountable to the parents of those who are enrolled. Those who participate in the programs should also be able to know how well they have learned the language, practices and general knowledge of their Roman Catholic faith tradition. Catechists, too, should have the opportunity to know the effectiveness of their efforts to transmit the faith, as well as what opportunities are available to help them grow.

Ongoing assessment also encourages life-long faith formation and identifies areas of growth needed for individuals, catechists, their catechetical leaders and the programs themselves. ***It is important to remember that no one graduates from religious education; instead, they participate in a process that continues throughout life.***

WHY HAVE OUR OWN ARCHDIOCESAN ASSESSMENT?

Standards require a change in both teaching and assessment. Standards and assessments are intertwined and be integral parts of the religious education curriculum.

Traditional curricula determine the content matter that participants are expected to know. It follows that the purpose of assessment is to see if the participants have learned the specific knowledge indicated in the curriculum. Recent approaches to how participants learn have changed. Assessment no longer tests participants on an accumulation of isolated facts and skills, but emphasizes the application and use of knowledge.

Standards-based assessment does not focus on comparing participant's performances to one another (norm-reference assessment). Instead, participants are assessed against a standard (criterion-referenced assessment). This shift to standards-based assessment helps create a culture of success, where all can achieve an agreed upon, acceptable level. This approach stands in contrast to the variation in participant learning as expected in the bell-shaped distribution of grades in more traditional ways of assessing other subjects.

In a standards-based curriculum, assessment is viewed not only as a final product (summative), but also as a continual process (formative) that provides participant performance data to catechists and participants regarding their progress towards achieving the standards. The curriculum sets benchmark levels of participant achievement and progress towards meeting the standards by describing what they should now be able to do as they are formed in the faith. Therefore, it is necessary to move beyond assessment methods which concentrate only memory, and develop those which also measure understanding and application.

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In order to assess if participants have achieved the different benchmarks, they are expected to demonstrate what they can **do** with the language of faith by applying **what they know** about the faith to real-life situations. Assessing their performance focuses on their ability to use actively the language of faith, and this can be accomplished by using performance assessment methods. With clearly defined standards, catechists will now be able to plan their sessions more effectively.

These standards, indicators and resources provide catechetical leaders, catechists, participants and parents with useful information about their progress towards attaining the standards.

The Catholic faith community religious education programs will have to change the present method of teaching the faith and will now be able to report progress to parents and participants alike. When working with a standards-based curriculum, the Catholic faith community will be able to see and report participants' progress towards achieving the standards by indicating the specific benchmarks they have achieved. The ultimate judgment on the value of the standards must be whether their use in the sessions actually improves program participants' knowledge and skills.

Assessment provides the information necessary to guide catechists in determining both their progress and the progress of their participants in attaining the standards, as specified in the curriculum. The Catholic faith community religious education programs, together with the Archdiocese, are accountable for participant learning based on the attainment of these standards. Since this particular criterion provides a clear and defined framework for assessment, it will be possible to ascertain the extent to which the standards have been met.

WHAT IS A SPIRAL SCOPE AND SEQUENCE?

Scope and sequence is the organized framework or system under which the catechist presents the teachings of the faith to a learner. This framework follows a certain sequence of ideas, one after the other, that stays within a certain scope of topics and themes. By giving it this order, a learner has a better chance of understanding the material presented.

A spiral scope and sequence is one in which the learner returns to each topic each year, in spiral fashion, always in age appropriate language and teaching methods. By using a spiral, all the students at a single military installation can be studying the same theme at the same time, making catechist preparation, parent involvement, intergenerational learning and cross cultural teaching much more possible across military branches throughout the world.

In summary, *Forming Disciples for the New Evangelization* is:

- standards-based,
- tied to its own assessment to promote greater accountability, and
- spiral in its approach to scope and sequence.

Forming Disciples for the New Evangelization

AN ANALOGY: AN EPIDEMIC OF IGNORANCE AND DOUBT

An analogy may help users to better understand the significance of the shift that *Forming Disciples for the New Evangelization* represents: the necessary response to an epidemic.

An Epidemic of Ignorance and Doubt: An epidemic refers to a situation in which new cases of a disease, in a given human population during a given period, substantially exceed what is expected.

Some would say that Catholics are experiencing an *epidemic* of ignorance and doubt about the Catholic faith. The number of adults, youth and children who are unable to articulate their belief in God and the role of the Church in living their faith continues to increase. This epidemic is so widespread that the focus can no longer be on one generation but must look systematically at how the Church teaches the faith and shares it with adults, youth and children across multiple generations.

The approach of this guide represents the kind of significant response needed at this moment in religious education. Many things that were done before may no longer be effective, and change is needed in how we approach religious education practice. There is a growing need to focus more on the children, youth and adults in religious education programs and to see textbooks as a tool in teaching the standards rather than a resource to be followed at all costs.

Rationale: Why plan beyond religious education programs for children? Given that the current epidemic has consequences for the whole of the life of the Church, it is essential that all in the Catholic faith community religious education programs plan to address the disruption that this ignorance and doubt cause by focusing on the:

- importance of participating in the Eucharist each Sunday;
- full consequences of what we mean by the sacredness of the sacrament of marriage and human sexuality;
- consequences of the social teaching of the church;
- role of the Church in continuing the ministry of Jesus; and
- intimate connection between faith and life.

These involve more intentional comprehensive and systematic efforts to strengthen the teaching of the faith. This guide, together with the standards, offers a major resource to help all of the partners in this Archdiocesan-wide effort to move from good to great teaching of faith. Such great and effective catechesis is best done when everyone involved has clear roles and expectations.

Forming Disciples for the New Evangelization

EXPECTATIONS OF ALL THOSE WHO HAVE A ROLE IN EFFECTIVE CATECHESIS

Parents Are the Primary Educators: Parents are the primary educators of their children in the faith and are the first people to teach their children about faith (NDC no. 101). Parents contribute to the spiritual growth of their children by nurturing the intellectual, emotional, and physical growth of their children. At baptism, the parish community promises to assist parents in this role (GDC no. 221). Parents have the mission of teaching their children to pray and to discuss their vocation as children of God (CCC no. 2226).

The witness of Christian life given by parents in the family comes to children with tenderness and parental respect.... It is deepened all the more when parents comment on the more methodical catechesis which their children later receive in the Christian community and help them to appropriate it. (GDC no. 226 and CT no. 68)

The family is the first place where faith is learned, lived, and interpreted (GDC nos. 226-227). The religious behavior of the parents, whatever it may be, can be called an accurate predictor of the religious performance of their children. The *National Catechetical Directory* tells us that "parents catechize informally but powerfully by example and instruction" (NCD no. 212) and that "though the influence of peers and of adult catechists is important, catechetical programs are not intended to supplant parents as the primary educators of their children" (NCD no. 229).

The Catholic Faith Community Provides the Context: The Catholic faith community, in its turn, assists parents in their role as primary catechists, especially through liturgical celebrations and a program of systematic catechesis (GDC no. 221). The catechism states that "the parish [Catholic faith community] is the Eucharistic community and the heart of the liturgical life of Christian families; it is a privileged place for catechesis of children and parents" (CCC 2226). By celebrating the sacraments with their children, parents are already teaching their children not just knowledge about the faith, but lived experience of the faith. The parish [Catholic faith community] is "the living and permanent environment for growth in the faith" (GDC no. 158).

The Christian community is the origin, locus and goal of catechesis. Proclamation of the Gospel always begins with the Christian community and invites to conversion and the following of Christ. (GDC no. 254)

When families work together with the Catholic faith community, the formation of their children is enriched. These two sources, families and Catholic faith community, have appropriate roles and responsibilities in complementary ways; together they form a partnership in the responsibility for forming children. In this way, Catholic faith communities become schools of discipleship preparing people to live their faith fully and share their faith freely. In this light, parents should be made aware of and asked to participate in teaching these standards, thereby enriching their own faith through the process of catechizing their children.

Everyone Involved Has Responsibilities: Since effective catechesis is done best in partnership by all who have roles and with clear expectations of the partners, the following is a list of the expectations of all involved.

Forming Disciples for the New Evangelization

Program Participants:

- ✓ Exhibit their willingness to learn through active participation in the learning environment.
- ✓ Collaborate with catechists and peers.
- ✓ Show evidence of literacy and proficiency in the catechetical message and its application to daily life.
- ✓ Come to know how Jesus Christ is central to their lives.
- ✓ Show earnestness in preparation for active participation in the life of the Catholic Church.
- ✓ Show evidence of moral decision-making and critical thinking.
- ✓ Demonstrate understanding and application of Catholic social teaching to current societal situations.
- ✓ Articulate Christian virtues as applied to personal decision-making and behaviors.
- ✓ Show understanding that they are loved by God, created for union with God, and of inestimable value before the Creator.
- ✓ Exhibit spiritual growth through prayer, sacramental participation, maturing understanding of Christian discipleship and stewardship.
- ✓ Respect and appreciate the cultural and religious heritage of all people no matter the race, ethnicity or religious identity of the person.
- ✓ Exhibit understanding of their relationship with the triune God and their ultimate destiny with their Creator.

Catechists:

Under the guidance of the Holy Spirit, catechists powerfully influence those being catechized by their faithful proclamation of the Gospel of Jesus Christ and the transparent example of their Christian lives. (GDC no. 29A)

- ✓ Meet the diverse needs of participants through differentiated instruction, approaching the catechetical message with various strategies that will help participants learn.
- ✓ Utilize a variety of catechetical resources and assessments in order to help the student learn optimally.
- ✓ Use technology and other appropriate instruments that enhance the learning process.
- ✓ Provide for varied learning situations that include various grouping methods, peer leadership, and cross-curricular methods to integrate the learning process.
- ✓ Be fully informed of the catechetical content.
- ✓ Inform and involve parents in the catechesis of their participants through understanding of the curriculum, assessment and reporting.
- ✓ Participate in ongoing professional development.
- ✓ Pursue initial and ongoing certification as catechists in the Archdiocese for the Military Services, USA.
- ✓ Participate fully in the liturgical and sacramental life of the Church.
- ✓ Attend to their own spiritual lives through reflection, prayer and reading of the Scriptures.

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Parents and/or Guardians:

The most important task of the catechesis of children is to provide, through the witness of adults, an environment in which young people can grow in faith. (NDC no. 205)

- ✓ Witness and teach the faith to their children as primary educators.
- ✓ Maintain their homes as “domestic” churches wherein relationship with God is evident and participation in parish life is promoted.
- ✓ Esteem their children, seeing in each the face of Christ.
- ✓ Witness their own relationship with God in their love for their children as the outcome of God’s love.
- ✓ Be actively involved in the life of the Church through participation in Sunday liturgies, the sacramental life of the Church, the community life of the parish and stewardship.
- ✓ Help their children to respond to the vocation God calls them to in the life of the Church and society.
- ✓ Be socially aware, promoting the dignity of human life and nonviolence in the home and in the culture.
- ✓ Educate their children in the sanctity of human life and sexuality.
- ✓ Collaborate with catechists by promoting and assessing the development of faith in their children.
- ✓ Prepare their children for their participation in the sacraments.
- ✓ Attend to their own spiritual lives through reflection, prayer and reading of the Scriptures.

Priests (DRE) and Lay Catechetical Leaders:

Pastors should remember that, in helping parents and educators to fulfill their mission well, it is the Church who is being built up. Moreover this is an excellent occasion for adult catechesis. (GDC no. 79)

- ✓ Develop and implement a total Catholic faith community plan for catechesis encompassing the catechetical needs of adults, youth and children.
- ✓ Ensure that suitable time is given to catechesis in Catholic faith community programs for adults, youth and children.
- ✓ Assure that catechetical formation is available for all language groups and members with special needs.
- ✓ Provide for a vital catechumenate that serves as an organizing component for the organization of catechesis in the Catholic faith community.
- ✓ Oversee the implementation of the Archdiocesan Religion Curriculum Guide of the Archdiocese of Washington as adopted and adapted by the Archdiocese for the Military Services, USA.
- ✓ Collaborate with the Archdiocese for the Military Services in the certification requirements for lay catechetical leaders and catechists.
- ✓ Support parents in the faith education of their children, especially through good liturgies, meaningful homilies, pastoral counseling, guidance and prayer.
- ✓ Engage families in preparing children for sacramental participation.

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- ✓ Witness one's own faith through personal spiritual development, skill as a liturgical presider, integrity of life and participation in the Church's mission to the world.
- ✓ Engage qualified and skilled catechetical leaders who can directly implement effective programs.

Archdiocesan Leadership:

- ✓ Utilize resources at the central level to accomplish responsibilities for the total catechetical mission of the Archdiocese throughout the world.
- ✓ Collaborate with Priests in establishing effective catechetical ministry at all levels.
- ✓ Promote the professional development of lay catechetical leaders and catechists.
- ✓ Develop and administer certification guidelines and programs that promote effective catechetical leadership in Catholic faith communities.
- ✓ Research resources to assist catechists in effectively teaching the Religion Curriculum Guide of the Archdiocese.
- ✓ Assist lay catechetical leaders, catechists in developing a deepening spirituality that strengthens their commitment to their vocation as ministers of the word.

CATECHETICAL INSTRUCTION

Catechesis is nothing other than the process of transmitting the Gospel, as the Christian community has received it, understands it, celebrates it, lives it and communicates it in many ways. (GDC no. 105)

The Catholic faith community (or civilian parish) is the “primary experience of the Church” for most Catholics (cf. GDC no. 158, NDC, no. 60). As such, the Catholic faith community is the primary locus for the entire catechetical enterprise. “The parish energizes the faithful to carry out Christ’s mission by providing spiritual, moral, and material support for the regular and continuing catechetical development of the parishioners” (NDC no. 60).

Given its role in the ministry of the word, Catholic faith communities should have a strategic catechetical plan that integrates all the efforts of the Catholic faith communities at forming adults, youth and children through life-long catechesis for discipleship and that meets the specific needs of all its members. The priests and the lay catechetical leaders have a role in achieving the goals of this important task in both planning and orchestrating the catechetical process and providing valuable resources. The priest takes the leadership role, as the director of religious education, in choosing skilled and effective ministers of the word (cf. NDC no. 61).

Catechists in Catholic faith community programs of adults, youth and children have the privilege of serving the community as witnesses and teachers of the faith from “womb to tomb.” Most especially, catechists teach young people how their lives are fulfilled in Jesus Christ. By growing in the life of faith as well as in teaching skill, they “echo the teaching” of the Apostolic Tradition and Sacred Scripture entrusted to the teaching office of the Church so the Church may fulfill its mission on earth. Catechists engage in one of the most ancient ministries of the Church: the ministry of the word.

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CONTACT EXPECTATIONS

Catechesis is intimately bound up with the whole of the Church's life. Not only her geographical extension and numerical increase, but even more her inner growth and correspondence with God's plan depend essentially on catechesis. (CCC no.7)

Faith is primarily formed within the family, with religious education programs supporting families by providing programs of systematic catechesis according to the following guidelines:

The **minimum** requirement is 30 hours of catechesis per religious education program year for Pre-K through 8th grade levels.

The very important elements of worship experiences, service opportunities and family-centered sacramental catechesis are considered essential additions or enhancements to these expectations.

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EXPECTATIONS FOR OUR ADULTS, YOUTH AND CHILDREN WITH SPECIAL NEEDS

This curriculum can and should be adapted via accommodations and/or modifications for persons with disabilities. These adaptations will be based on the learning needs of the participants and may include (but are not limited to) opportunities for access to specialized instruction, specialized materials, or materials designed for the person's developmental (not chronological) age. In order to obtain more information and support for this process, please contact:

National Catholic Partnership on Disability www.ncpd.org

Office for Faith Formation for additional information www.milarch.org

Forming Disciples for the New Evangelization also provides other useful tools for the catechists. The table of contents lists some of the tools provided online, the *Catechist Companion to the Guide* and the *Catechetical Leaders Companion to the Guide*.

The catechetical framework as developed in *Forming Disciples for the New Evangelization* provides a systematic approach to catechesis that incorporates multiple mechanisms to make learning the objectives easier.

It is to be noted that all of the core indicators are critical and important for mastery. The glossary terms used in those outcomes are basic to teaching the faith.

All of the components of the guide outline what is needed for effective catechesis. It is hoped that each of the components will help catechists in military settings to have the common language of faith needed for effective catechesis in the Archdiocese.

For all who will help to implement these new standards, the words of our Holy Father, Pope Benedict XVI, when he was in Washington in 2008 provide encouragement, advice and a blessing:

To all of you I say: bear witness to hope. Nourish your witness with prayer. Account for the hope that characterizes your lives (cf. 1 Pet 3:15) by living the truth which you propose to your students. Help them to know and love the One you have encountered, whose truth and goodness you have experienced with joy. With Saint Augustine, let us say: "we who speak and you who listen acknowledge ourselves as fellow disciples of a single teacher" (Sermons, 23:2). With these sentiments of communion, I gladly impart to you, your colleagues and students, and to your families, my Apostolic Blessing.²

² Message to Catholic Educators of the United States on April 17 at The Catholic University of America.

Forming Disciples for the New Evangelization

HOW TO READ THE FOLLOWING CHARTS

- There are six key elements in this guide; each element is a section of the guide:
 - Knowledge of Faith – *What We Believe*
 - Liturgy and Sacraments – *How We Celebrate*
 - Morality – *How We Live*
 - Prayer – *How We Pray*
 - Education for Living in the Christian Community – *How We Live in the Community, the Church*
 - Evangelization and Apostolic Life – *How We, as Individuals and Community, Live in Service to the World*
- Each of the six elements/sections includes one or more standards; there are fourteen standards in all. Please refer to the Chart of Standards as a ready reference.
- Within each element/section, indicators are provided for each standard; the indicators are provided for each grade level, beginning with Pre-K and going up through Grade 8.
- Bold print** indicates core indicators that must be covered in both parish and school programs.
- Italicized print* indicates that the standard is not core but is either introductory or enrichment material that may have already been mentioned elsewhere or may be repeated if and when there is sufficient time.

Example:

	Key Element VI: Evangelization and Apostolic Life
	<u>Standard 12</u>
	CATHOLIC SOCIAL TEACHING: Know, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person and community.
	<u>Indicators</u>
2.12.02	State how, as Christians, we promise to care for all of God's creation.
2.12.03	<i>Show understanding that we respect others and ourselves as human persons belonging to the family of God.</i>

- The Key Element is listed at the top. This example is from Element VI: *Evangelization and Apostolic Life*
- The standard is #12: Catholic Social Teaching. All 14 standards repeat in every grade level.
- The numbers to the left of each chart indicate first the grade, then the standard, then the indicator, for example, 2.12.02 means: Grade 2, Standard 12 and indicator 2.



Archdiocese for the Military Services, USA Office of Faith Formation

Key Element I: Knowledge of the Faith

What We Believe

“Sacred Scripture has a preeminent position in catechesis because Sacred Scripture “presents God’s own Word in unalterable form” and “makes the voice of the Holy Spirit resound again and again in the words of the prophets and apostles.” The Catechism of the Catholic Church is intended to complement Sacred Scripture. Together with Sacred Tradition, Sacred Scripture constitutes the supreme rule of faith.” (NDC no. 24)

Key Element I: Knowledge of the Faith

Promoting knowledge of the faith

First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf. Spe Salvi, no. 4). This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching. In this way those who meet him are drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good, and true; a life of Christian witness nurtured and strengthened within the community of our Lord's disciples, the Church. (Address of Pope Benedict XVI to Catholic Educators of the United States, Thursday 17 April 2008, The Catholic University of America)

Catechesis must, therefore, lead to "the gradual grasping of the whole truth about the divine plan" by introducing the disciples of Jesus to a knowledge of Tradition and of Scripture, which is "the sublime science of Christ." By deepening knowledge of the faith, catechesis nourishes not only the life of faith but equips it to explain itself to the world. The meaning of the Creed, which is a compendium of Scripture and of the faith of the Church, is the realization of this task. (GDC no. 85)

The initial proclamation of the Gospel introduces the hearers to Christ for the first time and invites conversion to him. By the action of the Holy Spirit, such an encounter engenders in the hearers a desire to know about Christ, his life, and the content of his message. Catechesis responds to this desire by giving the believers a knowledge of the content of God's self-revelation which is found in Sacred Scripture and Sacred Tradition, and by introducing them to the meaning of the Creed. Creeds and doctrinal formulas that state the Church's belief are expressions of the Church's living tradition, which from the time of the apostles has developed "in the Church with the help of the Holy Spirit." (NDC no. 20.1)

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Key Element I Knowledge of the Faith Grade K

	<i>Key Element I: Knowledge of the Faith</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 1				
	CREED: Understand, believe and proclaim the Triune and redeeming God as revealed in creation and human experience, in Apostolic Tradition and Sacred Scripture, and as entrusted to the teaching office of the Church				
	<u>Indicators</u>				
K.01.01	Identify myself and my family as belonging to God's family.		1666	350	376
K.01.02	State that God's Holy Spirit lives in me		1197	146	193
K.01.03	State that God made me to know, love and serve him and to be happy with him always		294, 319	2	13-15
K.01.04	State that Jesus is the Son of God and Son of Mary		441-445, 495, 509	95	85-86
K.01.05	Describe faith as believing in God even though we cannot see him.		142-43	25	44
K.01.06	<i>State how when we are afraid we can ask God to help us.</i>		2629, 2633	553	467-468

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Key Element I Knowledge of the Faith Grade K

	<i>Key Element I: Knowledge of the Faith</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 2				
	SACRED SCRIPTURE: Read, comprehend and articulate salvation history as conveyed in God's revelation through Sacred Scripture.				
	<u>Indicators</u>				
K.02.01	Identify some major people of the Old Testament (such as Abraham and Sarah, Noah, Moses, etc.) through story telling and drama.		121-123	21	12-14
K.02.02	State that Jesus belonged to a family that loved and cared for each other, called the Holy Family .		564	104	385
K.02.03	State how Jesus grew up in a family and was obedient to his mother Mary and foster father Joseph . (Lk 2:51)		437, 531-534, 564, 583, 1655	104	86, 385
K.02.04	Show understanding that when Jesus grew up he taught people about how God cares for them.		541-546	107	86-87
K.02.05	State how Jesus loved his friends all through his life.		516, 520	101	85
K.02.06	Show basic understanding that Jesus died loving even those who killed him. (Lk 23:34)				235
K.02.07	Retell the Resurrection story.		639-642	126-131	93-96
K.02.08	State that Jesus always loves little children no matter what they might do.		613-617	122	234-237



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Key Element II: Liturgy and Sacraments

How We Celebrate

“Faith and worship are as closely related to one another as they were in the early Church: faith gathers the community for worship, and worship renews the faith of the community... In her Liturgy, the Church celebrates what she professes and lives above all the Paschal Mystery, by which Christ accomplished the work of our salvation.” (NDC no. 32)

Key Element II: Liturgy and Sacraments

Promoting knowledge of the meaning of the Liturgy and Sacraments

In the Church's Liturgy, in her prayer, in the living community of believers, we experience the love of God, we perceive his presence and we thus learn to recognize that presence in our daily lives. He has loved us first and he continues to do so; we too, then, can respond with love. God does not demand of us a feeling which we ourselves are incapable of producing. He loves us, he makes us see and experience his love, and since he has "loved us first", love can also blossom as a response within us. (Pope Benedict XVI, Deus Caritas Est, no. 17)

Since Christ is present in the sacraments, the believer comes to know Christ in the liturgical celebrations of the Church and is drawn into communion with him. Christ's saving action in the Paschal Mystery is celebrated in the sacraments, especially the Eucharist, where the closest communion with Jesus on earth is possible as Catholics are able to receive his living Flesh and his Precious Blood in Holy Communion. Catechesis should promote "an active, conscious genuine participation in the liturgy of the Church, not merely by explaining the meaning of the ceremonies, but also by forming the minds of the faithful for prayer, for thanksgiving, for repentance, for praying with confidence, for a community spirit, and for understanding correctly the meaning of the creeds." (NDC no. 2)

Christ is always present in his Church, especially in 'liturgical celebrations'. Communion with Jesus Christ leads to the celebration of his salvific presence in the sacraments, especially in the Eucharist. The Church ardently desires that all the Christian faithful be brought to that full, conscious and active participation which is required by the very nature of the liturgy. (GDC no. 85)

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Key Element II Liturgy and Sacraments Grade K

	<i>Key Element II: Liturgy and Sacraments</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	<u>Standard 3</u>				
	SACRAMENTS: Understand and participate in the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church.				
	<u>Indicators</u>				
K.03.01	Identify baptism as the way we become children of God.		734-736	147	193, 197
K.03.02	Identify the bread and wine at Mass as signs of God's presence with us.		1373-1377	282-284	218-220
K.03.03	Identify a sacrament as a sign of God's love for us		1129-1131	224-232	168-169
	<u>Standard 4</u>				
	LITURGY: Understand and celebrate the liturgical rites of the Church as expressed in the church year and epitomized in the Eucharist as the source and summit of Christian life.				
	<u>Indicators</u>				
K.04.01	Identify Good Friday as the day we remember Jesus giving His life for us		619-623	118-119	91-93

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Key Element II Liturgy and Sacraments Grade K

	<i>Key Element II: Liturgy and Sacraments</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
K.04.02	Recognize Easter as celebrating Christ's Resurrection from the dead.		640, 642, 1169	126-127, 241	See <i>Easter</i> , 510
K.04.03	Make the sign of the cross properly.		See <i>Cross</i> , p. 873		184
K.04.04	Identify the priest as someone chosen by God to lead us in prayer at Mass.		1562-1567, 1595	328	264-267
K.04.05	Show recognition that the Church celebrates the lives of holy people called saints .		2683-2684, 2692-2693	564	173
K.04.06	Demonstrate understanding that God forgives us when we are sorry.		1465	307	234-235
K.04.07	Recognize that sacramentals are sacred signs of the Church's heritage, such as crucifix, statues, rosary, Bible, candles, holy water, and blessings.		1667-1672, 1674-1676, See <i>Sacramentals</i> , p. 898	351, 353	295-301

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Key Element III: Morality

How We Live

“Christ is the norm of morality. ‘ Christian morality consists in following Jesus Christ, in abandoning oneself to him, in letting oneself be transformed by his grace and renewed by his mercy, gifts which come to us in the living communion of his Church.’ (NDC no. 42)

Key Element III: Morality

Promoting moral formation in Jesus Christ

Only if we live in the right way, with one another and for one another, can freedom develop...If we live in opposition to the love and against the truth – in opposition to God – then we destroy one another and destroy the world. (Pope Benedict XVI, homily, December 8, 2005, marking the 40th Anniversary of the closure of the Second Vatican Council)

Jesus' moral teaching is an integral part of his message. Catechesis must transmit both the content of Christ's moral teachings as well as their implications for Christian living. Moral Catechesis aims to conform the believer to Christ – to bring about personal transformation and conversion. It should encourage the faithful to give witness – both in their private lives and in the public arena – to Christ's teaching in everyday life. Such testimony demonstrates the social consequences of the demands of the Gospel. (NDC no. 3)

Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, "they pass from the old man to the new man who has been made perfect in Christ." (GDC no. 85)

Truly, matters in the world are in a bad state: but if you and I begin in earnest to reform ourselves, a really good beginning will have been made. (St. Peter of Alcantara)

Turn now to consider how these words of our Lord imply a test for yourselves also. Ask yourself whether you belong to his flock, whether you know him, whether the light of his truth shines in your minds. I assure you that it is not by faith that you will come to know him, but by love; not by mere conviction, but by action. (Pope St. Gregory the Great)

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Key Element III Morality Grade K

	<i>Key Element III: Morality</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 5				
	Conscience: Develop a moral conscience informed by church teachings.				
	<u>Indicators</u>				
K.05.01	Describe Jesus' loving actions in stories, songs, and pictures.				79-80
K.05.02	Give verbal examples of loving actions.				79-80
K.05.03	Demonstrate loving actions with which they are familiar.		2214-2222, 2251-2252	459-460	377-379
K.05.04	Exhibit awareness that rules teach one how to act at home, at school, and in the community.		1901-1909, 1924-1927	406-408	327, 328
K.05.05	State awareness that God forgives when people are sorry.		1443,1451- 1453,1490	297-298, 302- 303	234-237
	Standard 6				
	Christian Living: Understand and live the moral teachings of the Church through a life of discipleship in Jesus Christ expressed in love for God, conversion, positive self-image, personal integrity, social justice, the dignity of the human person and love of neighbor.				
	<u>Indicators</u>				
K.06.01	State that I am a child of God, both created by and loved by him.		1699-1715	358	67-68

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Key Element III Morality Grade K

	<i>Key Element III: Morality</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
K.06.02	Describe ways we can respond to Jesus' call to love God and love our neighbor (See John 13: 34-35.)		1716-1729	359-362	307-309, 450-454
K.06.03	Identify why we have rules in class and at home to help treat each other fairly and to respect each other as children of God.		1901-1904, 1924-1927	405-410	327-328
K.06.04	Recall that when other children are doing something wrong to us or others we should tell them to stop or tell parents/teachers (See Matthew 18:12, 15.)		1829	388	419-427
K.06.05	Understand that how we treat others and the things of creation is how we show that we are followers of Jesus.		325-327, 342-349	59, 63-65	424, 450-452
K.06.06	Demonstrate the ability to express sorrow when we have hurt others and forgive others when they say they are sorry for what they did (See Matthew 18:22.)		1657, 2227, 2840-2845	460, 594	235-237



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Key Element IV: Prayer

How We Pray

“God tirelessly calls each person to that mysterious encounter known as prayer” (CCC no. 1075). His initiative comes first; the human response to his initiative is itself prompted by the grace of the Holy Spirit... In prayer, the Holy Spirit not only reveals the identity of the Triune God to human persons but also reveals the identity of human persons to themselves. (NDC no. 34)

Key Element IV: Prayer

Teaching the disciple how to pray with Christ

The issue is the primacy of God... If a man's heart is not good, then nothing else can turn out good either. (Pope Benedict XVI, Jesus of Nazareth, New York: Doubleday, 2007, 33-34)

Catechesis teaches the Christian how to pray with Christ. Conversion to Christ and communion with him lead the faithful to adopt his disposition of prayer and reflection. (NDC no. 20:4)

Communion with Jesus Christ leads the disciples to assume the attitude of prayer and contemplation which the Master himself had. To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. (GDC no. 85)

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Key Element IV Prayer Grade K

	<i>Key Element IV: Prayer</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 7				
	PRAYER: Know and participate in the Catholic tradition of prayer and acknowledge prayer as the primary way we deepen our knowledge of God in the community.				
	<u>Indicators</u>				
K.07.01	Participate in prayer alone, in class, with the family and at church.		2691, 2696	566	469, 473
K.07.02	Recognize that we can pray to God to help ourselves and others, and that this is a prayer of petition.		2629-2636, 2646-2647	553-554	467
K.07.03	Identify that we remember and pray for the dead; say a prayer for someone special who has died.		958, 1030-1032	See <i>Eternal Rest</i> , p. 181	158-162
K.07.04	Memorize and recite the Sign of the Cross and the Glory Be.		See <i>Sign of the Cross</i> and <i>Glory Be</i> , 2157	See <i>Sign of the Cross</i> and <i>Glory Be</i> , p. 181	532
K.07.05	State that "Amen" is an end to prayers and a yes to God.		2855-2856, 2865	598	4910, See <i>Amen</i> , 503
K.07.06	Identify the church as a sacred place where the people of God gather to pray and to worship God.		2691, 2696	566	174-176

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Key Element V: Education for Living in the Christian Community

How We Live in the Community, the Church

“We were created as social beings who find fulfillment only in love – for God and for our neighbor. If we are truly to gaze upon him who is the source of our joy, we need to do so as members of the people of God (cf. Spe Salvi no. 14). If this seems counter-cultural, that is simply further evidence of the urgent need for a renewed evangelization of culture.” (Benedict XVI – 16 April 2008 at the Basilica of the National Shrine of the Immaculate Conception)”

Key Element V: Education for Living in the Christian Community

Preparing Christians to live in community and to participate actively in the life and mission of the Church

Nor has the Lord been absent from subsequent Church history: he encounters us ever anew, in the men and women who reflect his presence, in his word, in the sacraments, and especially in the Eucharist. In the Church's Liturgy, in her prayer, in the living community of believers, we experience the love of God, we perceive his presence and we thus learn to recognize that presence in our daily lives. He has loved us first and he continues to do so; we too, then, can respond with love. God does not demand of us a feeling which we ourselves are incapable of producing. He loves us, he makes us see and experience his love, and since he has "loved us first" love can also blossom as a response within us. (Pope Benedict XVI, Deus Caritas Est, no. 17)

Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church. (NDC, no. 5)

Christian community life is not realized spontaneously. It is necessary to educate it carefully. In this apprenticeship, the teaching of Christ on community life, recounted in the Gospel of St Matthew, calls for attitudes which it is for catechesis to inculcate: the spirit of simplicity and humility ("unless you turn and become like little children..." Mt 18:3); solicitude for the least among the brethren ("but whoever causes one of these little ones who believe in me to sin..." Mt 18:6); particular care for those who are alienated ("Go and search of the one that went astray..." Mt 18:12); fraternal correction ("Go and tell him his fault..." Mt 18:15); common prayer ("if two of you agree on earth to ask about anything..." Mt 18:19); mutual forgiveness ("but seventy times seven..." Mt 18:22). Fraternal love embraces all these attitudes ("love one another; even as I have loved you..." Jn 13:34). (GDC, no. 86A)

In developing this community sense, catechesis takes special note of the ecumenical dimension and encourages fraternal attitudes toward members of other Christian churches and ecclesial communities. Thus catechesis in pursuing this objective should give a clear exposition of all the Church's doctrine and avoid formulations or expressions that might give rise to error. It also implies "a suitable knowledge of other confessions", with which there are shared elements of faith: "the written word of God, the life of grace, faith, hope and charity, and the other interior gifts of the Holy Spirit". Catechesis will possess an ecumenical dimension in the measure in which it arouses and nourishes "a true desire for unity", not easy irenicism, but perfect unity, when the Lord himself wills it and by those means by which he wishes that it should be brought about. (GDC, no. 86B)

Key Element V
Education for Living in the Christian Community
Grade K

	<i>Key Element V: Education for Living in the Christian Community</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 8				
	CATHOLIC CHURCH: Understand and appreciate the mystery of the Church, the Body of Christ, the community of believers, as expressed in the Church's origin, mission of evangelization, hierarchical structure, marks, charisms, members and the communion of saints.				
	<u>Indicators</u>				
K.08.01	State basic understanding that I belong to the Church because I am baptized.		1262-1274, 1279-1280	263	119, 193, 197
K.08.02	State that Jesus gave the Church as a sign of his living presence in the world.		787-791, 805-806	156	118-119, 134-135
K.08.03	Give examples of saints who loved God and others very much.		823-829, 867	165	106

Key Element V
Education for Living in the Christian Community
Grade K

	<i>Key Element V: Education for Living in the Christian Community</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 9				
	ECUMENISM: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with other Catholic (Eastern), Orthodox, and Christian churches.				
	<u>Indicators</u>				
K.09.01	State that some of our relatives, playmates, and neighbors may worship in other Christian communities (denominations) that believe in Jesus Christ.		816-819, 870	163	127-129
	Standard 10				
	CATHOLIC PRINCIPLES AND RELATIONSHIPS: Apply Catholic principles to interpersonal relations.				
	<u>Indicators</u>				
K.10.01	Recognize that babies are a gift from God.		2260, 2273- 2274	472	408-409
K.10.02	Know that followers of Jesus show Respect for Life.		2268-2274	470-472	387-402
K.10.03	Distinguish between respectful touches and disrespectful touches. (<i>Also see Virtus Teaching Touching Safety Program materials</i>)		2336-2359	488-494	405-406

Key Element V
Education for Living in the Christian Community
Grade K

	<i>Key Element V: Education for Living in the Christian Community</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 11				
	VOCATION: Understand and undertake discipleship in Christ responding in faith by participating in the mission of the Church through living a specific call in the life of the Church.				
	<u>Indicators</u>				
K.11.01	State that God calls me to love and serve him.		355-359, 381, 1604	66-67, 321	400-401
K.11.02	State that the Church has special people who help us to learn about God and to live as followers of Jesus: specifically, priests, religious brothers and sisters, missionaries (lay and religious).		908-916, 943-944, 1562-1568, 1595	192-193, 328- 329	See <i>Priest</i> , 524, <i>Religious</i> or <i>Consecrated</i> <i>Life</i> , 525 and <i>Vocation</i> , 531

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Key Element VI: Evangelization and Apostolic Life

How we, as Individuals and Community, Live in Service to the World

*“Only if we are aware of our calling, as individuals and as a community, to be part of God’s family as his sons and daughters, will we be able to generate a new vision and muster new energy in the service of a truly integral humanism. The greatest service to development, then, is a Christian humanism that enkindles charity and takes its lead from truth, accepting both as a lasting gift from God.”
(Benedict XVI, Caritas in Veritate, no. 78)*

Key Element VI: Evangelization and Apostolic Life

Promoting a missionary spirit and vocation that prepares disciples to be present as Christians in society

"[S]alvation has always been considered a "social" reality. Indeed, the Letter to the Hebrews speaks of a "city" (cf. 11:10, 16; 12:22; 13:14) and therefore of communal salvation. Consistently with this view, sin is understood by the Fathers as the destruction of the unity of the human race, as fragmentation and division. Babel, the place where languages were confused, the place of separation, is seen to be an expression of what sin fundamentally is. Hence "redemption" appears as the reestablishment of unity, in which we come together once more in a union that begins to take shape in the world community of believers. (Pope Benedict XVI, Spe Salvi no.14)

Evangelization means bringing the Good News of Jesus into human situations and seeking to transform individuals and society by the divine power of the Gospel itself (Go and Make Disciples no.15). When Baptized, you have received the Spirit of Christ Jesus, which brings salvation and hope; your lives are a witness of faith. As sharers through Baptism in the priestly mission of Jesus, we are called to live our faith fully, share our faith freely and transform the world through the power of the Gospel. We have a story of faith to share.

Catechesis promotes a missionary spirit that prepares the faithful to be present as Christians in society. The 'world' thus becomes the place and the means for the lay faithful to fulfill their Christian vocation. Catechesis seeks to help the disciples of Christ to be present in society precisely as believing Christians who are able and willing to bear witness to their faith in words and deeds. In fostering this spirit of evangelization, catechesis nourishes the evangelical attitudes of Jesus Christ in the faithful: to be poor in spirit, to be compassionate, to be meek, to hear the cry of injustice, to be merciful, to be pure of heart, to make peace, and to accept rejection and persecution. Catechesis recognizes that other religious traditions reflect the "seeds of the Word" that can constitute a true "preparation for the Gospel." It encourages adherents of the world's religions to share what they hold in common, never minimizing the real differences between and among them. "Dialogue is not in opposition to the mission ad gentes." (NDC no. 20:6)

Forming Disciples for the New Evangelization

Catechesis is also open to the missionary dimension. This seeks to equip the disciples of Jesus to be present as Christians in society through their professional, cultural and social lives. It also prepares them to lend their cooperation to the different ecclesial services, according to their proper vocation. (GDC no. 86A)

In educating for this missionary sense, catechesis is also necessary for interreligious dialogue, if it renders the faithful capable of meaningful communication with men and women of other religions. Catechesis shows that the link between the Church and non-Christian religions is, in the first place, the common origin and end of the human race, as well as the "many seeds of the word which God has sown in these religions". Catechesis too helps to reconcile and, at the same time, to distinguish between "the proclamation of Christ" and "inter-religious dialogue". These two elements, while closely connected, must not be confused or identified. Indeed, "dialogue does not dispense from evangelization." (GDC no. 86B)

Forming Disciples for the New Evangelization

Key Element VI Evangelization and Apostolic Life Grade K

	<i>Key Element VI: Evangelization and Apostolic Life</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 12				
	CATHOLIC SOCIAL TEACHING: Know, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person and community.				
	<u>Indicators</u>				
K.12.01	Know that we respect and are kind to all because all are made in the image and likeness of God.		1934-1935, 1945	412	424-425
K.12.02	Recognize that it is wrong to say bad things about other people.		2464	524	431-434
K.12.03	Give examples of how we show our love of our family by helping at home.		1655-1658	472	376-379
K.12.04	Participate in age-appropriate activities that support Respect for Life.		1928-1933, 1943, 2273- 2274	359, 411	389-390
K.12.05	Recognize that all of God's creation needs care.		2401-2402, 2407, 2450- 2451	503, 506	424-426
K.12.06	Recall that all creation is a gift of God.		279-294, 315-316, 319	51-53	67-68, 73

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Key Element VI Evangelization and Apostolic Life Grade K

	<i>Key Element VI: Evangelization and Apostolic Life</i>	<i>K</i>	<i>CCC</i>	<i>Compendium</i>	<i>USCCA</i>
	Standard 13				
	INTER-RELIGIOUS DIALOGUE: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Jews, Muslims, and all faith traditions.				
	<u>Indicators</u>				
K.13.01	Understand that not everyone is a Catholic or Christian.		816-817, 839-845	162, 169-170	129-131
K.13.02	Know that not everyone is a Catholic, and that some of our relatives, playmates, and neighbors may know about God in other ways.		816-817, 839-845	162, 169-170	129-131
	Standard 14				
	MISSIONARY VOCATION: Demonstrate an appreciation for Catholic missionary and evangelization efforts through our Catholic faith community, its culture, worship, sacramental life, and service.				
	<u>Indicators</u>				
K.14.01	Explain that Jesus asks us to share the story of his love for all, our friendship with him, and our love of his Church with those we meet. (Mt 28:19-20)		849-851	172	15-17, 135-137
K.14.02	Explain that we are followers of Jesus.		758-769, 778	149-150	114
K.14.03	Know that we learn how to help others by helping our family and friends.		1655-1558, 2201-2205	350, 456	376-380

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