Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grades Pre-K to 12th and Adult Catechesis

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

ARCHDIOCESE FOR THE MILITARY SERVICES, USA
OFFICE OF THE ARCHBISHOP

TIMOTHY P. BROGLIO

BY THE MERCY OF GOD
AND FAVOR OF THE APOSTOLIC SEE

ARCHBISHOP FOR THE MILITARY SERVICES, USA

MAKES KNOWN THE FOLLOWING

DECREE

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

On 25 January 2013, the Feast of the Conversion of Saint Paul, *Forming Disciples for the New Evangelization, the Archdiocesan Religion Curriculum Guide*, was promulgated 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 Catholic faith is taught in a complete, systematic and consistent way in the Catholic faith communities in the Archdiocese.

I continue to be most grateful to the Archdiocese of Washington for granting permission to the Archdiocese for the Military Services, USA to adopt the curriculum guide (Pre-K through High School) by adapting it to military language and culture.

Considering the 2020 Directory for Catechesis, the curriculum guide has been revised to align more clearly to the language of the four pillars in the Catechism of the Catholic Church and the five tasks of catechesis listed in the Directory. Consequently, the standards have been enhanced to reflect the sense of encounter with the living Christ, accompaniment, and missionary discipleship. The Office of Faith Formation will continue to provide orientation and training for clergy and lay leaders to achieve full implementation.

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. While this tool was initially written with children and youth in mind, the revised version now offers indicators for catechesis with adults in the Archdiocese. It provides a common language and agreed upon standards for sharing the faith.

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This guide became effective on the Feast of the Transfiguration in 2013 for elementary grade children and in 2016 for adolescents. This revision to the guide becomes effective on the date of promulgation. The alteration and/or interpretation of this Guide is the sole responsibility of the Archbishop.

It is my hope that this guide will continue to assist all involved in faith formation to achieve the charge of the Lord Jesus 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. 29:19-20).

Given this 8th day of June, the Solemnity of Pentecost, in the year of the Lord MMXXV in the Archdiocese for the Military Services, USA.

+Timothy P. Broglio

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

Anita M. Raines

COL Anita M. Raines, USA (Retired)
Chancellor

Copyright Acknowledgment

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The indicators for catechesis with adults have been inspired by the indicators for catechesis with adolescents and children.

The Archdiocese of Washington has granted permission to "adapt the introductory pages and text, as necessary, to military language and culture" and to "replace the seal and name of the Archdiocese of Washington" with that of the Archdiocese for the Military Services, USA. The Archdiocese has also been granted permission to "house the curriculum on the AMS website in PDF format."

All AMS ministry leaders have permission to download and copy the curriculum for religious education program purposes located in the secured PDF format posted on the AMS website.

AMS Acknowledgements

In 2025, the Archdiocese for the Military Services, USA revised *Forming Disciples for the New Evangelization, Archdiocesan Religion Curriculum Guide* for grades PreK to 8th and for Adolescent Catechesis to reflect updates in Church documents. This revised version includes indicators for catechesis with adults. Special thanks are extended to the Archbishop and staff of the Archdiocese.

- Archbishop Timothy P. Broglio, JCD, Archbishop for the Military Services, USA
- Sister Lisa Marie Dover, OSF, Executive Assistant of the Archbishop
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- Anita Raines, Chancellor
- Mark T. Moitoza, Th.D., D. Min., Vice Chancellor for Evangelization
- José M. Amaya, Director of Faith Formation
- Margaret M. Betít, Associate Director, Evangelization and Digital Media

Abbreviations Used in the Curriculum Guide

CCC	Catechism of the Catholic Church (1992)
CV	Post-Synodal Apostolic Exhortation Christus Vivit (2019)
CT	Catechesi Tradendae (On Catechesis in Our Time) (1979)
Compendium	Compendium of the Catechism of the Catholic Church (2005)
DC	Directory for Catechesis (2020)
Framework	USCCB Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for High School Students (2008)
GDC	General Directory for Catechesis (1997)
LG	Lumen Gentium (1964)
NDC	National Directory for Catechesis (2005)
USCCA	United States Catholic Catechism for Adults (2006)
USCCB	United States Conference of Catholic Bishops

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Introduction to the AMS Forming Disciples for the New Evangelization: Archdiocesan Religion Curriculum Guide

Catechesis in the Evangelization Mission of the Church

Catechesis is essential to the evangelization mission of the Church. "At the heart of catechesis, we find, in essence, a Person, the Person of Jesus of Nazareth, the only son from the Father…who suffered and died for us and who now, after rising is living with us forever" (CT, 5). In catechesis, the catechist proclaims and teaches the person of Jesus Christ to the concrete Catholic adult, youth and child. Catechesis is the teaching and maturation of the faith elicited by the continuous proclamation of the kerygma through immediate preparation for the celebration of the Sacraments of Christian Initiation and mystagogical catechesis or lifelong faith formation, in the heart of the Eucharistic community.

The Eucharist is the source and summit of Christian life. Evangelization is the Church's mission of making present and announcing Jesus Christ (DC, 29). Christ is the Teacher and the catechist is his spokesperson (CT, 5). As a witness of God's mercy and salvation, the catechist proclaims the kerygma in every moment of catechesis: "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you" (EG, 164; DC 57-58). Pope Francis remarks that "on the lips of the catechist the first proclamation must ring out over and over."

Jesus commissioned his disciples 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 ages" (Mt. 28:19-20). The goal of catechesis is to place the Catholic person in intimate relationship with Jesus Christ in and through the ecclesial community. All the baptized Catholics are called to evangelize while some are called by God to collaborate with their bishop and priest in the work of teaching the Catholic faith. Parents are compelled to nurture the faith of their children in an organic and familial way with their witness by virtue of the sacrament of marriage rooted in Baptism and Confirmation, and nurtured by the Eucharist.

The Archdiocese for the Military Services, USA adapted Forming Disciples for the New Evangelization to the language and culture of the military settings to provide a systematic and consistent vision for catechesis. The adaptation was developed in 2012 for PreK to 8th grades and for high school adolescent catechesis in 2015. These curriculum guides became effective on 6 August, the Feast of the Transfiguration of the Lord, in 2013 and 2016 respectively. These Guides were created by the Archdiocese of Washington in 2010 (PreK-8) and 2011 (HS). The AMS is grateful to the Archdiocese of Washington for granting permission to adapt and implement the Curriculum Guide to strengthen the teaching of the Catholic faith in this global Archdiocese.

Guided by the 2020 Directory for Catechesis and the USCCB's definition of evangelizing catechesis, the Archdiocese conducted a revision of this Curriculum Guide. The Directory for Catechesis as well as evangelizing catechesis makes a bold invitation to prioritize and invest in adult and family catechesis without diminishing the importance of faith formation for adolescents and

children. In fact, the vision for catechesis proposed by the Directory is comprehensive and intentional in the mission of the Church to evangelize.

The Curriculum Guide is for grades Pre-Kindergarten through high school adolescent catechesis and inspires faith formation for adults. It is spiral in scope and sequence meaning that the same themes can be taught on a given catechetical session for all grade levels including adults. Parents can learn the same topic their children are learning at the age appropriate level of comprehension and developmental stage. This model is reinforced by the readings of the three-cycle (A, B and C) of the liturgical life of the Church year-round. Catechesis leads to and flows from the Liturgy of the Mass, namely, Word and Sacrament.

The Curriculum Guide is based on fourteen standards that flow from the four pillars of the Catechism of the Catholic Church rooted in Sacred Scripture and the five tasks of catechesis (DC, 79-87). The fourteen standards are further unpacked by the indicators. The standards are the goals to be accomplished at every grade level into adulthood. The indicators are the objectives to meet the goals in a progressive manner. The standards and indicators set clear expectations for teaching the Catholic faith. They state what adults, youth and children must know, understand and do.

Evangelizing Catechesis

The United States Conference of Catholic Bishops has defined evangelizing catechesis. "At the heart of the Church's mission to all people, an evangelizing catechesis seeks to deepen a personal encounter with Jesus Christ through the power of the Holy Spirit: It proclaims the core message of the Gospel, the kerygma; it accompanies people to a response of faith and conversion to Christ; it provides a systematic exposition of God's revelation within the communion of the Catholic Church; and it sends out missionary disciples as witnesses to the good news of salvation who promote a new vision of life, of humanity, of justice, and of human fraternity" (Handbook on the Catechetical Accompaniment Process, p. 10). This vision seeks to enrich our collective mission to evangelize and catechize.

"Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in a mentality of faith in keeping with the Gospel, to the point of gradually coming to feel, think, and act like Christ" (DC, 77). The person catechized must come to the realization that "Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction" (Benedict XVI, Encyclical Letter *Deus Caritas* (December 25, 2005)).

In this manner, the primary formation goal of catechesis is "to form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ; who believes, understands and can articulate the truths of the faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life" (Handbook on the Catechetical Accompaniment Process, p. 13). Catechists and parents are encouraged to consider using this goal of catechesis to examine both the personal journey of faith and the collaborative efforts to transmit the Catholic faith at home and at the chapel.

The Faith Formation of Adults and Family Catechesis

The Directory for Catechesis boldly states that "catechesis for adults, since it deals with persons who are capable of an adherence that is fully responsible, must be considered the chief form of catechesis. All the other forms, which are indeed always necessary, are in some way oriented to it. This implies that the catechesis of other age groups should have it for a point of reference" (DC, 77; GDC, 59). In addition, "catechesis with adults is … a personal and community learning process, aimed at the acquisition of a mentality of faith" by helping the adult to grow and mature in faith, hope and charity gradually as they progress in being transformed by the Gospel message to make it personal and live it out in the family and wider society (DC, 260).

Inspired by the call to evangelize and catechize the adults in the family, the Archdiocese for the Military Services, USA offers the Adult Catechesis segment. The fourteen standards for Adult Catechesis are the same as in the Guide for adolescents and children. The indicators highlight the major themes covered in grades PreK through Adolescent Catechesis.

The Order of Christian Initiation of Adults (no. 75.2) affirms that catechesis is to be "suited to the liturgical year" and supported by the Liturgy of the Word. The topics proposed in the AMS Faith Formation Thematic Calendar are inspired by the Liturgy of the Word as outlined in the Liturgical Calendar. The standards and indicators in the Adult Catechesis Segment support catechists in creating faith lessons for adults and families inspired by the liturgical life of the Church. The Liturgy of the Mass is the source and summit of the faith formation with and for adults.

Catholic faith communities are invited to discern catechesis *in*, *with* and *of* the family (DC, 226-231). The Directory for Catechesis makes a bold call for family centered catechesis to overcome the mentality of delegation to "specialists." The parents' mission to educate is rooted in the sacrament of marriage. "Believing parents, with their daily example of life, have the most effective capacity to transmit the beauty of the Christian faith to their children (DC, 124)."

Furthermore, "enabling families to take up their role as active agents of the family apostolate calls for 'an effort at evangelization and catechesis inside the family'" (*Amoris Laeticia*, 200). Therefore, catechesis provided by the chapel needs to be complemented by the catechesis *in*, *with* and *of* the family and vice versa. Just as catechesis must be Christ centered, parents and families must be at the center of faith formation. This paradigm shift requires a conversion of heart and mind to identify family catechesis models and methods. How can families come to the realization that they are a proclamation of faith unless the Church proclaims the gospel to the family and the family, in turn, proclaims the kerygma (Acts 8:26-31).

Family catechesis as well as adult catechesis does not replace religious education but strengthens the faith formation efforts at the chapel. The Archdiocese and Catholic publishers have faith formation resources to support the family to grow in the knowledge, understanding and practice of the Catholic faith. Family catechesis can be facilitated in a variety of creative ways onsite and blended to include digital means. The goal of family catechesis is to help the family discover a reasonable response for the faith they profess, the faith they celebrate, the faith they live and the faith they pray.

The Faith Formation of Persons with Disabilities

"Persons with disabilities are called to the fullness of sacramental life, even in the presence of severe disorders. The sacraments are gifts from God, and the liturgy, even before being rationally understood, need to be lived: therefore no one can refuse the sacraments to persons with disabilities. The community that discovers the beauty and joy of faith of which these brothers are capable becomes richer. Pastoral inclusion and involvement in liturgical action, especially on Sundays, is therefore important. Persons with disabilities can become adept in the lofty dimension of the faith that includes sacramental life, prayer, and the proclamation of the Word. In fact, they are not only recipients of catechesis, but participants in evangelization. It is desirable that they themselves should be catechists and, with their testimony, transmit the faith in a more effective way." (DC, 272)

The catechist must be trained to find ways to adapt the Curriculum Guide based on the learning needs of the participants and may include (but not limited to) opportunities for access to specialized instruction, specialized materials, or material designed for the person's developmental (not chronological) age. Every effort is to be made to integrate persons with disabilities in religious education, the life of the Catholic faith community and celebrate the sacraments with the ecclesial community.

The baseline in preparing persons with disabilities for the reception of the Holy Eucharist is that the person be able to distinguish the Body of Christ from ordinary food to the best of his or her ability. Catechetical leaders are encouraged to reach out to the National Catholic Partnership on Disability for guidance and leadership development on how to better serve and accompany persons with disabilities to encounter the living presence of Jesus Christ in the sacraments, especially the Holy Eucharist: https://ncpd.org/.

The Faith Formation for the Sacraments

The fourteen standards in the AMS Curriculum Guide are the same for adult, adolescent and children catechesis. The catechist may feel drawn to focus on immediate sacramental preparation pertinent to the sacrament. However, standard three on sacraments and standard four on liturgy are part of the entire faith formation of the person. For example, sacramental preparation must be accompanied by prayer, deeper knowledge of the faith by diving into the Creed and Sacred Scripture, forming the person's conscience for Christian living, realizing that they belong to the Catholic Church and engaging disciples to discern their vocation at the service of Church and society with a missionary zeal. The fourteen standards invite the person to know, love and serve God in and through the Church.

Guidance on how to celebrate the sacraments is found on the milarch.org website: https://www.milarch.org/sacraments-in-the-ams/.

Adolescent Catechesis: ***Jesus himself drew near and walked with them. (Lk 24:15)***

"Every project of formation which combines liturgical, spiritual, doctrinal, and moral formation, is to 'have two main goals. One is the development of the *kerygma*, the foundational experience of encounter with God through Christ's death and resurrection. The other is growth in fraternal love, community life and service.' Catechesis is therefore to present the proclamation of the passion, death and resurrection of Jesus, the true source of youthfulness for the world, as a core of

meaning around which to build the vocational response. The vocational dimension of youth catechesis requires that the pathways of formation be developed in reference to life experiences" (DC 253, referencing *Christus Vivit*, 204, 213).

In the U.S. Bishops' 2024 pastoral letter *Listen, Teach, Send: A National Framework for Ministries with Youth and with Young Adults*, a threefold path details the necessity of journeying together. The model is based on the two disciples that Christ meets on the road to the town of Emmaus. Jesus *listens* to their realities, he *teaches* the disciples, and he *sends* them out on mission. The gift of adolescent catechesis in military settings is found in parents and catechists willing to embrace this threefold model. 'The purpose of the national framework we offer to the Church is to empower the entire Catholic community to be conduits of the Holy Spirit in sharing the Gospel with all young people to transform the world by Jesus' love. As St. John Paul II once said, 'Dear young friends: I pray that your faith in Christ will always be lively and strong. In this way, you will always be ready to tell others the reason for your hope; you will be messengers of hope for the world'" (*Listen, Teach, Send* – Introduction, p. 5).

Parents with adolescents and catechists who are called to serve young people are encouraged to read the *Post-Synodal Apostolic Exhortation Christus Vivit* (2019) along with *Listen, Teach, Send* (2024). Reflecting upon these resources, while keeping young people in your mind and hearts, will enliven your ability to accompany those seeking their way in the world. The first place of accompaniment is within the family. The family travels together from place to place. This offers parents the privilege of continuity and recognition of growth over time. The Church must also accompany through authentic listening, evangelization, and inviting young people into the mission of the Church.

"'All Christian formation consists of entering more deeply in the *kerygma*.' This is not the mere recitation of a formula, but a process by which one, through experience and explanation, can understand the love of God as shown through Jesus Christ. Embracing this love not only draws one closer to God, but also toward others. 'The *kerygma* has a clear social content: at the very heart of the Gospel is life in community and engagement with others. The content of the first proclamation has an immediate moral implication centered on charity" (*Listen, Teach, Send* – Introduction, p. 25).

Youth ministry leaders and all catechetical leaders in partnership with parents are empowered by the Archbishop to evangelize, form and nurture young people in the faith. Empowering young disciples, drawing young people to responsible participation in the life of the Catholic faith community, and fostering spiritual growth is the responsibility of the entire military Catholic faith community, under the leadership and direction of the priest, in collaboration with the pastoral staff and the coordinator of youth ministry. See Appendix 4: Models and Templates for Adolescent Catechesis regarding specific details for implementing the standards and indicators for youth in high school.

Unlike the elementary grade levels, the Curriculum Guide segment for Adolescent Catechesis is not grade specific. The segment for *Adolescent Catechesis* is designed to be utilized over a four-year period within military Catholic faith community outreach to youth, recognizing the variety of youth ministry catechetical methods and models. For each task of catechesis, the standards define a cumulative body of knowledge and set of competencies. Each indicator demonstrates knowledge, a learned skill, and behavior. These indicators are essential in selection of youth ministry catechetical

methodologies, catechetical planning, implementing scope and sequence, and selection of catechetical resources and youth ministry materials.

The Minimum Required Hours of Systematic Catechesis Expectation and Basil (Textbook) Curriculum

> *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, CT no. 13)*

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

The **minimum** requirement is 30 hours of catechesis per religious education/faith formation year for Pre-K through 12th 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. Efforts ought to be made to provide faith formation moments for adults using the Adult Catechesis segment.

Criteria for the Selection of Basil Curriculum (Textbooks) and Complementary Resources

The AMS Forming Disciples for the New Evangelization is a Curriculum Guide, not a textbook. It sets the expectations for the teaching of the Catholic faith in a systematic and consistent manner throughout the Archdiocese but it does not specify the how. Therefore, the Catholic priest as the Director of Religious Education for Catholic faith programming must be consulted on matters textbook curriculum selection. Sacred Scriptures and the Catechism of the Catholic Church take a privileged place as primary resources for catechesis. The curriculum resources (textbook series) and sacramental prep supplements listed on the USCCB Conformity Review are required for use in the Archdiocese for the Military Services, USA.

There are stand-alone and digital resources not reviewed by and listed on the USCCB Conformity Review Listing of Catechetical Texts and Series. When considering stand-alone and digital resources use the criteria of doctrinal soundness, catechetical creativity, and cultural adaptability. The Catholic priest must be consulted in the selection process or reach out to the Archdiocesan Office of Faith Formation.

Creating Safe Environments for Adults and Minors in Catechesis

The Archdiocese for the Military Services, USA (AMS) is dedicated to creating and maintaining a safe environment for religious education. Within this Archdiocese, the religious education programs on military installations are taught by catechists who are statutory volunteers of the US government. These volunteers are expected to comply with the safe environment programs of the military installations. The AMS does not and cannot supervise chapel religious education volunteers.

However, in keeping with safe environment best practices, this Archdiocese expects the following of religious education programs:

1. Every chapel religious education session for minors (below the age of 18) will take place in a designated classroom space.
2. Each religious education session should have two non-related adults present.
3. Each classroom space should have a window or open doorway that is observable from the outside.
4. Religious education catechists (volunteers) should never meet individually with a minor. Should a one-on-one meeting be required with a student, a parent or other adult must be present.
5. Regarding digital communication, a religious education catechist (volunteer) may utilize email, texting, or another communication application to communicate with the class roster. If a religious education catechist (volunteer) utilizes digital communication to communicate with the class roster, he or she shall use the contact information of the parent. If the contact information of a minor is included in the contact list, the parent must provide written consent for such inclusion and the parent's contact information must also be included in the contact list.
6. A religious education catechist (volunteer) should never use digital communication to contact a minor individually.
7. If a religious education catechist (volunteer) has a need to contact a single student digitally, he or she shall include the parents' contact information on any digital communication with the student

While catechists (volunteers) are required to comply with a background check and safe environment training to work with minors under the age of eighteen, standard ten of the Curriculum Guide provides indicators to create age appropriate lessons on safe environment and theology of the body for youth and children. A session on *Safe Environment* should be offered to all youth in military Catholic faith communities at the start of each catechetical year and find ways to integrate the topic throughout the year as appropriate. Consult the local military chapel policies for safe environment training available for young people. Furthermore, catechetical leaders are encouraged to consult the USCCB Conformity Review for theology of the body resources developed by Catholic publishers.

The Faith Formation and Certification of Catechists

The Archbishop is the chief catechist in the Archdiocese. "By virtue of baptism and confirmation", a catechist is "called upon to cooperate with bishops and priests in the exercise of the ministry of the Word" (DC, 110). Moved by the Holy Spirit, catechists are called "to set out and encounter all those who are waiting to discover the beauty, goodness, and truth of the Christian faith" (*Antiquum Ministerium*, 5).

By virtue of faith and baptismal anointing, in collaboration with the Magisterium of Christ and as a servant of the action of the Holy Spirit, the catechist is (DC, 113, 139-150):

1. A witness of faith and keeper of the memory of God
    - The catechist must develop a human and Christian maturity and missionary awareness, namely, being and "knowing-how to be with" the Lord and those accompanied.
2. A teacher and a mystagogue

- The catechist must acquire a deep biblical-theological formation and the understanding of human beings and the social context, namely, knowledge by taking faith formation courses.

3. An accompanier and educator
    - The catechist must develop pedagogical and methodological formation to facilitate maturation of faith, namely, savoir-faire.

The formation and certification of catechists is of vital importance for the effective proclamation and teaching of the person of Jesus Christ inspired and guided by the Archdiocesan vision for catechesis. Rather than a requirement to check off the list, catechists must be invited to have a personal encounter with the living presence of Jesus Christ and his Church through prayer, study and active participation in the Eucharistic community (Antiquum Ministerium, 6, 8). The fourteen standards of Forming Disciples for the New Evangelization rooted in Catechism of the Catholic Church and Sacred Scripture inspire and guide the faith formation of catechists. The catechetical leader must ask the question: What does the catechist need to know, to understand and be able to do to be equipped to create moments of encounter with the living person of Jesus Christ for the specific group he or she is accompanying in the faith journey? Understanding it as an ongoing process, "the work of formation acts as a transformation of the person, who internalizes the evangelical message existentially and in such a way that it may be light and guidance for this ecclesial life and mission" (DC, 131).

The Design of the Curriculum Guide

In order for this Guide 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 leading them to practice the lesson in daily living. They do this by asking and answering three questions in the order given below.

1. What is the intended learning?
   (Outcome/objective: What must the participants/disciples of Jesus Christ 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/disciples of Jesus Christ be ready to demonstrate effectively evidence of their learning?
   (Strategies: What teaching and learning activities, methodologies, resources, field trips/pilgrimages, 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 oral or written evaluations?)

3. What will be the evidence that participants know, understand and can apply the learning?
   (Oral or written evaluation: What will participants/disciples of Jesus Christ do to show catechists and parents that they acquired and can use the knowledge, skill and understanding of the outcome?)

The Curriculum Guide provides the starting and ending answers for questions 1 and 3. In regards to question two, catechists will develop intermediate mastery objectives and matching oral or

written evaluations as they teach specific knowledge and skills through the year. The standards and indicators will help them to develop the intermediate strategies.

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/disciples of Jesus Christ.

Summary Overview of the Curriculum Guide to Understand the Format and Design

The AMS Forming Disciples for the New Evangelization, Archdiocesan Religion Curriculum Guide is standards and indicators based, and spiral in its approach to scope and sequence. The standards and indicators clearly state what participants in each grade level must be able to know, understand and do.

The Curriculum Guide is organized on the four pillars of the *Catechism of the Catholic Church* and the five tasks of catechesis as outlined in the *Directory for Catechesis*. The fourteen standards flow from this foundation rooted in Sacred Scripture. The indicators unpack each of the fourteen standards to assist catechists and parents in sharing the gifts of faith, hope and love with young and adult disciples.

The **standards** form the foundation of the Archdiocesan Religion Curriculum Guide. The fourteen standards are the same for each grade level. The standards shape the expectations for teaching the Catholic faith. The **indicators** (learning outcomes) change from grade to grade weaving

a thread of topics that allows the learner to deepen their knowledge, understanding and practice as they develop in age. This provides greater opportunity for adults, youth and children to return to each topic each year, in spiral fashion, increasing knowledge, understanding and practice of the Catholic faith.

The standards and indicators help catechists shift from dependence on the curriculum textbook to creative lesson planning inspired by the Sacred Scriptures, the Catechism of the Catholic Church, the lives of the saints, beauty and the Liturgy of the Mass. These allow parents to know how their children are progressing in their faith formation, how they can support their children at home and to value going to Mass as family.

Each indicator is identified by a numerical code that includes the grade level, standard and indicator. Indicators are correlated to the Bible and the Catechisms. Indicators for Adolescent Catechesis are correlated to the Curriculum Framework too. The correlations help catechists and parents to study the topic to be able to give a reasonable response to questions of young disciples.

Five Appendices are provided to support with the prayers and Catholic faith practices to be learned, faith vocabulary terms to be mastered and models and templates for integrated planning for adolescent catechesis.

The primary aim of the Curriculum Guide is to support integrated planning and preparation for all responsible for the transmission of the Catholic faith. This will require mutual collaboration, communication and consultation at all levels to revise and plan catechetical efforts for adults, youth and children, in sum, the family.

The following chart provides a visual overview of the design and structure of the AMS Forming Disciples for the New Evangelization.

Overview of the AMS Forming Disciples for the New Evangelization

Catechism of the Catholic Church Pillars	Directory for Catechesis Tasks	Curriculum Guide Standards Sacred Scripture and Sacred Tradition
The Profession of Faith **– Professing what we believe**	**I. Leading to Knowledge of the Faith**	1. **CREED:** Know, believe and proclaim the living triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church. 2. **SACRED SCRIPTURE**: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.
The Celebration of the Christian Mystery **– Being filled with God's grace**	**II. Initiating into the Celebration of the Mystery**	3. **SACRAMENTS**: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God. 4. **LITURGY:** Know, 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 and mission of the Church.
Life in Christ **– Imitating Jesus Christ**	**III. Forming for Life in Christ**	5. **CONSCIENCE:** Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue. 6. **CHRISTIAN LIVING**: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.

Overview of the AMS Forming Disciples for the New Evangelization

Christian Prayer **– Praying with Jesus Christ**	**IV. Teaching Prayer**	**7. Prayer:** Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.
Life in Christ **– Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion**	**V. Introduction to Community Life**	8. **Catholic Church**: Introduce, understand and share in 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. 9. **Ecumenical Dialogue:** Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches. 10. **Interpersonal Relationships**: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships. 11. **Vocation Discernment:** Understand, discern 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. 12. **Catholic Social Teaching**: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation. 13. **Interreligious Dialogue:** Introduce, 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 beyond Christianity by being witnesses of faith. 14. **Missionary Discipleship**: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.

What is new in the revised Curriculum Guide?

The Overview of the AMS Forming Disciples for the New Evangelization summarizes the Curriculum Guide for the first two decades in the life of the military Catholic family.

- The language of the four pillars in the Catechism of the Catholic Church is used.
- The six tasks of catechesis from the General Directory for Catechesis (1997) became five in the Directory for Catechesis (2020). The five tasks of catechesis stress the sense of faith journey accompaniment (Lk 24) to achieve the cognitive, interior life and behavioral goals of forming and equipping disciples of Jesus Christ with a missionary ardor.
- The fourteen standards have in turn been adjusted to align to the vison for evangelizing catechesis in accord with the Directory for Catechesis.
- The fourteen standards can be used to guide catechists in the discernment process to identify areas of strength and opportunities for faith growth and skills development to apply for AMS certification. The Curriculum Guide can also inspire catechetical leaders to pursue professional development and continuing faith formation.
- The indicators for adults, youth and children have been correlated to the Sacred Scriptures and the Catechism of the Catholic Church as primary resources to help the catechist to dive deeper as they prepare creative faith lesson plans. Grades PreK to 8th and Adult Catechesis have additional correlations to the Compendium of the Catechism of the Catholic Church and the United States Catholic Catechism for Adults. The Adolescent Catechesis indicators have been correlated to the YouCat and the USCCB Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for High School Students (2012). The correlations encourage a process of listening to the questions and faith experience of the learners and of engaging dialogue to animate the person in the catechetical process of knowing, understanding and action-taking.
- The vision of evangelizing catechesis stresses faith formation for adults and families as the chief form of catechesis inspired by the Order of Christian Initiation of Adults (DC nos. 77, 226-231).
- The *Post-Synodal Apostolic Exhortation Christus Vivit* (2019) and the USCCB document on *Listen, Teach, Send* (2024) illumines and inspires the Archdiocesan Adolescent Curriculum Guide, particularly for adolescent catechesis.
- Furthermore, the Order of Christian Initiation of Adults and the Marriage Catechumenate ought to be considered when intentionally forming adults and parents in the faith.

The *AMS Forming Disciples for the New Evangelization, Archdiocesan Religion Curriculum Guide* seeks to facilitate moments of catechesis for adults, youth and children to grow and mature in faith, hope and love.

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade Pre-K

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

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Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade Pre-K

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
PK.01.01	Know that God is the **Holy Trinity** – Father, Son and Holy Spirit – and that we demonstrate this belief when we make the **Sign of the Cross**.	Mt 28:19	44-49, 232-237	44-49, See Appendix A. *Common Prayers*,181	51-53
PK.01.02	Show understanding that God created me and loves me.	Gen 1:27	356	46, 59	53, 67-68
PK.01.03	Describe how God made all creation good.	Gen 1:1-31	299, 341	53	54
PK.01.04	Identify the universe as belonging to God.	Psalm 19:1	299, 341	53	56
PK.01.05	Describe God as Father.	Jn 17:25-26	240-242	46	52
PK.01.06	State that Jesus is: true God and true man, Son of God and Son of Mary.	Lk 1:26-38	441-445, 454, 495, 509	83, 95	81-83
PK.01.07	Retell stories about important moments in the life of Christ.	Lk 3:21-22	525-630	103-124	79-80
PK.01.08	Describe that Jesus died on the Cross for us, rose from the dead, and ascended into heaven.	Mk 16:19	613-617, 631-644, 659-667	122, 126, 127, 132	80, 86
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.				
PK.02.01	Show understanding that the **Bible** is a very special holy book of the family of the Church.	2 Tim 3:15-17	105-108, 131-133, 135-141	18-24	26-27
PK.02.02	Identify the **Bible** as the book where we learn about how God created all that is.	2 Tim 3:15-17	289	51-54	3-4, 53-55
PK.02.03	Identify the **Bible** as the book that contains the four Gospels – important books where we learn about Jesus.	2 Tim 3:15-17	125, 127	22	26
PK.02.04	State the names of **Adam** and **Eve** as the names of the first man and the first woman created by God.	Gen 2:7-23	375	7	53

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade Pre-K

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
PK.03.01	Exhibit basic understanding that **sacraments** are **signs** of God's love for us.	2 Pet 1:4	1113-1131	224	168-170
PK.03.02	Learn about **Baptism** as the sacrament through which we become children of God and members of the family of the Church.	Mt 28-19 1 Cor 12:13	804, 1213, 1226, 1239-1241, 1243, 1257, 1267, 1272, 1278-1280, 1282	147-157	183-188
PK.03.03	Show understanding that parents reflect God's love and care for their children through the sacrament of holy matrimony.	Prov 13:24 Eph 6:4	1653	337-338	285
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
PK.04.01	Identify Sunday as a special day when we go to church and pray as a family	Ex 20:8-10 Acts 2:42-47	1163-116, 1193	241	365-371
PK.04.02	Demonstrate respect for God's presence in the Eucharist (or in the tabernacle) by **genuflecting** or bowing.	Mt 26:26-28	See *Genuflection*, 880, 1378-1381, 1418	286	223-224, 473
PK.04.03	Identify **Christmas** and **Easter** as celebrations during the church year.	Lk 2:1-14 Jn 20:1-10	525-530, 563-564, See *Easter*, 1169	103, 241	173
PK.04.04	Celebrate Christmas as the birthday of Jesus.	Lk 2:15-20 Mt 2:1-12	525-530, 563-564	103	See *Christmas*, 507

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Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Pre-K

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
PK.05.01	Identify visual representations of Jesus' loving actions.	Jn 6:1-15	2447	520	325
PK.05.02	Imitate Jesus' actions of love.	Mt 25:31-46	2214-2222	459-460	377-379
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.				
PK.06.01	Distinguish between right and wrong.	Mt 7:12 Lk 6:31 Rom 14:21	1786-1789	372-375	314-315
PK.06.02	Learn that we need God's grace to live as his children.	Gal 3:23-29 Eph 2:8-9	1804, 1810-1811, 1839	378	318
PK.06.03	Know that it is important to be fair and just because that is how Jesus has taught us to be to one another.	Mt 22:15-22	1877-1880, 1890-1891	401-402	324-327

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade Pre-K

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
PK.07 01	Describe how prayer is talking to God as a loving Father.	Mt 6:5-15	2558, 2590	534	463-464, 478
PK.07.02	Recall that Jesus helps us to pray.	Mt 6:5-15	2601, 2608-2614, 2621	544	466-467, 484-485
PK.07.03	Identify prayer as a primary way of showing our love for God.	Lk 23:34	2566-2567	535	463-464
PK.07.04	Realize that songs can be prayers.	Lk 1:46-55	2639-2643	556	473
PK.07.05	Pray before meals giving thanks to God.	Lk 24:30 1 Thes 5:17	2637-2638, 2698, 2828-2837	567	See *Grace Before and After Meals*, 536
PK.07.06	Follow and recite the Sign of the Cross and the Glory Be.	Mt 28:19 Jn 17:1-5	2157, See *Sign of the Cross* and *Glory Be*	See *Common Prayers*	See *Traditional Catholic Prayers*, 532
PK.07.07	Show respect for the names of God the Father, God the Son (Jesus Christ) and God the Holy Spirit, in speech and when using these names in prayer.	Mt 28:19	2142-2149, 2160-2162	447	473
PK.07.08	Repeat the prayer to the Guardian Angel.	Mt 18:10 Lk 16:22 Ps 34:8 Zech 1:12	334-336	See *Angel of God*, p.181	See *Prayer*, 538

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Pre-K

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
PK.08.01	Identify the **Church** as a special community of faith that comes together to worship God.	Mt 2:42-47	751-752	147	118-121
PK.08.02	Identify that the **angels** are spirits who have been created by God to be his messengers, and that God has given each of us a **Guardian Angel** to watch over and protect us.	Mt 18:10 Lk 16:22 Ps 34:8 Zech 1:12	328-336, 350-352	60-61	62
PK.08.03	Identify the saints as God's special friends who are part of the family of the Church in heaven.	Heb 12:1-2	828, 946-959, 960-962	194-195	160-161
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.				
PK.09.01	Understand that Jesus founded the Catholic Church and prayed that we might all be one.	Jn 17:20-23	816, 819-822	162-164	22
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.				
PK.10.01	Know that we love our families.	Eph 6:1-3	372, 1655-1658, 2201-2205, 2249	350, 456	376-379
PK.10.02	Recognize that we love our neighbors.	Mt 22:37-39 Lk 10:25-28	2196	135, 292, 388, 401	116-117
PK.10.03	Understand that we should share with others.	Lk 9:13	2443-2449	401	379
PK.10.04	State that Jesus taught us to care for other people.	Mk 12:42-44	2447	520	424-425

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 11 Vocation Discernment: Understand, discern 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
PK.11.01	Know that priests serve God in a special way.	1 Cor 12:4-11	1120-1121, 1536-1546	179-180, 322-324	See *Priest*, 531
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	1 Cor 12:12-26			
PK.12.01	Recognize that our individual differences are gifts from God.	1 12:4-6	1934-1938, 1945-1947	412-413	67-68
PK.12.02	Know that all of God's creation needs care.	Gen 2:15	337-349, 353-354	62-65	424
PK.12.03	Understand that Jesus showed concern for all people, especially those in need.	Mt 25:31-46	2443-2449, 2462-2463	520	307-307, 343, 423
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.				
PK.13.01	Understand that you belong to the Catholic Church founded by Jesus.	Jn 17:11	816, 870	162	114
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.				
PK.14.01	Realize that Jesus asks us to share the Good News of Jesus' love for us with our family, friends and neighbors.	Mt 28:19-20	849-851, 1546	172	135-137
PK.14.02	Recognize that Jesus wants us to help our family and friends.	Lk 2:40	2221-2231	459-460	375-380

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade K

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade K

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
K.01.01	Identify myself and my family as belonging to God's family.	Acts 16:31	1666	350	376
K.01.02	State that God's Holy Spirit lives in me	1 Cor 6:19	1197	146	193
K.01.03	State that God made me to know, love and serve him and to be happy with him always	Eph 1:5-6	294, 319	2	13-15
K.01.04	State that Jesus is the Son of God and Son of Mary	Lk 1:26-38	441-445, 495, 509	95	85-86
K.01.05	Describe **faith** as believing in God even though we cannot see him.	Heb 11:1	142-43	25	44
K.01.06	State how when we are afraid we can ask God to help us.	Rom 15:30	2629, 2633	553	467-468
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.				
K.02.01	Identify some major people of the **Old Testament** (such as Abraham and Sarah, Noah, Moses, etc.) through storytelling and drama.	Gen 15:1-21; 17:16, Ex 3:1-15	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**.	Lk 2:6-7	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.	Mk 1:14-15	541-546	107	86-87
K.02.05	State how Jesus loved his friends all through his life.	Jn 13:34-35	516, 520	101	85
K.02.06	Show basic understanding that Jesus died loving even those who killed him.	Lk 23:34	609, 616, 622	117	235
K.02.07	Retell the Resurrection story.	Lk 24:1-12	639-642	126-131	93-96
K.02.08	State that Jesus always loves little children no matter what they might do.	Gal 2:20; Eph 5:2	613-617	122	234-237

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade K

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
K.03.01	Identify **baptism** as the way we become children of God.	Gal 3:26-27	734-736	147	193, 197
K.03.02	Identify the bread and wine at Mass as signs of God's presence with us. (Lk 22:19)	Mt 26:26-28 Mk 14:22	1373-1377	282-284	218-220
K.03.03	Identify a **sacrament** as a sign of God's love for us	2 Pet 1:4	1129-1131	224-232	168-169
K.03.04	Identify children as God's gift to parents through Holy Matrimony.	Ps 127:3	1652, 1653	337-338	285
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
K.04.01	Identify **Good Friday** as the day we remember Jesus giving His life for us	1 Cor 15:3	619-623	118-119	91-93
K.04.02	Recognize Easter as celebrating Christ's **Resurrection** from the dead.	Lk 24:34	640, 642, 1169	126-127, 241	See *Easter*, 510
K.04.03	Make the sign of the cross properly.	Jn 14:15-17	616, 618, 2166, *Cross*	541, 544	184
K.04.04	Identify the **priest** as someone chosen by God to lead us in prayer at Mass.	Heb 5:1-10	1562-1567, 1595	328	264-267
K.04.05	Show recognition that the Church celebrates the lives of holy people called **saints**.	Heb 12:1	2683-2684, 2692-2693	564	173
K.04.06	Demonstrate understanding that God forgives us when we are sorry.	1 Jn 1:8-9	1465	307	234-235
K.04.07	Recognize that **sacramentals** (i.e. crucifix, statues, rosary, Bible, candles, holy water, and blessings) are sacred signs of the Church.	Eph 1:3	1667-1679	351, 353	295-301

Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it

can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade K

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
K.05.01	Describe Jesus' loving actions in stories, songs, and pictures.	Jn 9:1-23	547-550	108	79-80
K.05.02	Give verbal examples of loving actions.	Jn 11:1-44	547-550	108	79-80
K.05.03	Demonstrate loving actions with which they are familiar.	Mt 25:31-46	2214-2222	459-460	377-379
K.05.04	Exhibit awareness that rules teach one how to act at home, at school, and in the community.	Mt 19:16-22	1901-1909, 1924-1927	406-408	327, 328
K.05.05	State awareness that God forgives when people are sorry.	1 Jn 1:8-9	1443,1451-1453,1490	297-298, 302-303	234-237
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.				
K.06.01	State that I am a child of God, both created by and loved by him.	Gen 1:27	1699-1715	358	67-68
K.06.02	Describe ways we can respond to Jesus' call to love God and love our neighbor.	Jn 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.	Eph 6:1-3	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.	Mt 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.	Gen 1:1-31	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.	Mt 18:22	1657, 2227, 2840-2845	460, 594	235-237

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade K

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
K.07.01	Participate in prayer alone, in class, with the family and at church using the Sacred Scriptures, the Our Father or the Angel of God, etc.	Mt 6:5-15	2691, 2696	566	469, 473
K.07.02	Recognize prayer of petition is asking God to help us and others.	Mt 7:7-8	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.	2 Tim 1:16-18	958, 1030-1032	See *Eternal Rest*	158-162
K.07.04	Memorize and recite the Sign of the Cross and the Glory Be.	Psalm 8:1	2157, See *Sign of the Cross* and *Glory Be*	See *Sign of the Cross* and *Glory Be*	532
K.07.05	State that "Amen" is an end to prayers and a yes to God.	Lk 1:38 Phil 4:20	2855-2856, 2865	598	4910, See *Amen*, 503
K.07.06	Identify the church as a sacred place where the people of God gather to pray and to worship God.	Mt 6:6; 21:13	2691, 2696	566	174-176

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can

feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade K

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
K.08.01	State basic understanding that I belong to the **Church** because I am baptized.	Acts 2:41, 47	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.	Jn 6:56	787-791, 805-806	156	118-119, 134-135
K.08.03	Give examples of **saints** who loved God and others very much.	Heb 12:1-2	823-829, 867	165	106
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.				
K.09.01	State that some of our relatives, playmates, and neighbors may worship in other Christian communities (denominations) that believe in Jesus Christ.	Jn 17:11	816-819, 870	163	127-129
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.				
K.10.01	Recognize that babies are a gift from God.	Mt 19:14	2273-2274	472	408-409
K.10.02	Know that followers of Jesus show respect for life.	Gen 4:10	2268-2274	470-472	387-402
K.10.03	Distinguish between respectful touches and disrespectful touches.	Mt 5:37	2336-2359	488-494	405-406
	Standard 11 Vocation Discernment: Understand, discern 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.				
K.11.01	State that God calls me to love and serve him.	Mt 4:19	355-359, 381, 1604	66-67, 321	400-401
K.11.02	State that the Church has bishops, priests, deacons, religious and missionaries who help us to learn about God and to live as followers of Jesus.	1 Cor 12:4-11	908-916, 1562-1571, 1595	192-193, 328-329	524, 525, 531

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
K.12.01	Know that we respect and are kind to all because all are made in the image and likeness of God.	Gen 1:27	1934-1935, 1945	412	424-425
K.12.02	Recognize that it is wrong to say bad things about other people.	Ex 20:16	2464	524	431-434
K.12.03	Give examples of how we show our love of our family by helping at home.	Ex 20:12	1655-1658	472	376-379
K.12.04	Participate in age-appropriate activities that support respect for life.	Ex 20:13	1928-1933, 2273-2274	359, 411	389-390
K.12.05	Recognize that all of God's creation needs care.	Gen 2:15	2402, 2407	503, 506	424-426
K.12.06	Recall that all creation is a gift of God.	Gen 1:1-31	279-294, 315-316, 319	51-53	67-68, 73
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.				
K.13.01	Understand that not everyone is a Catholic or Christian.	Rom 9:1-7	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.	Acts 2:1-13	839-845	162, 169-170	129-131
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.				
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.	Mk 1:17	758-769, 778	149-150	114
K.14.03	Know that we learn how to help others by helping our family and friends.	Lk 2:40	1655-1558, 2201-2205	350, 456	376-380

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 1

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 1

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
1.01.01	Show understanding that God is the **creator** of all things in the universe, calling all creation good.	Gen 1:1-31	299, 325-327	59	3-4; 53-54
1.01.02	Comprehend that I am made by God and destined to be with him **forever**.	Gen 1:27 Eph 1:11-14	279-289, 315	51	55-56
1.01.03	Show understanding that God created me as good and cares for me as a loving parent.	1 Jn 3:1	239	52-53	53-54
1.01.04	State belief that there are Three Persons in one God: Father, Son and Holy Spirit - the **Holy Trinity**.	Mt 3:13-17; 28:19	176-178	27	51-55, 62
1.01.05	State that Jesus is God's Son who was sent by him to teach us how to love one another as his children.	Jn 3:16	65-66	9	85-86
1.01.06	Identify God the Holy Spirit as God's Spirit alive in us and in the Church.	Acts 2:4 1 Cor 6:19	683-686, 733-741, 747	136, 146	115-116, 120
1.01.07	Identify Mary as the Mother of Jesus, the Son of God.	Lk 1:26-28	467	88	144-145
1.01.08	State meaning of the name of **Jesus** as "God saves" and **Christ** as "anointed".	Mt 1:21 Lk 1:31; 2:11 Acts 3:26-27	430-435, 436-440	81, 82	*Christ*, p. 507, *Jesus*, p. 516
1.01.09	Describe the meaning of **heaven** as being happy with God forever.	Jn 4:3 1 Jn 3:2	1023-1026	209	41
1.01.10	Describe the meaning of **faith** as a gift from God that enables us to follow him.	Heb 11:1-31	142-143	25	44
1.01.11	Identify the **church** as a community of those who believe in God and who ratify that belief by being baptized.	Acts 2:42-47	751-752, 777, 804	147	116, 197

Pillar I: The Profession of Faith -Professing what we believe
Grade 1

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
1.02.01	Identify the **Bible** as a sacred book that reveals who God is and his love for us.	2 Tim 3:16-17	105-108, 135-136	18	12-15
1.02.02	Name the **Gospel** as the good news about Jesus Christ, the Son of God.	Mk 1:1	124-127, 139	22	79-80
1.02.03	Identify the Angel Gabriel as the messenger who told Mary that she would be the Mother of Jesus, the Son of God, at the Annunciation.	Lk 1:26-38	484-486	94	148
1.02.04	State that Jesus had many friends who followed his way.	Mt 19:16-21 Mk 1:16-20 Jn 15:4-5, 15	542, 787, 618	434	91
1.02.05	Describe how Jesus ate with his closest friends on the night before he died.	Lk 22:7-20	610-611, 1323, 1337-1340	120, 272, 276	215-217
1.02.06	State that Jesus forgave those who crucified him before he died.	Lk 23:34	1422-1423	200, 302, 594, 595	235, 242
1.02.07	Describe Jesus' **Resurrection** from the dead and appearances to his friends.	Mt 28, Mk 16, Lk 24, Jn 20-21	641-644	131	See *Resurrection*, 525
1.02.08	State that Jesus ascended into heaven.	Mk 16:19-20	659-667	132	96-97

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 1

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.		Paragraph USCCB Version	Question	Page
1.03.01	Identify **sacraments** as signs of God's love for me.	1 Cor 11:23-24 2 Pet 1:4	733-741	145	168-170
1.03.02	State that Jesus gave the sacraments to the **Church**.	Mt 28-19 1 Cor 11:26	1071-1075, 1113	219	168-171
1.03.03	Describe the **Sacrament of Baptism** as the first sacrament allowing Christians to receive other sacraments.	Gal 3:26-27	1212, 1262-1275	251, 263	183-187
1.03.04	Describe the **Sacrament of Penance/Reconciliation** as God's sign of **forgiveness** to us.	Lk 15:11-24	1465	307	234-237
1.03.05	Exhibit basic recognition of the **Sacrament of the Eucharist** as a sign of Jesus sharing Himself with us during the **Mass**.	Lk 22:19 1 Cor 11:24	1328-1332, 1396	275, 287	220-229
1.03.06	Describe Holy Matrimony as a sign of God's love between husband and wife.	Gen 1:26-27	1601, 1603	337-338	283-285

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 1

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
1.04.01	Show respect for God by entering the church building quietly, making the **sign of the Cross** with Holy Water and genuflecting to the presence of God in the tabernacle where present (In many military settings the Blessed Sacrament is reserved in the Blessed Sacrament Chapel).	Phil 2:9-11	1674	353	295
1.04.02	Describe the **baptismal font** as the place of the ritual of Baptism where we are first welcomed into the Church.	Acts 9:10-19 Mt 28:19	1182-1186	246	183-187
1.04.03	Describe the Mass as a time that God is present to us in His Word and in the Eucharist.	Acts 2:42	1346	277	217-220
1.04.04	Identify the proclamation of the **Gospel** at Mass as hearing God's Word spoken to us.	1 Thes 2:13	1349	328	218
1.04.05	State that Christ is present in those assembled, in the Word of God and in the priest.	Mt 28:20	1348-1355	328-329	218-220
1.04.06	Identify when the priest speaks the words of Jesus at the **Last Supper** as the time that we recognize Jesus' presence with us in the bread and wine that become his Body and Blood.	Lk 22:19-20 Mt 26:28	1365	273	219-220, 223
1.04.07	Identify the symbols and the colors of the seasons of the Church Year: **Advent wreath**, **Lent ashes**, palms, cross, **Easter** candle.		1168-1171	242	297

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Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it

can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 1

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.				
1.05.01	List and know images of the Holy Spirit.	1 Cor 12:13 1 Jn 2:20 Acts 2:3-4	694-701	139	107
1.05.02	Identify that we live good lives with the help of the Holy Spirit.	Rom 5:5	733-736	145	102-109
1.05.03	Recall that God created us to love – to do what is right and good in response to his love for us.	Eph 1:5-6	293, 338	53	15
1.05.04	State that God gives us the ability to choose right or wrong	Sir 15:14	1730-1732	363	310-311
1.05.05	Define sin as choosing to disobey God.	Jas 4:17	1732-1733	363	311
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.				
1.06.01	Illustrate ways Jesus teaches us to love God and our neighbor, and state the Two Great Commandments of God and their meaning.	Jn 13:34-35, Lk 10:25-28	1965-1972	420	307-309
1.06.02	Show understanding that God created me as good and loving, to be respected and loved by others.	Gen 1:27	1699-1715, 1738, 2106	358	310
1.06.03	Recall that when other children are doing something that harms us, themselves or others, such as bullying, we should ask them to stop or ask parents/teachers to help.	Mt 7:12 Tob 4:15 1 Cor 8:12 Rom 14:21	1789	375	389-390
1.06.04	State that God wants us to love and obey our parents.	Eph 6:1-3	2196-2200, 2214-2220, 2251	455, 459	377

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 1

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	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.		Paragraph USCCB Version	Question	Page
1.07.01	Recognize that prayer is listening to and talking to God as our loving Father.	1 Sam 3:1-10	2558-2569, 2590	534	478, 490-492
1.07.02	Define prayer as coming into God's presence; when we love him, we are with him.	Ex 3:1-6	2652-2659	558	468-469
1.07.03	Explain how Jesus teaches us to pray.	Mt 6:5-8	2608-2614, 2621	544	466-467
1.07.04	Memorize and recite the Sign of the Cross, the Lord's Prayer, the Hail Mary and the Glory Be.	Mt 6:9-15 Lk 1:26-38		See *Sign of the Cross*, p. 181	184, See *Sign of the Cross*, 532
1.07.06	Explain what **family prayer** is.	Num 6:24-26 Dt 6:6-7	2685-2690, 2694-2695	565	472
1.07.07	Share an example of a prayer for the dead and pray for someone who has died.	Mt 9:23-25 Lk 7:11-17 Jn 11:38-44 Jn 14:12	958, 1030-1032	See *Eternal Rest*, p.181	161, 537 *Prayer for Souls in Purgatory*
1.07.08	Recognize that asking God for his help is called a prayer of petition.	Lk 11:5-10	2629-2636, 2646-2647	553-554	467-468
1.07.09	Recognize that when we pray to the Blessed Mother and the saints, they **intercede** to Jesus for us.	Jn 2:1-11	2673-2679, 2682-2684, 2692-2693	562-564	470-472
1.07.10	Describe how the church is a special and sacred place.	Is 56:7 Mt 21:13	2691, 2696	566	174

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 1

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
1.08.01	State that the **church** is a place where people gather to praise, thank and worship God.	Jn 4:24 1 Pet 2:4-5 2Cor 6:16	1179-1186 1197-1199	244-246	174
1.08.02	Show understanding that because of our baptism the Church is God's special family.	Acts 2:41, 47; Eph 1:22	753-757	148	120
1.08.03	State that we learn about God through the Church.	1 Tim 3:15 Jude 3	171, 774-776, 780-782	152-154	23, 32-33
1.08.04	Identify the name **Catholic** as the name of the Church of which we are members.	Jn 11:52, 17:11	816, 870	162	130
1.08.05	State that Jesus Christ established the **Church** and commanded his followers to help the church grow.	Mt 16:18	852-856	173	138
1.08.06	Retell stories to show that the Church has many holy people some of whom are called **saints**.	Heb 12:1-2	823-828, 867	165	1, 101, 111, 125, 142, etc.
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.				
1.09.01	Understand that Jesus founded the Catholic Church.	Mt 16:18	813-815, 866, 870	161-162	114
1.09.02	Understand that other **Christians** share a common **baptism** and belief in Jesus even though they understand what Jesus taught us differently than we do	Eph 4:5-13	817-819	163	130

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 1

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
1.10.01	Discuss that all persons are "created in God's image."	Gen 1:27	229, 337-349, 353-354	43, 63, 66-67	67-68, 73
1.10.02	Show how we love and respect our family.	Eph 6:1-6	1666, 2201-2205, 2249	350, 456	376-379, 384
1.10.03	Define **womb** as a special place where a baby grows.	Jer 1:5	2270	94, 98	408-410
1.10.04	Discuss that we treat others the way Jesus would have treated them.	Mt 7:12 Lk 6:31	1965-1972	420	87, 307-309, 325
1.10.05	Distinguish between respectful touches and disrespectful touches.	Mt 5:37	2336-2359	488-494	405-406
	Standard 11 Vocation Discernment: Understand, discern 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.				
1.11.01	Examine a variety of Christian **vocations** as a response to the **baptismal call**.	Mt 28:19-20	27-30, 897-900, 914-916, 925-927, 1547-1548,	2, 188	134-137, 452, See *Vocation,* 531
1.11.02	Show understanding that God calls us as his own to be loved and to love.	Jn 13:34	355-358, 1604	66	See *Meditation,* 401-402
1.11.03	State that marriage is a **vocation** and a sacrament between a man and a woman.	Gen 2:18-25 Eph 5:31	1601-1605, 1659-1660	337-338	279-285
1.11.04	Identify the priest as a man, chosen by God, **ordained** by the Bishop in the Church, leading people to the sacraments.	1 Tm 4:14-16	1554-1558, 1562-1571,	326, 328, 330	269-271

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 1

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
1.12.01	State that Jesus shows us how to live.	Mt 5:3-12	1716	359	307-309
1.12.02	Recognize that God has entrusted to all human beings the responsibility for the world and all its creatures.	Gen 2:15	678-679	135	424, 426, 450-455
1.12.03	Understand that we are called to be helpful and loving to our parents, brothers, sisters, friends, teachers, the poor and suffering.	Jn 13:34 Lk 6:20-23 Rom 13:8-10	2196-2200, 2247-2248	455-456	451
1.12.04	Know that as Catholics, we promise to take care of all God's creation.	Gen 2:15 2 Cor 8:9	2407, 2415	59, 506	424, 450-452
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.				
1.13.01	Show understanding that God loves and cares for all people and we should, too.	Jn 13:34-35	782-786	154 -155	116-121
1.13.02	Understand that we care for all people of different cultures and races at every stage of life.	Jn 13:34-35 Gen 1:27 Col 1:15	1699-1715	358	324-327
1.13.03	State that Jesus was a Jew who lived and carried out his mission within the Jewish culture and tradition.	Mt 2:2 Jn 2:13; 7:2, 10 Mk 1:21 Lk 2:51-52	839-840	169	79-80, 98

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 1

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
1.14.01	Understand that we are called to share our story of faith in Jesus and invite others to come to know and love him as we do.	Mt 28:19-20 Jn 4:28-29 Lk 24:32-35 Jn 20:18	849-851, 1546-1547	172	135-137
1.14.02	Tell that God created each person to love him and to love others.	Mt 22:37-40	50-58, 69-71	6-7	417
1.14.03	Recognize that God gave all of us gifts to share with others.	1 Cor 12:12-31	2534-2540, 2544-2547	551-553	450-452

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 2

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 2

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.01.01	Show understanding that God reveals himself in the **Holy Trinity** -three Persons in one God.	Mt 3:13-17; 17:1-9	176-178	27	51-53, 62
2.01.02	Identify Jesus Christ as the **Son of God**, one with the Father and the Holy Spirit.	Jn 10:30-; 14:26	441-445, 454	83	81-83
2.01.03	State that Jesus Christ was born of the Virgin Mary.	Lk 1:26-38	495, 509	95, 98, 99	469
2.01.04	State that Jesus Christ suffered under Pontius Pilate, died on the cross and was buried.	Jn 18-19	571-630	112-124	91-93
2.01.05	Show an understanding of the **Resurrection**; that God raised Jesus from the dead.	Acts 13:26-43	651-655, 658	131	93-96
2.01.06	State the meaning of **creed**; a short summary of our key beliefs.	Mt 16:15-16 1 Cor 15:1-4	*Creed*, p. 873	33	*Creed*, p. 508
2.01.07	Recognize human persons as made in the **image** and **likeness** of God and meant to live **forever** with God.	Gen 1:26-28 Wis 2:23	1701-1709	358	66-68, 316
2.01.08	Understand that God gives us the gift of **grace**; a participation in the life of God.	Jn 1:12-18; 17:3 Rom 8:14-17 2 Pet 1:3-4	1996-1999, *Grace*, p. 881	423	*Grace*, p. 514
2.01.09	Name Mary as Jesus' mother, the **Mother of God**.	Lk 2:1-7	495, 509	95	*Mother of God*, p. 520
2.01.10	Describe Mary as the **Mother of the Church**.	Jn 19:25-27	963-970	196-197	146, 148, *Mother of the Church*, p. 520

Pillar I: The Profession of Faith -Professing what we believe
Grade 2

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.02.01	Show understanding that the **Bible** tells who God is and how we live as God's children.	2 Tim 3:16-17	105-108, 135-136	18	24, 327-28
2.02.02	Understand that both the **Old Testament** and the **New Testament** tell how God came to his people so that they could know him, love him and serve him.	Lk 1:67-80	121-130	21-22	24, 104, 328
2.02.03	Identify the **Gospels** as stories about Jesus' life, teaching, death, and resurrection.	Mt 1:1-17 Mk 1:1 Jn 1:1-18	124-127	22	514
2.02.04	Recognize that Jesus died and rose to save us.	Jn 3:16 Gal 2:19-20 1 Cor 15:14	512-521, 561-562	101	91-94
2.02.05	Explain the meaning of the **parables** of the lost sheep and the lost son.	Mt 13 Lk 15:1-7 Lk 15:11-32	546, 1439, 1465	107	157, 160, 235, 246-247
2.02.06	Explain meaning of the miracle of the loaves and fishes.	Jn 6:1-13	1335	108	216
2.02.07	Show understanding of Jesus as the **Bread of Life** and his Real Presence in the Holy Eucharist.	Jn 6:35, 51	1338	112	216
2.02.08	Show understanding of Jesus' last meal with his disciples as a special sharing of his love.	Lk 22:14-20	610-611	120	215-217
2.02.09	Describe how we are to forgive as Jesus forgave.	Jn 8:1-11	2838-39; 2862	594	242, 488
2.02.10	Give examples of what Jesus did after he was raised from the dead.	Mt 28:8-20 Mk 16:9-20 Lk 24:13-42	639-644, 656-657	127	94

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Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 2

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.03.01	Define sacrament as a **physical** sign instituted by Christ that gives us **grace**.	2 Pet 1:3-11	1127-1129, 1155	238	*Sacrament*, 526
2.03.02	Identify the **Sacraments of Christian Initiation** (**Baptism**, **Eucharist**, and **Confirmation**).	Acts 8:14-17	1212	251	183
2.03.03	Exhibit understanding of the **Real Presence** of Jesus Christ in the Eucharist under the form of bread and wine.	Jn 6:1-71	1333-1375, 1413	282	223-224
2.03.04	Describe the Sacrament of the **Eucharist** as uniting us to God and one another.	Jn 15:1-17	1391-1392	280	224-227
2.03.05	Describe **confirmation** as the sacrament that completes the grace of Baptism by a special outpouring of the Holy Spirit.	Acts 2:1-4	1289, 1302-1305	266, 268	207-210
2.03.06	Distinguish between **mortal sin**, **venial sin**, and **accidents** for sacramental preparation.	1 Jn 5:17	1854-1864, 1874-1875	394-396	311-315
2.03.07	Define Sacrament of **Penance/Reconciliation** as a sacrament of forgiveness of sin and healing.	Jn 20:22-23	1421	295, 306	235-237
2.03.08	Define **Baptism** as a sacrament that makes one a member of the Christian community and part of the Body of Christ.	1 Cor 12:12-26	1262-1274, 1279-1280	263	193
2.03.09	Know that a man and a woman enter into a covenant of love through the Sacrament of Holy Matrimony.	Gen 1:26-27	1612, 1625	337-338	281

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 2

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
2.04.01	Explain that at **Mass** we gather together as God's family and pray the responses.	Acts 2:42-47	1348-1355	277	170-171, 178
2.04.02	Recognize the Eucharist as the greatest prayer in the life of the Church.	Mt 26:26-29	1324	250, 274	225-229
2.04.03	Show awareness of the activity of the Holy Trinity in the **rites** of the sacraments.	2 Cor 9:15 Eph 1:6	1083	221	169
2.04.04	Identify the essential elements in the Rite for receiving the Sacrament of Penance/Reconciliation including **confession of sin**, **contrition**, **firm amendment**, **absolution**, and **penance**.	1 Jn 1:9 Jas 5:16	1450-1460, 1487-1492	303	245
2.04.05	Model the elements of the Sacrament of Penance/Reconciliation and show familiarity with them.	1 Jn 1:9 Jas 5:16	1440-1449	302	237-242
2.04.06	Help the young disciples make an **examination of conscience**. [Mt 5:1-12; 19:16-30]	Psalm 139	1454	303	236-237, 314-315
2.04.07	Identify the **Gloria** as a song of praise to the Holy Trinity	Lk 2:13-14	1090	221	218
2.04.08	Identify the major parts of the Mass as the **Liturgy of the Word** and the **Liturgy of the Eucharist** and the prayer responses.	Acts 2:42	1349	277	218
2.04.09	Identify the **Prayer of the Faithful** as the final part of the Liturgy of the Word.	Acts 2:42	2629-2633, 2646-2647	553	218
2.04.10	Understand that during the Eucharistic Prayer the priest **consecrates** the bread and wine using the words of Jesus and changes the bread and wine into the Body and Blood of Christ; this is called **transubstantiation**.	Mt 26:26-28 Lk 22:14-20	1376-1377	283	219-220, 223

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 2

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	*CCC*	*Compendium*	*USCCA*
2.04.11	Explain that the **tabernacle** in a Catholic Church is where the Eucharist is kept before and after communion and usually in the Blessed Sacrament Chapel in military settings.	Ex 40:9	1183	246	233
2.04.12	Exhibit understanding that the priest ends Mass by sending us forth to love and serve others by sharing he good news and doing good works.	Mt 28:19	1134	231	176, 225-227, 229
2.04.13	Identify that the Church celebrates the **liturgical seasons** of **Advent**, **Christmas**, **Lent**, **Easter**, and **Ordinary Time** throughout the year as celebrations in the life of Jesus, Mary, and the saints.	Eccl 3:1-8	1168-1173, 1194-1195	242	173
2.04.14	Understand that attending and participating in Mass every Sunday is essential to profess, celebrate, live and pray our faith in Jesus Christ as Christians.	Acts 2:42	1389, 1391-1397	274, 289, 292	224-225

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Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 2

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.05.01	Introduce the meaning of grace and how grace affects the way we live our lives.	Jn 1:12-18 Rom 8:14-17 2 Pet 1:3-4	1996-2000, 2005, 2021	423-425	328-330
2.05.02	Define and give examples of making good choices.	Lk 10:29-37	1755-1760	368	310-311
2.05.03	Introduce the understanding that God gives us a free will to choose what is right and to avoid evil so that we might be able to choose Him freely.	Dt 30:15-20	1730-1737, 1739-1742	363-366	320
2.05.04	Recall that we love because God has loved us first.	1 Jn 4:19	358-359	67-68	73
2.05.05	State that sin is when we choose to do wrong or not to do good when we ought to.	Gen 3:1-24	1734-1737	363	310-311
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.				
2.06.01	Recognize ourselves as good and deserving of love, created in God's image and likeness.	Gen 1:27	355-358	66	319
2.06.02	Explain that God created us to know, love, and serve him.	Mt 12:28-34	356-358	6-7	7-8
2.06.03	Discuss that respect for ourselves and others includes telling those who are harming us, themselves or others (for example, by bullying) to stop or seeking help from parents or other adults when they do not stop.	Mt 18:15-20	1877-1882	401-402	389-390
2.06.04	Identify how the Ten Commandments and Beatitudes guide us to love God and to love other persons as our brothers and sisters.	Ex 20:1-17 Mt 5:1-12	2055-2056, 2063-2071	434-435	327-328

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 2

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.07.01	Memorize and recite an Act of contrition prayer.	Psalm 51	1451	See *Act of Contrition* p.191	*Acts of Contrition* 536
2.07.02	Identify the Sign of the Cross as a prayer to the Trinity.	Mt 28:19	*Sign of the Cross*, p.899	*Sign of the Cross*, p. 181	*Sign of the Cross*, 533
2.07.03	Recognize that Jesus prayed to God His Father and taught us to say the "Our Father."	Mt 6:6-13	2608-2614 2621	544	466-467
2.07.04	Memorize and recite the Apostles' Creed.	Dt 11:18	*Apostles Creed*, 49	*Apostles Creed*, p. 15	*Apostles Creed*, 532
2.07.05	Write and recite a prayer for someone special who has died. [Jn 11:38-44; 14:12]	Mt 9:23-25 Lk 7:11-17	958, 1032	See *Eternal Rest*, p. 181	161
2.07.06	Memorize and recite the Hail Mary to praise God and to ask for Mary's intercession.	Lk 1:26-38, 42	2676-2678, 2682	*The Hail Mary*, 181, 562-563	532
2.07.07	Recognize prayer as blessing, adoration, petition, intercession, thanksgiving and praise.	1 Thes 5:16-18	2626-2649	550-556	467-468
2.07.08	Identify prayer as communication with God who loves us by introducing imaginative prayer through Biblical stories.	Mk 14:32-42	2558-2565, 2590	534	463
2.07.09	Recognize psalms and hymns as prayers.	Col 3:16	1156-1158, 1191	239	177
2.07.10	Explain that at Mass we gather not just to listen and pray responses but to pray the whole Mass.	Rev 5:13	1348, 1368-1372, 1414	281	218
2.07.11	Show an understanding of the prayer of adoration during Mass and before the Blessed Sacrament.	Mk 9:2-9	2628	552	477

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Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 2

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.08.01	State that the **Church** was started by Jesus to help him spread the Good News and to baptize people as his disciples.	Acts 2:1-47	849-851	172	183-184
2.08.02	Show understanding that all baptized members of the **Catholic Church** are called to participate in the sacraments by attending Mass, going to Confession, serving others out of love of God and neighbor, praying daily and to recognize the authority of the Pope and bishops.	Jn 17:11	830-838, 868	166-168	115-123
2.08.03	Articulate how the Church continues the mission of Jesus Christ.	Mt 28:19-20	830-831, 868	166	138
2.08.04	Explain how the Catholic Church is a **sign** of God's love for the world.	Jn 13:35	774-776, 780	152	115-116
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.				
2.09.01	Understand that Jesus founded the Catholic Church that we might all be one so that the world may believe that the Father sent him.	Jn 17:20-23	813-822, 866, 870	161-164	22, 114, 118-121
2.09.02	Understand that we pray for unity in the Church because Jesus also prayed "that they all may be one."	Jn 17:20-23	820-822, 866	164	22
2.09.03	Understand that other Christians share a common baptism and belief in Jesus even though they do not share the fullness of all that Jesus taught us.	Eph 4:5-13	816-870, 820-822, 866	162-163	129-131
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.				
2.10.01	Give examples of how we can treat others the way Jesus treated others.	Mt 9:35-38	1970	420	87, 309, 32-327
2.10.02	Illustrate ways in which we can respect and care for our bodies and others.	1 Cor 6:19-20	990-991	202-203	400-401

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
2.10.03	Explain what we mean when we say we are created in God's image.	Col 1:15-20	1, 355, 374, 1934, 1945	1, 412	67-68, 73
2.10.04	Show understanding that we respect others and ourselves as human persons belonging to the family of God	Eph 6:1-4	2232-2233	455-462	67-68, 73
2.10.05	Know that we should respect our parents.	Eph 6:1-4	2214-2220, 2251	459	377-378
	Standard 11 Vocation Discernment: Understand, discern 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.11.01	Explain that all Christians follow Jesus as the Way, the Truth, and the Life.	Jn 14:6	422-424	79	79-86
2.11.02	Describe the role of the priest as minister of the Eucharist and the Sacrament of Penance/Reconciliation.	Jn 10:14	1333-1377, 1440-1449	276-284, 302	264-271
2.11.03	State that God calls some to marriage, some to priesthood/religious life and some to be single.	Jr 29:11-13 Mk 1:16-20	1601-1605, 1536-1546	337-338, 322-324	279-280, 452,
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.12.01	Define "created in God's image" as the dignity of the human person.	Gen 1:26-28	355-358, 1934-1935	66, 412	67-68
2.12.02	State how, as Christians, we promise to care for all of God's creation.	Gen 2:15	2415-2418, 2544-2547	506, 531-533	424, 451
2.12.03	Show understanding that we respect others and ourselves as human persons belonging to the family of God.	Eph 6:1-4	355-361, 1877-1880	67-68, 401	376-377
2.12.04	State that we are called to share what we have with others.	Mt 25:31-46 Jn 6:1-15	2534-2540, 2544-2547, 2551-2557	531-533	449-450

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
2.13.01	Exhibit understanding that many people believe in God even though they are not baptized and know that God loves them.	Jn 13:34-35	816-817, 839-845	162, 169-170	129-131
2.13.02	Know that we respect people of all faiths because God loves all people.	Jn 13:34-35 Gen 1:27 Col 1:15	816-817, 839-845	162, 169-170	129-131
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.				
2.14.01	Demonstrate how and when you might share your story of faith in Jesus with others. [Acts 16]	Mt 28:19-20 Jn 4:29; 20:18 Lk 24:32-35	425-429	80	499-502
2.14.02	Recognize and share with others that God sent his greatest gift, his son Jesus, to show us how to live on this earth and the "highway" to heaven.	1 Pt 2:21	1-25, 27-30, 44-45	1, 2	79-80, See *Meditation*, 86-87
2.14.03	Recognize that the Eucharist is a sacrament of love and service.	Jn 13:1-20	1391-1397, 1416	292	215-217
2.14.04	Explain the meaning of "Blessed are the peacemakers."	Mt 5:9	2302-2303	480	308-309
2.14.05	Identify the different ministries carried out by bishops, priests, religious men and women, deacons, lay leadership as missionary disciples of Jesus Christ and ways to become saints in and through the Catholic Church.	Mt 28:19-20	874-877, 914-916, 1568-1571	179, 192-193, 325-336	135, 139, 266
2.14.06	Discuss that one way to be holy is to care for the earth and its resources as a gift from God.	Gen 1:26-28	325-327, 337-349, 353-354	59, 62-65	424, 451

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 3

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 3

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.01.01	Identify the **Holy Trinity** in the **Apostles' Creed**.	Mt 3:13-17; 17:1-9; 28:19	176-178	A*postles Creed* 16, 27	46
3.01.02	State understanding of the meaning when we say, "I believe in **one God**."	Job 36:26 Dt 6:4 Mk 12:29-30, 35-37 1 Cor 4:7	200-202, 222-227	37, 43	61-63
3.01.03	Exhibit how God wants our love as a response to his love.	Dt 4:37; 7:8; 10:15 Jn 3:16 Is 54:8	218-221	42	52
3.01.04	Identify **Jesus** Christ as **Savior** and **Redeemer**.	Acts 4:12	1, 1026	1	84-85, 486
3.01.05	Identify that God's Holy Spirit lives in me and **inspires** me to do what is good.	Rom 8:9 1 Cor 3:16	1266	145-146	102
3.01.06	Exhibit understanding that we experience God's forgiveness when we are sorry for our **sins**.	Psalm 38:18 Mk 1:5 Lk 15:18	1422-1426	296-297, 303	234-237
3.01.07	Recognize God as **Judge** who asks us to account for how well we obey his commands.	Jn 5:22, 27 Mt 25:31 Acts 10:42; 17:31 2 Tim 4:1	675-682	134-135	161
3.01.08	State the meaning of Jesus' **Resurrection**.	Acts 13:26-43	651-655, 658	131	*Resurrection* 525

Pillar I: The Profession of Faith -Professing what we believe
Grade 3

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.02.01	Introduce the Bible as a collection of sacred books that reveals God's Word to us.	2 Tim 3:16-17	59, 64	18	24
3.02.02	State that the Holy Spirit **inspired** people to write the Bible.	2 Tim 3:16-17 Jn 20:31 2 Pet 1:19-21; 3:15-16	105-108, 1137	18	31-32
3.02.03	Introduce the Old Testament and New Testament as the two major sections of the Bible.		121-127	21-22	24
3.02.04	Identify first book of the Old Testament as the Book of Genesis.	Gen 1:1	120	7-8	See *Old Testament*, 522
3.02.05	State that the Old Testament books tell us about God as Creator and Protector.	Gen 1:1-31	337-344	62	12
3.02.06	Identify **Abraham** as the father of our faith in God.	Gen 12ff	145-147	26	39
3.02.07	State that the New Testament is about the life and teachings of Jesus Christ and the early church.	Mt 1:1 Mk 1:1 Jn 21:24-25 Rom 1:16	124-127, 139	22	26
3.02.08	Identify the **Our Father** (the Lord's Prayer) as the prayer of Jesus in the Gospels.	Mt 9:9-13 Lk 11:1-4	2759, See *Lord's Prayer*, p.886	544, 569	483-484

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 3

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.03.01	Describe the sacraments as gifts Jesus gave us to meet him and to grow in our love and likeness of him.	Lk 5:17; 6:19; 8:46	1113-1131	224	168-170
3.03.02	Describe how **Sacraments of Initiation** help Christians to live a life centered on Jesus.	Col 1:17	1212, 1275	251	183-187, 190-191
3.03.03	Describe examples of **adoration** of Jesus in the **Blessed Sacrament** outside of Mass.	Heb 12:2	1378-1381, 1418	286	224-227
3.03.04	Identify and describe the **Sacraments of Healing** as **Penance/Reconciliation** and **Anointing of the Sick**.	2 Con 5:18 Jas 5:14-15	1491-1495, 1527-1531	295, 302, 318	237-241, 253-258
3.03.05	Identify and describe **Holy Orders** and **Holy Matrimony** as **Sacraments at the Service of Communion** in God's saving plan.	Mt 4:18-22; 19:4-6	1533-1536, 1659-1660	321, 322, 338	262-274, 279-285
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
3.04.01	Define and participate in the **liturgy** as the celebration of the work of Christ to accomplish our salvation through his life, death, and resurrection so that the assembly gives praise and thanks to God the Father in Jesus and through the Holy Spirit.	Lk 24:30 Jn 12:12 Eph 1:7-10; 3:9	1066-1070	218	170-172
3.04.02	Identify symbols of the Eucharist as the consecrated bread and wine.	Mt 26:26-28	1373-1375, 1413	282	177-178, 216-217
3.04.03	Identify and celebrate the major seasons of the **liturgical** (**church**) **year**: **Advent**, **Christmas**, **Lent**, **Triduum** (3 days of the **Paschal Mystery**), **Easter**, **Ordinary Time**.	Heb 3:7-4:11 Mt 6:11 Lk 4:19; 24:13-35	1163-1168, 1173	241	173

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 3

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.05.01	Define **Morality** as referring to the goodness or evil of human acts.	Eccl 12:14 Rm 7:19-25	407-409, 1732, 1749-1750	367	*Morality*, 520
3.05.02	Explain that Jesus sums up the commandments for us in his **law of love**.	Jn 13:34-35	2055	435	308-309
3.05.03	State that obeying the Ten Commandments means showing our love for God and love for others.	Dt 5:1-21 Mk 10:17-31	2074	418	341
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.				
3.06.01	Exhibit understanding that God created us as naturally good and destined for union with him.	Gen 1:27	355-356	66	3-8
3.06.02	Give examples of the ways in which we might use our free will to love, honor, and obey God freely or choose not to follow God (sin).	Mk 10:17-31	1730-1733	363	310-311
3.06.03	Illustrate that loving our neighbor as ourselves includes speaking up for ourselves/others when we are being harmed (disrespectful touching) and seeking help from parents or other adults when we need help.	Mt 18:15-20	1879, 2265	401, 467, 474	419-425
3.06.04	Demonstrate understanding that the **Two Great Commandments** encompass the **Decalogue**.	Mt 22:36-39	2055-2057	435-436	308-309
3.06.05	Compare and contrast responsible and irresponsible stewardship of God's creation.	Gen 1:28-31; 3:1-13	2415-2418	503	449-456
3.06.06	State the meaning of **justice**. (Col 4:1)	Lev 19:15 Ze 7:9 Lk 6:31	1807, 1836	381	*Justice*, 517

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 3

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
3.06.07	Define what **virtues** are and how virtues are acquired.	Phil 4:8	1803, 1833	377	315-317
3.06.08	Acknowledge and affirm the dignity of the human person and community.	Lk 15:11-32 Col 1:15	1699-1715	358	325-327
3.06.09	Participate in activities that show we care about people, especially those who are unable to help themselves, as a means of recognizing their human dignity.	Mt 25:31-46	1738, 1877-1889	401-404	330-337
3.06.10	State that **Catholic Social Teaching** gives us basic ideas or principles that help us know how to live and treat each other and all creation in our personal lives and in the groups to which we belong.	Mt 25:31-46 Lk 6:20-23	2419-2425, 2458-2459	511	420-425
3.06.11	Explain that whatever we do for people in need, we do for Jesus.	Mt 25:40	354-361	66-68	325-327

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 3

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.07.01	Observe that God hears and answers our prayers (sometimes no answer is an answer in and of itself).	Mt 7:7-11	2615-2616	545	469, 575
3.07.02	Explain that listening to God's word in Scripture is a privileged way God speaks to us today.	Rom 10:17	2652-2662	558	464, 469
3.07.03	Explain the Apostles' Creed as a prayer and profession of faith.	Mt 16:16-17	2558	534	298
3.07.04	Describe prayer as talking to and listening to God.	Mt 6:9-13	2558-2565, 2590	534	467
3.07.05	Identify prayer as blessing, adoration, contrition, petition, intercession, thanksgiving and praise.	1 Thes 5:16-18	2626-2649	550-556	467-468
3.07.06	Differentiate between private and public prayer.	Mt 6:5-8 Acts 2:42	1066-1070, 2705-2719	218, 570-571	37, 493-301

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 3

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.08.01	Identify that our church community includes the **Pope**, **bishops**, **clergy**, **religious** and **lay people**.	Rom 10:14-15	871-945	177-193	115-123, 126-139
3.08.02	State that Jesus Christ established the Church and is its head and that we are the **Body of Christ**.	Mt 16:18	787-791, 805-806	156	122
3.08.03	Identify the apostles of Jesus as the ones who led the early church communities.	Acts 1:21-26; 2:14	857-865, 869	174-176	23-31
3.08.04	Identify that Jesus chose Peter as the leader of his Apostles to lead, teach and guide the Church and spread the **Gospel**.	Mt 4:18-22; 16:18	551-553, 567	109	132-133
3.08.05	Name the **Pope** as the **visible head** of the Church on earth and the successor of Peter.	Mt 16:18-19 Jn 21:15-17	880-882, 936-937	182	See *Pope*, 523
3.08.06	Identify the **bishops** as successors to the Apostles.	Eph 2:20 Acts 1:8	857, 869	174	265-266
3.08.07	Discuss the responsibility of Catholics to support financially church ministries (in the context of the five precepts of the Church).	Mal 3:10 Lk 12:48	2041-2043	432	335
3.08.08	Recognize the faith community as a way of coming to know God.	Acts 2:42	2030-2040	429-430	112-121
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.				
3.09.01	Show awareness that we respect all faiths because God loves all people.	Mt 28:19	830-831, 868	166	129-131
3.09.02	Know when in the year Christians share prayer for unity (Week of Prayer for Christian Unity - January 18-25 every year).	Jn 17:21	820-822	164	127-128
3.09.03	Show that our respect for other Christians and faiths does not mean we deny that the fullness of the faith Christ taught is found in the Catholic Church.	Col 3:14	816-822, 866. 870	162-164	127-129

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.10.01	Realize that modesty shows respect for our own bodies and the bodies of others.	1 Cor 6:19-20	2521-2527, 2533	530	441-446
3.10.02	Recognize that all life is a gift of God which must be respected.	Gen 1:27	2258-2262, 2318-2320	466	389-401
3.10.03	Memorize "love your neighbor as yourself and love God with all of your mind, heart, and strength" (law of love).	Dt 6:5 Mk 12:30-31 Rom 12:9-13	1971-1974	420	309
3.10.04	Compare the law of love to the Ten Commandments.	Mt 22:36-40	2052-2074	434-441	309, 325
	Standard 11 Vocation Discernment: Understand, discern 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.				
3.11.01	Show understanding that Jesus called people to be his disciples.	Mt 4:18-22 Mk 1:16-20	561-562, 618, 1816	80, 123, 172, 532	195-197, 451-452
3.11.02	Describe **vocation** as a calling to serve others and examine a variety of Christian vocations as a response to the **baptismal call**.	Mt 28-19-20	3, 863-864, 897-900, 914-916	1, 188, 192	134-135. 267, 279, 452
3.11.03	List marriage, priesthood, religious life, and single life as special vocations in the Church.	Mt 5:14-16 1 Cor 12 Jas 1:17	914-916, 1536-1546, 1601-1605	192-193, 322-324, 7-338	134-135, 279-285, 265-271
3.11.04	Understand that Holy Orders is a sacrament of special service and commitment to the Church.	1 Sam 3	1546-1553	322-336	265-271
3.11.05	Show understanding that parents have a vocation to serve God and the Church by helping their children to grow close to God.	Ps 103:13 Eph 6:4	2221-2231, 2252-2253	460-462	283-285, 375-379
3.11.06	Articulate that all people are called to holiness by living their lives close to God.	1 Pt 1:15-16	2012-2016, 2028-2029	428	113, 138-139, 195-197

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.12.01	Explain how we show acts of love and kindness to others and to all God's creation.	Mt 25:31-46	783-786	155	419-425
3.12.02	State that the Beatitudes show us how to trust God, to forgive, and to have mercy for others.	Mt 5:1-12 Lk 6:20-23	1716-1717	360	308-309
3.12.03	State that we show our love for God when we help those in need.	Lk 6:20-22	2443-2449, 2462-2463	520	419-425
3.12.04	Understand that caring for others means considering their needs.	Mt 25:31-46	2214-2231, 2251	459-460	376-380
3.12.05	Realize that the Corporal and Spiritual Works of Mercy are ways of showing our love for Jesus who cares for the poor.	Mt 5:1-12; 25:31-46	2443-2449, 2462-2463, See *Works of Mercy*, p. 904	520	*Corporal & Spiritual Works of Mercy*, 508, 529
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.				
3.13.01	Identify Judaism as Jesus' faith.	Lk 2:22-40; 4:18	839-840	169	79-80, 98
3.13.02	Understand that we respect people of all faiths because God loves all people.	Mk 16:15	841-845	170	129-131
3.13.03	Recall that Catholics are called to protect and promote the freedom of all people to practice their faith.	Gen 1:27: 3:13; 4:9-10	1738, 1747	365	310-311

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
3.14.01	Report the meaning of the word **evangelization**: to proclaim Christ and his Gospel by word and the testimony of life, in fulfillment of his command to go make disciples.	Mt 28:18-20	425-429, 849-856, 904-913	80, 172-173, 189-191	134-137, 502, See *Evangelization*, 512
3.14.02	Recognize that Jesus gave us the Catholic Church to live in a community of believers with him.	Jn 21:17	758-769, 778	149-150	114
3.14.03	Identify what Jesus asked His disciples to do for others.	Mt 5:3-12 Mk 9:35 Jn 13:24	1716-1729	359-362	307-309
3.14.04	Realize that by virtue of their baptism every Catholic is a missionary disciple of Jesus Christ who engages in works of mercy and service out of love of God and humanity (for example: fundraising for missionary groups such as AMS Team Saint Paul, AMS Vocations, The Holy Childhood Association, Catholic Relief Services, Catholic Volunteer Network, Pontifical Mission Societies of the United States, etc.)	Acts 1:8	783-786	155	134-135, 452
3.14.05	Understand that we need to bear witness to our Catholic faith in our community and society.	Acts 1:8	783-786	155	136
3.14.06	State names of our president and world leaders and pray that world leaders might be inspired by God to make wise decisions in favor of justice, peace, and equality, recognizing the fundamental human dignity of all people.	Rom 13:1-2	1897-1898, 1903, 2234	464-465, 486	326, 379, 383

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 4

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 4

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.01.01	Name God as **Trinity**: Father, Son and Holy Spirit.	Mt 28:19	176-178	27	51-53, 62
4.01.02	Identify Christian faith as **Trinitarian**.	Jn 17:20-21 Eph 4:4-6 1 Jn 5:7-8	234, 249	48	37
4.01.03	Know and understand the sources of **revelation** are **Apostolic Tradition** and **Sacred Scripture**, as entrusted to the teaching office of the Church.	Jn 21:24-25 2 Tim 3:16-17	85, 90, 95, 100	14-17	23-26
4.01.04	Articulate that God is faithful to his promises.	Lk 1:68-79 1 Cor 1:9 Heb 10:23	210, 212	40	11-14
4.01.05	Describe Holy Spirit as proceeding from both the Father and Son as perfect love and **wisdom.**	Jn 14:15-17	264, 295	47	104
4.01.06	Show understanding that God expects us to love and forgive each other.	Mt 6:14-16 Mt 18:21-22 Mk 11:25 Lk 6:37	1443-1445, 1457	201, 310, 544, 594	235-239
4.01.07	Describe what it means to be **holy**.	1 Pet 1:15-16	823-827, 2012-2016	165, 428	*Holiness*, 514
4.01.08	Show understanding that God gives us the freedom to choose good over evil.	Lk 15:11-32 Rom 12:21	1730-1733, 1744	363	57

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.02.01	Define **covenant** as a loving agreement between God and his people (see the story of God's covenant with Abraham).	Gen 12:1-3; 17:5 Dt 7:9	59, 72	8	714
4.02.02	Exhibit understanding of how God's promise was passed on to the **descendants** of Abraham.	Gen 17	60, 63, 64	8	14, 18, 51, 131, 235, 325
4.02.03	Identify **Moses** as a great leader who heard God's command to save the descendants of Jacob/Israel.	Ex 19:3-25	72, 2574, 2577	8	14, 18, 131
4.02.04	Identify Moses as a great **prophet** who received God's covenantal promise and the law.	Ex 20:1-26	72, 2593	537	14, 18, 131
4.02.05	Describe the journey of the Israelites in the desert and God's leading them with care and love as their **Redeemer**.	Ex 15:22-27	2577	8, 78	13

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 4

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.03.01	Identify and name **sacramental signs**.	Wis 13:1 Rom 1:19 Acts 14:17	1146-1148, 1152 1189	237-238	169, 293-303
4.03.02	Demonstrate understanding that the **Eucharist** is the source and summit of the Christian life.	Lk 22:19-20 1 Cor 15:28	1324-1327, 1407	274	215-228
4.03.03	Identify the seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Marriage (Matrimony).	Eph 2:4-9	1210	224	168-169
4.03.04	Understand the sacramental signs (or matter) of Holy Matrimony as the free, total, faithful, and fruitful consent of the spouses (between male and female) to form a lifelong union witnessed by the priest.	Mt 19:4-6	1625-1632	334	281-282

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 4

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
4.04.01	Apply the concept of the **Sabbath** in the Old Testament to Sunday for Christians.	Ex 20;8-11 Dt 5:12-15 Mt 12:8; 28:1	2174-2176, 2190	452	363-370
4.04.02	Identify the holy days of obligation in the church calendar and understand that Catholics are required to go to Mass on these days.	Lev 23:1-3	2177	452-454	334-335
4.04.03	Relate the Jewish feast of **Passover** with Jesus' last meal with his disciples.	Mt 26:17-30	1333-1334	276	215-217
4.04.04	Identifies and describes the days of the **Triduum** and their meaning.	Mt 26:1- 28:10	1168	241	173, 530
4.04.05	Identifies the parts of the Rite of **Reconciliation** and participates in a reconciliation service.	1 Jn 1:9	1450-1460	302, 303	237-241
4.04.06	Understand how to create and participate in the writing of prayers of intercession for Mass.	Heb 7:25 1 Tim 2:1-2 Eph 6:18	2629, 2634-2636	315, 543, 554, 563, 564	467-468
4.04.07	Understand the spouses seal their consent to give themselves to each other in the celebration of the Sacrament of Holy Matrimony.	Mt 19:4-6	1621		

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Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 4

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.05.01	Identify that it is the Holy Spirit and the Church that help us to choose what is right.	Jn 14:26	1742	363	129
4.05.02	Define the theological virtues of **faith**, **hope**, and **love**.	1 Cor 13:13	1812-1829	384-385	342-343
4.05.03	Identify that God gives us gifts of **freedom** and **conscience**.	Sir 15:14-15	1730-1733, 1776-1780	363, 372	310-311
4.05.04	Memorize the **Ten Commandments** to recite them**.**	Ex 20:2-17 Dt 5"6-21 Mt 19:16-21	Before 2052	Before 434	339-457
4.05.05	Understand that Jesus taught us the **Beatitudes** for us to be happy and holy.	Mt 5:3-12	1716-1719	360-361	308
4.05.06	Understand that **sin** is choosing to turn away from God, which harms our relationship with God, ourselves and others.	Ps 51:4	1849-1851, 1854-1864	392	312-313

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 4

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.06.01	Identify the dignity of the human person as the most important social teaching of the Church.	Gen 1:27	1699-1715	358	310, 319
4.06.02	Illustrate a basic understanding of Church as one, holy, catholic and apostolic.	Mt 16:18	2030-2031	429	111-122
4.06.03	Recall that the sacraments, especially **Reconciliation** and the **Holy Eucharist**, help us to love and forgive others.	Jn 13:34-35	1382-1389, 1391-1396, 1468-1470	287, 307	235-243, 218-229
4.06.04	Recognize the **Corporal** and **Spiritual Works of Mercy**.	Mt 25:31-46	2447	520	508, 529
4.06.05	Understand that differences in personalities, races, and nationalities are good for the whole of the human family.	1 Cor 12:12-26	1934-1938, 1946-1947	411-413	336-337
4.06.06	Recognize that the teaching of the Church gives us principles in **Catholic Social Teaching** that apply to our own lives and how we live with others in our nation and the world.	Mt 25:31-46	2419-2425	511	325-327

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 4

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.07.01	Indicate that Christians forgive those who hurt them and pray for everyone, the living and the dead.	Mt 18:21-22	1021-1032 1051-1054, 2838-2845, 2862	208-211, 594	161, 235-237, 467, 488-489
4.07.02	Pray the Rosary as a special prayer that helps us imitate the lives of Jesus and Mary.	Luke 1:26-38	971	198	298-300
4.07.03	Recognize that the mysteries of the Rosary are meditations on different events in the lives of Christ and his Blessed Mother.	Lk 1:31 Mk 14:35-36 Mt 17:1-8 Jn 2:1-12	971, 2708	See *The Rosary*, p.189, 198	298-299
4.07.04	Find prayers of blessing, adoration, contrition, petition, intercession, thanksgiving and praise in the Bible.	1 Thes 5:16-18	2626-2649	550-556	467-468
4.07.05	Introduce the **Nicene Creed** as the statement of beliefs we pray at Mass.	Mt 16:16-17	See *Nicene Creed*, p. 50, 195	See *Nicene Creed*, p. 16	46-47, See *Nicene Creed*, 521
4.07.06	Explain the difference between **meditative prayer** (as a vehicle to think about the mysteries of our salvation in Christ) and **contemplative prayer** (as being with God like being with our best friend and simply enjoying his presence).	Lk 2:19; 10:39	2705-2708, 2709-2719, 2723-2724	570, 571	473-474

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 4

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.08.01	Identify the Catholic Church as the **assembly** of God's people.	Acts 4:32-35 1 Pet 2:1-10	751-752, 777, 804	147	113
4.08.02	Identify the Church as the **People of God**.	1 Pet 2:9	753-757, 781	148, 153-154	116-117
4.08.03	Examine the followers of Jesus who make up the church (apostles, saints, us).	Eph 4:11-12	871-873	178	116-121
4.08.04	Name Jesus as the head of the Church and the Pope as visible head of the Catholic Church today.	Mt 16:17-19	881-882, 936-937	182	See *Pope*, 523
4.08.05	Recognize that the Church is **hierarchical** (i.e., that there is a divinely given order of ministry and leadership in the church - the threefold order of Bishop, Priest and Deacon, with each having a special role).	Mt 4:19 Mk 1:17 Rom 10:14-15	874-879, 880-882	179-180	127-129, 264-267
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.				
4.09.01	Explain that Jesus founded the Catholic Church that we might all be one so that the world may believe that the Father sent him.	Jn 17:20-23	813-822, 866, 870	161-164	22, 114, 118-121
4.09.02	Explain that the fullness of the faith Christ taught is found in the Catholic Church.	Mt 28:20	816-817	162	127-129
4.09.03	Identify and name the 23 Eastern Catholic Christian Churches (For example: Maronite, Byzantine, Ukrainian, etc.) that do share the fullness of all that Jesus taught us and accept the role of the Pope as the successor of Saint Peter.	Jn 17:21	193-194	35	129-131
4.09.04	Explain that some non-Catholic Christians also believe in Jesus Christ as the Son of God and in baptism, but they do not believe in the real presence of Jesus in the Holy Eucharist, that the Pope is the successor of Saint Peter and that there are seven sacraments instituted by Christ.	Eph 4:1-6	817-819, 871-873, 880-882, 936-937	163, 182	127-129, 136, 193

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 4

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.	Book, Chapter and Verses	Paragraph USCCB Version		
4.10.01	Define human sexuality as a gift from God in which we share in God's creation.	Gen 1:27	2331-2336, 2360-2361	487, 495	405-407, 441-445
4.10.02	Describe the nature of a relationship with God, ourselves, and others.	Prv 17:17 Jn 13:34	2336-2359	488-494	404-416
4.10.03	Understand that participation in family and Catholic faith communities gives us support for living the Christian way of life.	Ex 20:12 Eph 6:2-3	2230-2040, 2047-2051	429-430,	211, 119-121, 375-380
4.10.04	Understand that authority is necessary for human community.	Rom 13:1-7	85, 1897-1904	109, 187, 405-407	325-327
4.10.05	Explain that all life is **sacred** because each life has dignity.	Prv 22:2	2319	389, 390	358
	Standard 11 Vocation Discernment: Understand, discern 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.				
4.11.01	State the meaning of Christian missionary **discipleship**.	Mk 6:7-13	618, 849-851, 1816, 2545, 2556	123, 172, 386, 532	181-199, *Disciple*, p 509-510
4.11.02	Articulate how vocations are ways to holiness in life.	1 Pet 1:15-16	1533-1535, 1694	321-324, 346	279, 375, 452
4.11.03	Identify specific vocations in the Church: married life, priesthood, religious life, and single life.	Mt 4:19 1 Cor 12:27-29	944-945, 1601-1605, 1546-1553	192-193, 337-338, 321-324	139, 265-267, 279, 531
4.11.04	Understand that through baptism, Jesus calls us to love and serve God and the Church, specially those in need.	Jer 29:11-12	1533, 1265-1271	263	195-197, 308-309
4.11.05	Recognize that Jesus is the example of Christian life and love.	Phil 2:5-11	1823-182, 1971-1974	420-421	91-93, 307-309

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 4

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.12.01	Identify a sense of personal goodness and self-worth as being responsible and loving in the family, Catholic faith community and society.	Mt 23:11 Jn 13:4-17	1738	345, 407-410	325-326
4.12.02	Recognize that love of self and others is key to a relationship with God.	Jn 13:34-35 Mt 5:43-48	1965-1974, 1983-1986	420-421	307-309
4.12.03	Describe examples of how the Church cares for those in need and works to build a better world.	Is 1:17 Lk 17:20-21	2419-2425, 2458-2459	509-512	387-402, 420-425
4.12.04	Understand that participation in family and the Catholic faith community gives us support for living the Christian way of life.	Mt 11:28 Acts 16:31; 18:8	1655-1658, 1666	350	376-381
4.12.05	Recognize own responsibility for **stewardship** as care for all of God's creation.	Mt 25:14-30	2407, 2450-2451, 2534-2540, 2547	506, 531-533	424, 426, 451-452
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.				
4.13.01	Identify the Jewish people as the descendants of Abraham who received the first covenant with God.	Gen 12:1-4; 17:4-6	59-64, 72, 839-840	8, 169	12-15, 130-131
4.13.02	Show understanding that Christians receive the blessings of the covenant God made with the Jews.	Jr 31:31-34 Heb 9:15 1 Cor 11:25	816, 870	8, 162	170, 321, *Meditation*
4.13.03	Distinguish the Old Testament from New Testament and identify the first five books of the Old Testament as the Jewish Torah.	2 Tim 3:16-17	121-123, 124-127, 139	21-22	See *Books of Bible*, xiv, 24, 104-106

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 4

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
4.13.04	Identify Jesus within the Jewish tradition.		422-424	79	79-80
4.13.05	Recognize the psalms as the prayers of Jewish and Christian people.	Lk 2:28-32	2579, 2585-2589	540	465-466
4.13.06	State the importance of respecting the religious beliefs of others.	Eph 1:22-23 Mt 28:19	830-831, 849-845, 868	166, 169-170	129-130
4.13.07	Identify Islam as a religion based on the Jewish and Christian belief in one God.	Mt 28:19	841-845	170	131
4.13.08	Recognize that Muslims **reverence** God and adhere to the religion of Islam.	Mt 28:19 Ps 84:1-2	841-845	170	131
4.13.09	Explain the importance of religious liberty in our society.	Lk 1:74 Gal 5:1	1907, 2105-2109, 2137, 2211	408, 444, 458	41-43, 280-281, 316, 420, 501
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
4.14.01	Realize that Jesus calls all who follow him to "Go and make disciples."	Mt 28:19	849-856	172-173	134-137
4.14.02	Introduce what disciples of Jesus do to imitate Him.	1 Cor 11:1	2443-2449, 2462-2463	520	452-455, See *Disciple*, 509
4.14.03	Explain Jesus as the **Prince of Peace**.	Is 9:6 Lk 2:13-14	2304-2305	481	332-333, 435
4.14.04	State the ways people care for God's creation.	Mt 6:25-34	2415-2418, 2534-2540,	506, 531-533	424, 426, 451-452
4.14.05	Define **evangelization** as proclaiming Christ and his Gospel by word and the testimony of life, in fulfillment of his command to go make disciples and give examples of how to evangelize.	Mt 28-19-20 Acts 1:8; 13:47	425-429, 782-786, 849-851, 904-907, 942	80, 154-155, 172, 190	117-118, 134-137, 502, 512, *Evangelization*

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 5

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 5

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.01.01	Identify the **Trinity** in the **Nicene Creed**.	Mt 28:19	See *Nicene Creed*, p. 49-50	*Nicene Creed,*16	46-47
5.01.02	Identify the revelation of the **Trinity** in the story of Jesus' Baptism in the Gospel of Mark.	Mk 1:9-11	237, 257-260	45	51-53
5.01.03	Understand that the Church teaches that Jesus Christ is truly God and truly man.	1 Jn 4:2-3	464-467, 469	87-88	81-83
5.01.04	Understand that **faith** is a gift freely given by God and freely received.	Mt 16:17	153-155, 160	28	37-39
5.01.05	Identify the **marks of the Church**: **one**, **holy**, **Catholic**, and **apostolic**.	Mt 16:18 Eph 4:3-5 Rev 21:14	866-870	161, 165, 166, 167	127-134, See *Marks of the Church*, p. 519
5.01.06	Recognize Mary as the **Immaculate Conception**.	Lk 1:28 Eph 1:3-4	490-493	96	143-146
5.01.07	Define the **Immaculate Conception**: that from the first moment of her conception, Mary – by the singular grace of God and by virtue of the merits of Jesus Christ – was preserved immune from original sin.	Lk 1:28 Eph 1:3-4	490-493	96	143-146

Pillar I: The Profession of Faith -Professing what we believe
Grade 5

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.02.01	Understand the meaning of **Gospel** as the good news proclaimed by Jesus.	Mk 1:15	124-127, 139	22	79-80, See *Gospel*, 514
5.02.02	Understand the meaning of **evangelist** as the name given to the four writers of the Gospels: Matthew, Mark, Luke and John.	Rom 1:16	124-127, 139	22	79-80, See *Gospel*, 514
5.02.03	State that the **Gospel of Mark** is found in the New Testament.	Mk 1:1	120	22	79-80, See *Gospel*, 514
5.02.04	Identify the chief characters in the Gospel of Mark especially **Jesus**, **John the Baptist**, **Peter**, **the Twelve Apostles**, **Judas**, and **Mary Magdalene**.	Mk 1:1; 1:4; 1:16; 3:13-15; 14:10; 16:1	459, 522--524, 551-553, 641	85, 102, 109, 127	79-80, 184, 111-112
5.02.05	Know that the whole of Christ's life continually teaches us: his birth, hidden years, public life, the mysteries of his death, Resurrection, Ascension, his prayer, and his love of people.	Mt 1:1 Mk 1:1	512-521 561-562	101	79-80, 86, 104-106
5.02.06	Identify the meaning of **discipleship**; a disciple is a follower of Jesus, one who accepts and assists in spreading the good news of Jesus Christ by both words and deeds.	Mk 6:7-13	639-647, 656-657	127-129	454, 486-487, 509-510 *Disciple*
5.02.07	Identify significance of the **Transfiguration** of Jesus.	Mt 17:1-8 Mk 9:2-8	444, 554-556	83, 110	80
5.02.08	Understand Jesus' predictions about his death and resurrection (Mk 8:31-33; 9:30-32; 10:32-34) in the Gospel of Mark.	Mk 8:31-33; 9:30-32; 10:32-34	619, 627, 629, 638-639	112	89-99
5.02.09	Explain the significance of Jesus' last meal of the **Passover** with his disciples. (Mk 14:22-25)	Mt 26:17-30 Lk 22:19-20	1093-1098	287	216-217, See *Passover*, 523
5.02.10	Explain the meaning of the **Paschal Mystery** in relationship to Jesus' death and Resurrection.	Lk 24:26-27, 44-45	571-573	112	93, 96; 522

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Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 5

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.03.01	Describe the **sacraments** as supernatural signs of grace instituted by Christ and given to the Church to strengthen our faith and make us holy.	Mt 28:19 Lk 24:47	1122-1126, 1133-1134	228, 230-231	169
5.03.02	Name and explain the **Sacraments of Christian Initiation** as well as describe their symbols.	Mt 28:19 Acts 2:4 1 Cor 11:23-26	1212, 1229-1245 1290-1301, 1322-1323, 1412	251, 256, 266-267, 271, 279	183-187, 203-211, 215-229
5.03.03	Describe the **Sacrament of Matrimony** as a vocation that is a grace-filled covenant between a man and woman.	Mt 19:1-12	1533-1535, 1601-1605, 1659-1660	321, 337-338	281
5.03.04	Describe **Holy Orders** as a call given by God to men to serve His people and bring them to the sacraments.	Mk 3:13-19 1 Pet 5:1-4	1567	328	264-266
5.03.05	Recognize that the **Sacrament of the Anointing of the Sick** brings God's healing presence.	Js 5:14-15	1503-1504, 1507	315	251-255
5.03.06	Understand that in the sacrament of penance and reconciliation we experience God's merciful love and receive pardon for our sins.	Jn 20:21-23	1446	296, 302, 310	242
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
5.04.01	List the **liturgical feasts** and seasons of the Church.	Lk 4:19	1163-1173, 1193-1195	241-242	514
5.04.02	Explain that all forms of **liturgy** are the actions of the Holy Spirit intending to make us holy.	Jn 16:13-14 Eph 4:30	1070-1072, 1112	218-220	129, 138, 170-171
5.04.03	Describe the rite of **Baptism**.	Mt 28:19	1224-1245	256	186-187

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Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 5

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.05.01	Recognize that through the gift of **free will**, all people are able to respond to God's love and are responsible for their actions.	Gal 5:13	1730-1731 1749-1761	367-369	520
5.05.02	Identify that the Holy Spirit guides our **conscience** and helps us to know what is right and to do what is right.	Heb 9:14	1776-1782, 1795-1802	372-376	314-318
5.05.03	Identify the eight **beatitudes** as Jesus' teaching about the **kingdom of God** and moral goodness.	Mt 5:3-10	1716-1724	359-362	308-309
5.05.04	Identify moral goodness with **justice** and **stewardship**.	Lev 19:15	1807, 1836, 2415-2418	381	517, 450-455
5.05.05	Explain that **virtue** is the habit of choosing to do good and that we develop this habit by our efforts and God's **grace**.	2 Pet 1:5-7	1803, 1807, 1810-1811, 1834-1839	377-378	315, 316-317
5.05.06	Name and explain the three **theological virtues**: faith, hope and love.	1 Cor 13:13	1814, 1817, 1822	384-388	317
5.05.07	Name and explain the four **cardinal virtues**: prudence, justice, fortitude and temperance.	Wis 8:7	1805-1809	379-383	320, *Definitions* 513, 517, 525, 530.

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 5

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.06.01	Acknowledge that from the first moment of new life at **conception**, a unique, unrepeatable human being is created and loved by God.	Jer 1:5	2258-2262, 2318-2320	466	389-401
5.06.02	Practice moral goodness with justice and stewardship.	Lev 19:15 1 Pet 4:10 Mt 25:29	1807, 1836, 2415-2418	381	450-455, 517
5.06.03	Illustrate how we should respect all people, no matter how different they are from us (for example, by race, culture, or age).	Lev 19:33-34 Mt 25:35	1936-1938, 1945-1947	413	127-129
5.06.04	Give examples of how social justice principles can be applied to inform and critique both personal and societal situations.	Mt 6:24 Lk 16:13	2419-2425	509-512	325-327
5.06.05	Explain why we are called to participate in outreach activities that reach out to the poor, the lonely, and the suffering as Jesus did.	Mt 25:31-46	2443-2449, 2462-2463	520	450-456
5.06.06	Understand that the Church – one, holy, catholic, and apostolic – is the People of God, called together by the Holy Spirit to grow in holiness.	1 Pet 2:9-10	811-812	161, 165, 166, 174	126-134
5.06.07	State that the dignity of the human person is at the heart of **Catholic social teaching**.	Prv 22:2	1700, 2419	411-414	420-421

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 5

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.07.01	Pray daily as a way of calling God to mind, remaining in his presence, being in love with him, seeking his guidance, expressing sorrow for sins, seeking his forgiveness, growing in trust of him and simply thanking him.	1Thes 5:17	2652, 2697	567, 576	476-477
5.07.02	Recognize sacramental ritual prayers of the Mass.	Rom 15:6	2625-2628	550, 558	171-172
5.07.03	Compose spontaneous and meditation prayers to share with Jesus truly present in the Blessed Sacrament.	Mt 16:16	2629-2836, 1073	553-554	473-474
5.07.04	Memorize liturgical responses to actively participate in the communal responses of the Liturgy of the Mass.	Rev 4:8	1066-1075	218-219	219-220
5.07.05	Understand the Holy Rosary and pray the joyful, sorrowful, glorious and luminous mysteries with family at home and fellow young disciples in faith formation as a way to reflect and meditate in the life, death and resurrection of Jesus Christ.	Mt 28:19 Mt 6:9-13 Lk 1:28	971, 2678, 2708	563, See *The Rosary*, p. 189	*How to Pray the Rosary*, 538-539
5.07.06	Recognize that the **grace** receive from prayer and worship helps us to make the right moral decisions.	Prv 3:5-6; 19:21 Mt 26:39	2030-2031, 2047	429	464
5.07.07	Attend and participate in Mass as a celebration of the **Paschal Mystery** where we truly encounter the person of Jesus Christ in word and sacrament.	Lk 13:35 Acts 2:42-46, 1 Cor 11:17, Heb 10:25	13223-1327, 1407	271-274	166-168

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Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 5

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.08.01	Know that Christ established and sustains here on earth his holy Church, the community of faith, hope and charity, through which he communicates truth and grace to all humankind through his Holy Spirit.	Mt 16:18	733-741, 747	145	114-116
5.08.02	Show understanding that the Catholic Church is entrusted with the mission of Jesus Christ.	Mt 28:18-20	857, 869	174	117-118
5.08.03	Identify Peter as the first of the apostles and head of the early Christian community.	Mt 16:19	551-553, 567	109	119-121
5.08.04	Recognize how the Pope speaks in the name of the Church to all its members and to the world.	Col 1:18-20	877- 885, 936-937	180, 182	130
5.08.05	Identify the head of a diocese as a bishop and of an archdiocese as an archbishop (who also may be a cardinal).	1 Tim 3:1-13 1 Pet 5:2-4	832-835	167	133
5.08.06	Name the current archbishop of the Archdiocese for the Military Services, USA and the auxiliary bishops.	1 Tim 3:1-13 1 Pet 5:2-4	832-835	167	133
5.08.07	Articulate that Holy Orders is the sacrament that provides deacons, priests and bishops to serve the People of God in the Catholic Church.	1 Cor 12:27-29	1554, 1593	325	265-267, 273
5.08.08	Show understanding that all members of the Church belong to the Communion of Saints by reason of baptism.	Rom 12:4-13 1 Cor 12:13 Heb 12:1	946-959, 961-962	194-195	192-193
5.08.09	Describe how the Church is the sacrament of Christ in the world.	1 Cor 12:27 Rev 7:9	774-776, 780	152	116-117

Key Element V
Education for Living in the Christian Community
Grade 5

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.09.01	Explain that Jesus founded the Catholic Church and named Peter as the rock upon which that Church would be built.	Mt 16:18	551-553, 567, 816, 870	109, 162	114
5.09.02	State that the Catholic Church recognizes that the Pope is the successor of Peter on earth and therefore the leader of the Catholic Church throughout the world.	Mt 16:18-19 Jn 21:15-17	880-882, 936-937	182	130-134
5.09.03	Identify that the bishop or archbishop of a diocese is a successor of the Apostles, appointed by the Pope, sign of our unity and shepherd of the particular Church assigned to him.	Jn 21:15-17	881-885, 888-896, 936-939	182-187	29-30, 265-266
5.09.04	Know that some Eastern Christian Churches that do not accept the role of the Pope as the successor of Saint Peter and head of the universal Church are called Orthodox.	Jn 17:20-23	838, 1399	168, 293	232, 890 *Orthodox Churches*
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.				
5.10.01	Define "sacred" and "precious" as all that comes from and belongs to God.	Is 43:4 Rom 14:8	337-344, 356, 358-361, 381	62, 67-68	55-56, 67-68 171
5.10.02	Describe that God created humans with bodies and souls.	Gen 2:7	362-368, 382	69-70	67-68, 71
5.10.03	Explain and discuss that **modesty** demonstrates respect for one's body and the bodies of others.	1 Tim 2:9 1 Pet 3:3-4	2521-2527, 2533	530	108, 209, 441-445
5.10.04	Explain that human life is sacred from its beginning (conception) to its natural end (death).	Gen 1:27	1926, 2268-2283, 2322	470, 472, 478, 500	43, 211, 391, 401

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 5

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 11 Vocation Discernment: Understand, discern 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.11.01	Understand that missionary discipleship is rooted in baptism, strengthened by confirmation and nurtured by the Holy Eucharist.	Jn 1:29-34 Mt 26:26-30	618, 849-852, 1814-1816	123, 172, 386	181-199, *Disciple*, 509-510
5.11.02	Identify the sacrament of baptism as initiation into a life of discipleship in Jesus Christ and sent by the Church.	Mk 6:7-13 Lk 10:1-23	871, 900, 1267-1270	252-264	195-196, 505
5.11.03	Understand that through Baptism all followers of Jesus are called to the ministry of service.	Jn 12:1-3; 13:1a, 4b-5; Mt 11:28-29	1265-1271	263	195-197, 308-309
5.11.04	Understand that every baptized member of the Church is called to discern a vocation to the priesthood or religious life or to married life or single life.	1 Cor 12:27-29	944-945, 1601-1605, 1546-1553	192-193, 337-338, 321-324	139, 265-267, 279, 531
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.				
5.12.01	Explain the Church's teaching that we must work for a more just and fair society and world.	Is 1:17; 56:1 Ps 103:6	908-913, 1888, 1913	191, 404, 410	420-425
5.12.02	Discuss ways to defend and protect the sacredness of human life from its beginning to its natural end.	Gen 1:27 Ph 46:1	2258-2262, 2268-2283, 2273-2274	466, 470, 472	387
5.12.03	Compare our adoption as sons and daughters of God through baptism to adoption into a human family.	Eph 1:5	648-650, 2878-2379	131, 500-501	193, 381
5.12.04	Explain that as stewards of God's creation we are responsibility to do what we can to overcome poverty, hatred and war in the world.	Rom 12:9-11	374-379 2327, 2448	72, 326-327	424, 451
5.12.05	State and examine the seven key themes or principles of Catholic Social Teaching.	Gen 1:27 Prv 22:2	2419-2425, 2458-2459	509-511	325-327

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 5

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
5.13.01	Understand that there are many religions but only one God.	Is 45:18 Rom 10:16-17 1 Cor 8:5-6	841-845	170	22
5.13.02	Identify Judaism as the religion of God's covenant with Abraham.	Gen 12:1-4; 17:4-6	839-840	169	131
5.13.03	Identify the religion of Islam as founded on the faith of Abraham.	Rom 4:16	841	170	131
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.				
5.14.01	Realize that disciples of Jesus are not only called to change continually and reform their lives in light of the teaching of Jesus, but to share what they have learned from him in and through the Church with others.	Mt 28:19-20	849-856	172-173	450-455, 487
5.14.02	Show understanding that the Catholic Church is entrusted with the mission of Jesus Christ.	Mt 28:18-20	727-741, 745-747	143	115-116
5.14.03	Explain that **evangelization** is sharing the good news that Jesus Christ loves you, saves you and walks with you today.	Rom 10:14-15	425-429, 849-851 904-907, 942	80, 172, 190	134-137, 502, 512
5.14.04	Explain "Peace is the work of justice, and the effect of charity."	Mt 5:21-22, 44-45 Is 9:5, 32:17	2302-305, 2307-2308	481-482, 506	449, 308, 333
5.14.05	Identify places in our world facing issues of injustice, war, inequality and natural disasters and as missionary disciples of Jesus Christ commit to pray for people in these situations.	Jn 14:27 Phil 4:6-7	908-913, 1888, 1913	191, 404, 410	420-425

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 6

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 6

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.01.01	Show understanding of the actions of a **Trinitarian God** as revealed in Scripture and Tradition and stated in the Creed.	Mt 28:19, Mt 11:27	232-237, 240-248	44-47	See *Nicene Creed*, 46, 51-54
6.01.02	Describe God as the creator of the universe and as the creator of humanity.	Ps 115:16, 19:2, Mt 5:16	325-327, 342-344	59, 63	53-56, 63, 67-68
6.01.03	Describe **the fall** and the sinfulness of humanity as **Original Sin**, a reality of human existence.	Gen 2:17, Gen 3:1-11	396-399 404, 419	75-78	68-70
6.01.04	State how God shows deep love and care for humankind regardless of our sinfulness.	Isa 43:1-7, Gen 3:9, 15	218, 410-412	78	63
6.01.05	Show understanding that God gives human beings **free will** to love and serve him out of free choice.	Gen 1:26-28, Sir 15:14	307-308, 1730-1733	56, 363	68
6.01.06	Describe how in God's **providence** all people are destined for union with him.	Wis 11:24-26	302-306 321	55	56
6.01.07	Show understanding that God communicates with people revealing his plan for us.	Mt 6:31-33	302-306, 323	55	56
6.01.08	Explain that we will be raised after death into eternal union with God (**heaven**) or separation from him (**hell**).	Lk 16:26 1 Jn 3:2	1022, 1051	204, 208	154-155, 161
6.01.09	State the meaning of **incarnation**, a mystery of our faith.	Phil 2:5-8	461-463	45, 85-86	83-86, See *Incarnation*, 515

Pillar I: The Profession of Faith -Professing what we believe
Grade 6

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.02.01	Show familiarity with the role of the **patriarchs** in the unfolding of God's revelation to his people.	Gen 17:5, 12:3, Deut 28:10	59-64, 72	8	464
6.02.02	Trace the unfolding of God's revelation through the history of the **Chosen People** of Israel.	Rom 11:17-18, 24	59-64	8	13
6.02.03	Describe the events of the **Book of Exodus** and its significance in the history of the **Chosen People** of Israel.	Ex 3:6, 3:13-15	203-219	38-42	14
6.02.04	Show understanding of redemption and salvation through the revelation of God's Word in Sacred Scripture.	Gen 10:5, 1 Tim 6:14	54-67	6-9	12-15
6.02.05	Show understanding of how God made covenants with the Chosen People as a sign of his faithfulness.	Gen 14:18, Heb 7:3, Jn 11:52	58-62, 70-73	7-8	12-15
6.02.06	Identify God's name YAHWEH in the Book of Exodus.	Ex 3:6, Ex 3:13-15	205-208	38	11-12
6.02.07	State the significance of the Ark of the Covenant in the difficult journey of the Israelites through the desert.	Ex 25:16, 31:18, 32:15	2058, 2130	8	14, 18, 131
6.02.08	State the meaning of monotheism and its connection to the Jewish understanding of God.	1 Cor 4:7, Ps 116:12	222-227	43	339-349
6.02.09	Show understanding of the connection between God's covenant and the entry into the Promised Land.	Mt 3:13	1222-23	7-8	14, 18, 281, 508
6.02.10	State the role of the judges in the Old Testament.	Jgs 3:7-16:31			
6.02.11	State the role of Samuel in the choice of the first kings of Israel.	1 Sam 10-12			
6.02.12	Identify the major prophets of the **Old Testament** and their role in the history of Israel. (Isaiah, Jeremiah, Ezekiel and Daniel)	Lk 24:44, Phil 2:7	687-688, 702-706, 743	140	24, 336, 355

Key Element I
Knowledge of the Faith
Grade 6

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
6.02.13	Identify the Gospel of Matthew as a **synoptic Gospel** containing most of the Gospel of Mark, along with other material.	Mt	124-127	22	26
6.02.14	Describe the beginning of Jesus' ministry in Capernaum, the call of the first disciples and the beginning of his ministry.	Mt 4:12-25	535-537	108-109	
6.02.15	State how Jesus challenges his disciples to be salt and light.	Mt 5:13-16	541-546		
6.02.16	State how Matthew 15 - 20 uses conflict to enhance the difference between Jesus' understanding of his ministry and the Jewish leaders' and the disciples' understanding.	Mt 15-20	535-537	21	
6.02.17	State the heightening conflict between Jesus' use of authority and the Jewish leaders' use in Matthew 21-25 through the use of events and predictions.	Mt 21-25	547-550	21	
6.02.18	Show understanding that the use of conflict in the story of Jesus' death creates opportunities for understanding Jesus' true identity in Matthew 26-27.	Mt 26-27	571-591	22	
6.02.19	State the importance of Matthew's use of the **Old Testament** as a prefiguring device.	Mt 1:1-2:23	522	21, 23	

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 6

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.03.01	Describe the sacraments as **efficacious** signs of God's **grace**.	Rom 6:19	1127-1128, 1131	229-231	169
6.03.02	Describe each of the seven sacraments as **instituted** by Christ with references from Sacred Scripture.	Lk 5:17, 6:19, 8:46	1114	224	166-169
6.03.03	Explain how the seven sacraments are entrusted to the Church and accompany a person from life to death.	1 Cor 15:42-44	1680-1683	354	169
6.03.04	State the sacraments that have an **indelible character** and describe elements of this character.	Jn 6:27, 2 Cor 1:22, Eph 1:13, 4:30	698, 1121	227	271, 526 *Sacramental Character*
6.03.05	Describe meaning of **sacramental** and give examples.	Eph 1:3	1667-1679	351, 353	293-298
6.03.06	Understand Holy Matrimony as a vocation that is a sacrament geared toward the mission of the Church.	Gen 2:24 Mt 19:6	1641, 1655-58	337, 341, 346	283-285
	Standard 4 Liturgy: Know, 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 and mission of the Church.				
6.04.01	Identify the functions of **ordained** and **non-ordained** ministers at Mass and explain the difference in roles.	Heb 5:1-10	1562-1568, 1595	328-329	264-265
6.04.02	Identify Scripture readings for Sundays in the liturgical year and trace the life of Christ through these readings.	Gospels	1194	242	178
6.04.03	Name all of the **holy days of obligation** in the United States.	Acts 2:42-46 Heb 10:25	1389, 2177	289	514
6.04.04	Describe and practice how Sacred Scripture is to be read during Mass.	Lk 24:25-27, 44-46, Rom 12:6	109-119 137	19	171-172, 175, 177

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 6

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.05.01	Describe and define the **covenant** God established with his people.	Gen 10:5	54-64, 68-72	7-8	17-18
6.05.02	Explain that we receive wisdom and understanding from God's Spirit in the Church which helps us to know how to act.	Ps 143:10	1830-1831, 1845	389	207-209
6.05.03	Relate living a Christ-like life with keeping God's covenant.	Mt 5:3-12	1716-1717	360	318
6.05.04	Identify that we learn how to live good lives through the teachings of Scripture.	Rom 1:16, 1 Cor 15:28	120-133	20-24	327-328
6.05.05	State how Original Sin makes Christian living more difficult, but that Christ overcame sin and also helps us to do so.	Gen 2:17	396-412, 418-420	75-78	68-69
6.05.06	Identify scriptural examples of being called to be faithful to the love, justice and mercy of God's reign.	Rom 5:20 Jn 3:17	1832	390	312-313
6.05.07	Define the three sources of a moral act (object, intention, and circumstances).	1 Tim 5	1749-1754	367	311-312

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 6

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.06.01	Show understanding that Christian living is the gift of active discipleship in Jesus Christ.	Rom 1:17, Gal 5:6	1814-1829	386-388	450-455
6.06.02	State the meaning of **natural law** and give examples.	Rom 10:4	1954-1960, 1978-1979	416	327-328, 335
6.06.03	Recognize that the state must protect the rights of its citizens through socially just laws.	Mt 25:40	1928-1933, 1943-44	411-414	419
6.06.04	State that we are obligated to keep promises, oaths, contracts and covenants (such as marriage).	Mt 10:32, 1 Tim 6:12, Jas 2:7	2142-2155, 2160-2164	447-449	419
6.06.05	Compare and contrast **contract** and **covenant**.	Gen 10:5	56, 62-66, 873, 2411	506	281
6.06.06	Show understanding that the Christian virtues of purity of heart and chastity help us to respect others.	Mt 5:37	2337-2341	488-490	405-406
6.06.07	State how the family is the foundation of human society.	Jas 1:27	2207-2208	457	379, 383
6.06.08	Show an understanding that we have a responsibility to work for the **common good** of society, and illustrate ways that we each can work for the common good.	Mt 25:31-46	1910-1912	409	325-327
6.06.09	Understand that in Baptism we are all made brothers and sisters in Christ, and give examples of how the varied ethnic cultures make significant contributions to the Church.	Rev 7:9, Eph 4:3	774-776, 780, 814	152	127, 193-198
6.06.10	Compare and contrast free will and freedom.	Rom 6:17	1730-1737	363-364	310-311
6.06.11	Illustrate how, like the prophets, we are called to speak out against injustice and suffering.	Lk 17:33	1895-1896	404	325-327

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 6

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.07.01	Identify **psalms** as prayers found in the **Old Testament** that Jesus liked to pray.	Bk of Psalms	2579, 2585-2589, 2596- 2597	540	465-466
6.07.02	Recognize the **Eucharistic Liturgy** as the community's central act of worship.	Jn 13:1, Gal 2:20	1378-1381, 1418	286	220-222
6.07.03	Identify the elements of the **Lord's Prayer**.	Mt 6:9-15	2803-2806	587-598	493-494
6.07.04	Recognize that the prayer of Christians is grounded in the **Word of God** as presented in **Scripture** and passed on through **Tradition**.	Titus 2:13, Lk 11:1	2759-2760, 2773	578	473
6.07.05	Identify the **Gospels**, **wisdom books** and other books in Sacred Scripture as helpful for **meditative** prayer called *lectio divina*.	Rom 1:16, Jn 4:14, Mk 4:4-7, 15-19	121-127, 2652-2662, 2705-2708, 2723	22, 558, 570	473-474
6.07.06	Identify and list the four types of **mysteries of the Rosary**: Joyful, Luminous [Mysteries of Light], Sorrowful, and Glorious.	Search Gospel references	1674, 2678, 2708	See *the Rosary*, p. 189	See *Pray the Rosary*, 539
6.07.07	Define the five types of prayer; namely, blessing, adoration, petition, intercession, thanksgiving and praise and find examples in the Bible.	Eph 1:3-14, Rom 15:30, Rom 8:34, 1 Thes 5:18, 1 Cor 8:6	2626-2649	550-556	467-468
6.07.08	Participate actively in the Catholic faith community's celebration of the Sunday Mass as a family, and make the effort to attend daily Mass.	Acts 2:42-46, 1 Cor 11:17, Heb 10:25	2177-2185, 2192-2193	453	166-168, 172-173, 225-227

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 6

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.08.01	Realize that the mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ; the Church, guided by the Holy Spirit, continues Christ's saving work, especially through the Sacraments.	Jn 15:8, 16, Rom 8:26	738-741, 1135-1137	146, 233	168-171
6.08.02	Discuss the Church's visible bonds of unity: one origin, one baptism, and an unbroken line of apostolic succession beginning with Peter.	Eph 4:3, Col 3:14	813-816, 866, 870	161-162	127-129
6.08.03	Explain and celebrate the Pope as the leader of the Catholic Church throughout the world.	Lk 6:13, Jn 21:15-17	880-896, 939-940	182-187	113, 129-131
6.08.04	Relate that the Church is a community of God's people called to continual reform and renewal.	1 Jn 1:8-10, Mk 1:15	821, 827, 1427-1428	165, 299	121, 403-404
6.08.05	Describe the Magisterium as the teaching office of the Church, the college of bishops in communion with the Pope.	Lk 10:16, Jn 8:31-32	85-90, 95, 100	16-17	23-33, 132-134
6.08.06	State evangelization as central to the mission of the Church in which all Catholics have a role.	1 Jn 1:1-4, Phil 3:8-11	425-429	80	134-137
6.08.07	Identify the Church as the beginning seed of the kingdom of God on earth.	Mt 28:19-20	767-769	150	117

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 6

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.09.01	Explain that the Pope is the successor of the Apostle Peter and thus the leader of the Roman Catholic Church and a sign of our unity.	Mt 1618, Jn 21:15-17	881-882, 936-937	182	130, 265-266, See *Pope*, 523
6.09.02	Review how our friendship with other Christians means that we can both recognize what we share in common but also be honest about how we differ.	Eph 4:3, Col 3:14	813-822, 866, 870	161-164	22, 129-130
6.09.03	Identify where in the New Testament Jesus prayed "that they all may be one" and recite that prayer.	Jn 17:20-23	820-822, 866	164	127-129
6.09.04	Understand that **Eastern Catholic Churches** in union with the Roman Catholic Church have their own church laws, ways to celebrate the liturgy and sacraments, and forms of prayer − all approved by and recognized by the Pope as different cultural expression of the same faith.	Heb 13:10	1182, 1240, 1318, 1320-1321, 1623	266 -267, 334	129-130, See *Eastern Churches*, 510
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.				
6.10.01	Identify one's self as being made in the image and likeness of God.	Gen 1:27, Lk 15:11-32	355-358, 374-379, 1699-1715	66, 72, 358	7, 66-68, 71
6.10.02	Acknowledge that the Holy Spirit calls all people to conversion and faithfulness.	Rom 5:5, 2 Cor 13:13	733-741, 747	145-146	102-110
6.10.03	Identify human **sexuality** as a gift from God that is expressed only in marriage of a man and woman for the good of the spouses and the procreation of children.	Rev 19:7 Gen 1:26-27 Tob 8:4-9	1601-1648, 2360-2367	337-350	408-416
6.10.04	Demonstrate understanding that Christian virtues of **purity of heart** and **chastity** help us to respect others.	Gen 1:27, 28, Gen 5:1-2	2331-2361	488-495	405-407
6.10.05	Recognize that the Church teaches the right use of God's gift of human sexuality.	Eph 3:14, Mt 23:9	2331-2367, 2392-2398	487-493, 495-496	408-410

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 6

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 11 Vocation Discernment: Understand, discern 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.11.01	Outline how Christian discipleship is an essential part of being Catholic.	Mt 28:19-20	618, 849-851, 1814-1816, 2544-2547, 2556	123, 172, 386, 532	181-199, *Disciple*, 509-510
6.11.02	Show understanding that a vocation is a call from God that each one receives based on God's plan for us and that we learn of his plan for us through prayer and listening to his call.	1 Pet 2:5	898	188, 227	531
6.11.03	Describe how both the vocations of Marriage and Holy Orders are important to the life of the Church.	Gen 1:27, 1 Jn 4:8, 16	1547-1548, 1603-1604	322-350	263-267, 283-285
6.11.04	State that a man receives the sacrament of Holy Orders from the bishop who calls him to a life of service to the Church.	Jn 10:36, Acts 1:8	1562-1568	337-350, 322-336	401, 126, 269, 271, 531
6.11.05	Identify the promises of obedience and celibacy to the bishop as special to the life of the diocesan priesthood in the Catholic Church while religious priests take vows of poverty, chastity and obedience.	1 Cor 11:26	1562-1568	337-350, 322-336	126, 269, 271
6.11.06	Describe the deacon as a special vocation of service for both married and unmarried men.	1 Tim 3:8-13 Acts 6:1-6	1569-1571	179, 330	266
6.11.07	Show understanding that God calls us to love and serve others in whatever vocation we live.	Rom 12:6-8 1 Cor 12:4-11	897-900, 940	188	452
6.11.08	Give examples of how Christians are to be missionaries, sharing the Good News of Jesus Christ in word and witness to the family, school, playground and everywhere we go.	Jn 13:1-20	849-850	172-173	452, 279, 375

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 6

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.12.01	Explain what is meant by saying that our God is a God of Freedom.	Acts 10:35, 1 Cor 11:25	781-786, 802-804	154	56-57, 316, 319-320
6.12.02	Understand that the way to build the Reign of God is a way of justice and peace.	Rom 14:17, Gal 5:16-25	2816-2821	590	449-450
6.12.03	Identify that sin can destroy God's good creation.	Jn 1:29	405-409, 418	77	69-70
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.				
6.13.01	Identify Jewish holy days in the lunar calendar and how they are celebrated.	Lev 23:4-34	62-64	8	13, 131
6.13.02	Recognize that the Torah is divinely inspired and includes the first five books of the Christian Bible.	2 Cor 3:14, Lk 24:44	121-123, 702	21	26-27
6.13.03	State that to the Jewish people, whom God first chose to hear his Word, "belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ." (Rom 9:4-5)	Rom 9:4-5	839-840	169	13, 130-131, See *Meditation*, 139
6.13.04	Identify the Qur'an as the sacred scripture of the Muslim faith written in Arabic.	Rom 4:11	841	8	131
6.13.05	Characterize Judaism, Christianity, and Islam as monotheistic religions.	Rom 11:29	840-841	169	131

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 6

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
6.14.01	Illustrate that individuals – as well as society and culture – are called to continual change and reform in light of the teaching of Jesus.	Mt 25:14-30, Lk 19:11-27, Mt 6:33	1936-1946	413	15-17, 41-43
6.14.02	Give an example of a cultural value that differs from the values of the Gospel and how you might defend the gospel value to those who may disagree.	Mt 22:21 Mark 12:17 Lk 20:25	1886-1889	404, 457, 463	16
6.14.03	Cite examples of how Jesus sent his disciples out to evangelize.	Mt 28:19, Mk 16:15, Acts 1:8	243, 425, 725, 858	80, 175	6-7
6.14.04	State how the universal call to holiness is linked to the universal call to mission.	Acts 9:13, 1 Cor 6:1, 16:1	820-829, 866-867	172-173	195-197
6.14.05	Explain how we are called to foster world peace, human rights, sacredness of life and the alleviation of world hunger.	Eph 4:7, Lk 15:11-32	908-913, 943, 1699-1715, 1928-1942, 1945-1948	191, 358, 411-414	387-390
6.14.06	Describe the Church as a sign of unity and peace to the world.	Rev 7:9, 1 Pet 2:9, Jn 3:3-5	774-832	152	115-116, 122-123

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 7

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 7

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.01.01	Explain what it means to say that God's revelation is "economic": i.e., that God reveals himself over time and in human history.	Eph 1:9	54-67, 236, 1066	6, 7, 8, 9	12-15, 157
7.01.02	Identify God's revelation as the foundation of our faith as Christians.	Col 1:15, 1 Tim 1:17	142-143	25	36-39
7.01.03	Know that the Church continues to interpret the Word of God whether in written form or in the form of **Tradition**.	Mt 28:20	81-82, 95	12-17	27-28, 32
7.01.04	Describe how faith is both a personal relationship with God and a free assent to the truth God has revealed.	Rom 4:3, Jer 17:5-6	150-152, 176-178	27	37
7.01.05	State how we as a Church profess our faith together and to the world.	1 Tim 3:15, Jude 3	170-175, 182	31-32	45-47, 508, 521
7.01.06	Describe that the world and the human person are natural ways to know God.	Acts 17:26-28, Rom 1:19-20	27-38	2-5	2-6
7.01.07	Articulate that the central mystery of the Christian faith is the Holy Trinity: God the Father, God the Son, and God the Holy Spirit.	Mt 28:19	232-237	44	53, 62
7.01.08	Describe the **Trinity** as a complete unity without confusing the Persons or dividing the substance of God.	2 Cor 13:13	252-253	49	51-52, 62-63
7.01.09	State that the **Catholic faith** is one and the same everywhere and expressed uniquely in many cultures.	Eph 1:22-23, Mt 28:19	830-835	166-168	129
7.01.10	Express the belief in the **resurrection of the dead** as essential to Christianity.	Eph 4:9-10, Acts 3:15	631-638	126	155, 156
7.01.11	State the belief that all the faithful in Christ, living and dead, form the **Communion of Saints**.	Acts 2:42, Acts 4:32	946-962	194	160-161

Pillar I: The Profession of Faith -Professing what we believe
Grade 7

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	CCC	Compendium	USCCA
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.02.01	Show understanding of God's revealing word in Sacred Scripture as unfolding throughout the Old and New Testaments.	Hebrews 1:1-2	50-66, 138-139	6-9	24
7.02.02	State the meaning of **divine inspiration** in relationship to biblical authorship.	Jn 20:31, 2 Tim 3:16	105-108, 138	18, 140	24
7.02.03	Differentiate between divinely inspired truth and literal fact when interpreting Sacred Scripture.	Lk 24:25-27, 44-46	109-119, 137	19	27-28
7.02.04	Recognize that the Bible has both divine and human authorship initiated by God to reveal the truths God intends.	Phil 3:8	105-108, 135-136	18	23-27
7.02.05	State that the Church identifies 73 books in the canon of Scripture.		120, 138	20	24
7.02.06	Describe the Church as having the authority to teach and interpret Sacred Scripture.	Lk 10:16	85-90	16	27-28
7.02.07	Show familiarity with the Gospel of Luke by sharing favorite parables.	Lk 5-8, 10, 12, 13-16			
7.02.08	Identify the Gospel of Luke as a **synoptic** gospel.	Lk	124-127	22	26
7.02.09	Describe the **Infancy Narrative** in Luke and its difference from Matthew's account.	Lk 1:1-2:40 Mt 1:18-2:23			
7.02.10	Recognize in Luke's Gospel Jesus' teaching ministry during his journey to Jerusalem as authoritative and prophetic.	Lk 9-19			117
7.02.11	Describe major themes of the Gospel of Luke (salvation is a joyful surprise; salvation is for all; preferential option for the poor; Mary as the first disciple.)	Lk 1:31			
7.02.12	Identify the role and significance of women in the Gospel of Luke (Elizabeth, Mary, Anna, healed women and of good example, witnesses to cross and resurrection, etc.)	Lk 1; 2:36-38; 23:27, 49 Lk 24-1-11			
7.02.13	State that the Gospel of Luke shows the universal mission of Jesus extending from Old Testament promises to the Jews to include the Gentiles.	Lk 1:1-4			

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 7

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.03.01	Describe how Christians participate in the priesthood of Christ, especially through the Sacraments of Baptism, Confirmation, and Holy Orders.	2 Tim 1:6, Titus 1:5	1590-1592	263, 268, 324	197-198, 263-264
7.03.02	Describe the Sacrament of Confirmation and the elements of laying on of hands and sealing with oil of **chrism**.	Jn 6:27	698, 1290-1301, 1320-1321	266-267	203-206
7.03.03	Introduce the **validity** of Sacrament of Matrimony under the following conditions: baptized man and woman, free **consent**, intention to fulfill **contract** for good of spouses and possibility of children, and canonical form.	Gen 2:24, Mk 10:8	1627-1632	321, 344, 346	281
7.03.04	Recognize the spouses as the ministers of the Sacrament of Matrimony through the expression of their marriage **vows**.	1 Cor 10:17, Acts 18:18	1621-1632, 2101-2103	343-344	282
7.03.05	Describe the validity of the Sacrament of Holy Orders for men who are baptized, prepared through **seminary** education, and called by their bishop to be ordained.	Mk 3:14-19, Lk 6:12-16	1577-1578	333	267-271
7.03.06	Identify and describe the three ranks of **Holy Orders**: **episcopate**, **presbyterate**, and **diaconate**.	Acts 1:8, 2:4, Jn 20:22-23	1554-1571	325-330	264-265
7.03.07	Identify the priesthood as an apostolic call that comes from Jesus Christ, commissioning the apostles to continue to do the work of the Church.	Heb 5:6, 7:11, Ps 110:4	1536	322	215,262-265

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 7

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 4 Liturgy: Know, 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 and mission of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.04.01	Describe why every Catholic has the obligation to attend Mass on all Sundays and holy days of obligation.	Heb 10:25	2177, 2180-2182	453	364-369,514
7.04.02	Compare/contrast another rite with the Latin Rite, showing catholicity of the Church.	2 Tim 1:14	1200-1204, 1209, 1580	263	172
7.04.03	Describe that the validity of the Mass requires a bishop or his authorized representative (the priest) to officiate at the Mass.	Lk 24:13-35	1348, 1411	278	218-229
7.04.04	Describe how feasts of Mary and the saints are incorporated into the liturgical cycle.	Lk 4:19	1168-1173, 1195	242	173,177-178
7.04.05	Describe the funeral Mass as a special liturgy of blessing and farewell to the Christian who has died.	1 Thess 4:18	1687-1690	354-356	158-161
7.04.06	Indicate how Catholics are called to the **liturgical ministries**.	Acts 2:42	903-1143	189	134-135

Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 7

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.05.01	Describe what is meant by: "The dignity of the human person is the foundation of Catholic Christian morality."	Lk 15:11-32	1699-1715	358	422-424
7.05.02	Explain that we identify moral values in the teachings and life of Jesus.	Dt 5:15, 5:22, Jn 15:12	2058-2074, 2077-2082	438-441	307-309
7.05.03	Differentiate between **original sin**, **personal sin** and **social sin**.	Rom 5:20, Ps 51:4, Gen 3:5	1848-1854, 1873-1875	76, 391-396, 400	331, 522, *Original Sin*, *Sin*, *Social Sin*, 528
7.05.04	Name and practically apply the Theological and Cardinal Virtues.	1 Cor 13:13, Wis 8:7	1805-1809, 1812-1813, 1834-1841	379, 384-385	315-317
7.05.05	Identify the **Fruits of the Holy Spirit** as signs of the Christian life.	Gal 5:22-23	1832	390	108, 513 *Fruits of the Holy Spirit*
7.05.06	Engage in moral decision-making.	Rom 2:14-16, Mt 7:12	1776-1794	372-376	314-315
7.05.07	Show how the Beatitudes provide the foundation for understanding the moral teaching of Jesus.	Mt 5:3-12	1716-1729	359-362	308-309
7.05.08	Analyze the relationship between race, prejudice and institutional **racism** as **social sin**.	Mt 5:3-10	1868-1869	399, 400	327-331
7.05.09	Identify the seven **Capital Sins** (**deadly sins**) as: pride, avarice, envy, anger, gluttony, lust, and sloth.	Gen 4:10	1866-1867	398	317

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 7

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.06.01	Show an understanding that Christian discipleship requires following Jesus Christ as the way, the truth and the life.	Mt 19:16-19	2052-2055, 2466	434	451-452
7.06.02	Recognize how the Incarnation of Jesus provides a key for understanding the central principal of the dignity of the human person.	1 Jn 4:2-3, 2 Jn 7	464-469, 483	86-87	85-86
7.06.03	State the importance of Christians taking an active part in public life and promoting the common good.	Mt 25:31-46	904-907	190	325-327
7.06.04	Recognize that, as members of a Catholic faith community, we have responsibilities that we call stewardship.	2 Cor 8:9	2407	506	450-455
7.06.05	Discuss stewardship is important for the spiritual life of the faith community.	Phil 2:8-9	908-913	191	451-452
7.06.06	State the principles of the social teaching of the Church (**social justice**).	Gen 2:19-20, Mt 6:24	2419-2425	509-512	327-333
7.06.07	Identify gifts (time, talent, and treasure) you have received in your family, and describe what it means to be a good steward of these gifts (Prv 1:8, Eph 3:14).	Tob 4:3-4 Sir 7:27-28	2214-2220, 2251	459	376-378
7.06.08	Describe world peace as the work of justice and the effect of charity.	Lk 17:33	1886-1889	404	517, 506
7.06.09	Understand that Jesus' mission and ministry are continued today through the ministries of the word, worship, community building, and service.	Mt 28:18-20	904-907, 942	190	451-452
7.06.10	Acknowledge and affirm the dignity of the human person and community.	Lk 19:13, 15, Lk 17:33	1877-1906,	401-406	325-335
7.06.11	Understand that the Scriptures teach us the importance of working for justice, peace, equality, and stewardship in our lives.	1 Cor 15:28	124-133, 139-142	23-24	325-327
7.06.12	Understand that Jesus taught about carrying a cross and living a life of loving service as an essential element of discipleship.	Mt 28:19-20, 2 Cor 5:14	849-856	172, 173	91-92, 451-454

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Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 7

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.07.01	Examine our relationship with God through personal prayer in light of call to conversion, repentance, and conformity to Christ.	Lk 15:11-24, Mk 10:22	1439, 2708, 2725-2745, 2754, 2784	301, 570, 574, 583	476
7.07.02	Affirm that worship belongs to God alone while the saints are venerated. (Ps 51:7)	Lk 18:1, Mt 9:13, 12:7	2095-2105, 2135-2136	443	341-343
7.07.03	Recognize the **Liturgy of the Eucharist** as the community's central act of **worship**.	Jn 13:1, Gal 2:20	1378-1381, 1418	286	215-224
7.07.04	Recognize prayer using scripture.	2 Sam 7:18-29, Ezra 9:6-15	2579, 2585-2589	540	464-469
7.07.05	Identify and examine the elements of the **Lord's Prayer**.	Ps 42:7, Lk 22:44, 12:50, 1 Cor 15:28	2803-2806, 2857	587	483-490
7.07.06	Illustrate how the Lord's Prayer and the Hail Mary come from **Sacred Scripture**.	Acts 1:14, Lk 1:41, 48	2673-2679, 2682, 2803-2865	562-563, 580-581	470-471, 483-490
7.07.07	Outline the steps for **Lectio Divina** and use this method to pray with the Sunday Gospel.	Mt 11:25-26, Mk 14:36	2705-2708, 2723	570	474, See *Lectio Divina*, 517-518

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Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 7

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.08.01	Recognize that the Church is missionary by nature.	1 Tim 2:4	852-856	173	115-117, 132-134
7.08.02	State that the Church has a special mission to the poor.	Mt 5:42, 10:8	2443-2449, 2462-2463	520	421-427, 449-456
7.08.03	Show understanding that all the living and dead together form the Communion of Saints in the Church.	Rom 14:7, Eph 4:1-6	946-962	194-195	160-161
7.08.04	Introduce and discuss the four marks of the Church as professed in the **Nicene Creed**, namely, one, **holy**, **catholic**, and apostolic.	Acts 9:13, 1 Cor 6:1, 16:1	See *Nicene Creed*, p. 49, 823-838	See *Nicene Creed*, p.16, 165, 166	129-131
7.08.05	Recognize that the Church names Mary as Mother of the Church.	Jn 19:26-27	963-964, 973	196	146, 148
7.08.06	State the belief that the Church has the power to forgive sins through the sacraments.	Lk 24:47, 2 Cor 5:18	981-983, 986-987	201	236, 244-245
7.08.07	State that the Rites of the Catholic Church derive from one profession of faith, celebration of the seven sacraments and one hierarchy.	2 Tim 1:14, Rom 16:26	1200-1209	247-249	171-172
7.08.08	Show understanding that a Catholic may fully participate in the liturgies of all the Rites of the Catholic Church.	Jn 17:21-23	835, 1200-1203	32	172

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 7

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.09.01	List the Lutheran, Episcopalian, Baptist, Methodist, and Apostolic churches as some of the churches evolved from the time of the Protestant Reformation.	Jn 17:21, Heb 7:25	816-822, 838, 866, 870	162-164, 168	127, See *Protestant*, 895
7.09.02	Identify the Pope as the leader of the Catholic Church throughout the world, the successor of the Apostle Peter and a sign of our unity.		881-882, 936-937	182	130, 265-266
7.09.03	Explain that Catholics are called to work and pray for unity in the Church because Jesus also prayed "that they all may be one".	Jn 17:20-23	820-822, 866	164	127-129, 136, 193
7.09.04	Explain that our respect for other Christians and faiths does not mean that we deny the fullness of the faith Christ taught is found in the Catholic Church.	Mt 16:18	816, 870	162163	127-129, 136, 193
7.09.05	State that our respect for other Christians means that we can both recognize what we share in common but that we also need to be honest about how we differ.	Eph 4:4-6	816-822, 866, 870	163-164	129-134
7.09.06	Identify that the Eastern Catholic Churches call their sacraments "**mysteries**" and Confirmation, "**chrismation**."	Acts 10:38 Lk 22:19	1289, 1328-1332	266, 275	See *Chrismation*, 507

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 7

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.10.01	Recognize that human rights are based on the equality of all persons resting on their dignity as human persons created in the image and the likeness of God.	Gen 1:27, Lk 15:11-32	355-358, 374-379, 1699-1715	66, 72, 358	7, 66-68, 71
7.10.02	State the meaning of human sexuality as a gift of God meant for married love between a man and a woman.	Gen 1:27, 28, Gen 5:1-2	2331-2336, 2392-2393	487	441-445
7.10.03	Describe human sexuality as being all that makes a person male or female. (physical characteristics and responses, psychological characteristics and emotional responses, social relationships and need for intimacy, intellectual aptitude and attitude, and spiritual perspective)	Gen 1:27-28	1605, 2203, 2331-2336, 2392-2393	337, 456, 487-489, 495-496	404-416
7.10.04	Analyze what is needed to live a chaste lifestyle.	Rom 12:2, Col 1:10, Wis 15:5	2520-2527	488-496	405-407
7.10.05	Define and differentiate between abstinence, chastity, and celibacy.	Mt 11:28, Mt 5:37, Gal 3:27	1658, 2337-2359, 2348, See *Celibacy & Chastity*, p.879	488-496	405-416, See *Chastity*, 506
7.10.06	Understand that sexual attraction is part of God's plan to bring about the purposes of marriage -- unity of the spouses and the procreation of children.	Eph 5:25, 32, Mk 7:21	1659-1660 1762-1770, 2331-2336	338, 370-371	408-410
7.10.07	Recognize that every baptized person is called to lead a chaste life no matter what their state in life.	Mt 5:37, Sir 1:22	2337-2367, 2392-2394	488-496	405
7.10.08	Recognize that the Christian response to life is that human life has inherent dignity and one should respect life in all its stages.	Lk 15:11-32, Ex 20:13	1699-1715, 2258-2262, 2318-2320	358, 466	388-389

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 7

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 11 Vocation Discernment: Understand, discern 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.11.01	State that the call to religious life in the Church is identified in two forms: active and contemplative.	Mt 19:12	914-918, 920-921, 925-927, 930	192-193	135-139, 413, See *Contemplation,* 508, See *Religious Life*, 525
7.11.02	Examine a variety of Christian vocations as a response to the baptismal call.	1 Cor 12	900	337-350, 322-336	279, 375, 452
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.				
7.12.01	State that the Scriptures teach us the importance of working for justice, peace, equality, and stewardship in our lives.	Rev 21:4	908-913, 943, 1886-1889, 1913-1917, 1926	191, 404, 410	419-427
7.12.02	Recognize that the Christian response to life is recognition of its inherent dignity and a respect for life in all its stages.	Ex 20:13, Deut 5:17	2258-262, 2268-283, 2318-2326	466, 470-472	389-402
7.12.03	Show understanding that the Christian life requires preferential love for the poor.	Mt 5:42, 10:8	2443-2449, 2462-2463	520	307-309, 420-425
7.12.04	State the conditions for abortion being a grave sin and the need for reconciliation and healing.	Mt 5:21, Job 12:10	2258-262, 2318-2320	466	389-392
7.12.05	Introduce the strict conditions for legitimate defense by military force as established by the "just war" theory.	Mt 5:21, Mt 5:9	2302-2317	467	395-397

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 7

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.13.01	State how the Church respects all faith traditions.	Rom 9:4-5, Rom 11:29	839-845	169-170	129-132
7.13.02	Articulate why other religions must be respected.	Jn 13:34-35	842-843	170	129-132
7.13.03	Understand that the Catholic Church acknowledges her special relationship to the Jewish people. The Second Vatican Council declared regarding Jewish people that "this people remains most dear to God, for God does not repent of the gifts he makes nor of the calls he issues."	Gen 17 Dt 7:6 Gal 3:8-9	839-840	169	130-131
7.13.04	Describe the role of the rabbi in Jewish education.	Jn 1:38-41			
7.13.05	Show understanding that Jews express their faith in observing the commands of the covenant, reading Sacred Scripture, synagogue worship and family life.	Ex 20:1-17	2052-2063	436	327-328
7.13.06	Show understanding that Islam is a religion that expresses faith in the one God.	Rom 1:21, 25	841-845	170	131

Pillar III: Life in Christ -Imitating Jesus Christ
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Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
7.14.01	Explain why the example of our lives as Christians is as important as what we say about the Gospel of Jesus.	Mt 20:28	783-786	155	117-118, 502
7.14.02	Recognize that Jesus gave us the Catholic Church that reflects the unity of the Trinity – Father, Son, and Holy Spirit.	Eph 4:3, Col 3:14	813-815, 866	161	126-129
7.14.03	Summarize what Christ is asking of His disciples when He said: "teach them to observe all that I have commanded you."	Mt 28:19-20	849-851	172	1135-137
7.14.04	Identify special missionary vocations in the lives of the saints (St. Ignatius of Loyola, St. John Vianney, St. Therese of Lisieux, St. Frances Xavier Cabrini, St. Joan of Arc, St. Elizabeth Ann Seton, St. Katherine Drexel, St. Martin of Tours).	Mt 28:19-20	852-856	173	131-134
7.14.05	Recognize that the Church is missionary by nature.	Mt 28:19-20	852-856	173	131-134
7.14.06	State that the Church has a special mission to the poor.	Mt 5:42, 10:8	2443-2449, 2462-2463	520	307-309, 420-425
7.14.07	Recognize the theology of stewardship as it relates to distribution and use of resources for missionary work.	1 Cor 13:8, Acts 17:26-28	25-34	531	450-454

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Grade 8

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade 8

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.01.01	Show understanding that the mystery of the Holy Trinity is central to the mystery of the Christian faith and of Christian life.	Mt 28:19, 2 Cor 13:13	232,237, 249-256	44, 48	50-53
8.01.02	Show understanding of God as transcendent.	Jas 1:17, Ps 145:3, Acts 17:28	43, 212, 239, 300, 1028	5, 40	50, 158, 484
8.01.03	State how the desire for God is written in the human heart because we are created by God and for God.	Acts 17:26-28	27-30, 44-45	2	4-6, 72-74, 478
8.01.04	Show understanding that there is no contradiction between **faith** and **reason**.	1 Pet 3:15	159	29	57-61, 368
8.01.05	State that God created us in a state of original holiness and justice.	Gen 2:17, 3:16, 19	374-379	72	67-68
8.01.06	State the meaning of **original sin**. (Rom 8:21)	Gen 2:17, 3:19	396-404	75-78, 258	68-71
8.01.07	Recognize that God's permitting evil is a mystery that God helps us to understand through his Son Jesus Christ.	Rom 5:20, 8:28, 1 Cor 13:12	309-314, 324	57- 58	56-57
8.01.08	State that the **Incarnation** is the mystery of the union of the divine and human natures in Jesus Christ.	1 Jn 4:10, 4:14, 3:5	237, 456-469	45, 85-95 86	81-83, 86
8.01.09	State belief that Jesus died for our sins, thus opening the possibility of eternal union with God.	Jn 1:29, Mt 26:28	613-617, 622-623	122	91-93, 153-155
8.01.10	State belief that Jesus' death has the power to save all people even though they do not know Christ.	Jn 13:1, 2 Cor 5:14	616-618, 622-623	122	96
8.01.11	Recognize that God gives us only one life, unique and unrepeatable, and that when we die in God's friendship, we live forever in union with God in heaven.	1 Cor 15:12-14, 2 Mac 7:9, 7:14	988-1014, 1019-020	204-207	153-155

Pillar I: The Profession of Faith -Professing what we believe
Grade 8

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.02.01	Recognize the Holy Spirit as central to opening the eyes of those who read Scripture and moving them to have faith in God.	Lk 24:25-27, 44-46, Rev 21:1-22:5	109-119	18-19	27, 31
8.02.02	Name and describe the two senses of Scripture: literal and spiritual.		115-117	16, 114	27
8.02.03	Identify three categories of the spiritual sense of Scripture: **allegorical** (faith), **anagogical** (hope) and **moral** (love/charity).	1 Cor 10:2, 10:11, Heb 3-4:11	115-118	19	28
8.02.04	Show understanding that **Apostolic Tradition** and **Sacred Scripture**, as entrusted to the teaching ministry of the Church (the **Magisterium**), make up a single deposit of the faith.	1 Tim 6:20, Acts 2:42	84-85	11-17	23-32
8.02.05	Recognize that to discover the Scripture author's intention, the reader must take into account the culture, history and literary forms of that time.		110	19	27-32
8.02.06	Explain that the author of the Gospel of Luke also wrote the **Acts of the Apostles**.	Acts 1:1-5			
8.02.07	Identify the **Holy Spirit**, received by the disciples at **Pentecost**, as the major figure in the Acts of the Apostles, enlivening the establishment of the Church after the Ascension of Jesus.	Acts 2:1-4, Acts 2:33-36, Rom 8:26	727-741	143-145	102-103
8.02.08	Recount the mission of the first witnesses in Jerusalem led by Peter.	Acts 2:1-41			
8.02.09	Recount the story of Peter's acceptance of **Gentiles** into baptism and the first missionary journey of Paul.	Acts 11:1-18, Acts 13:1-15:15			
8.02.10	Explain that the **letters** (Epistles) included in **Sacred Scripture** give guidance and wisdom to us today.	2 Tim 3:14-16	131, 133	18	27-28
8.02.11	Describe how the stories of the early Christian movement help us to understand the beginnings of the Church.				

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade 8

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.03.01	Recognize that the benefits of the sacramental life are personal and **ecclesial**.	Jn 16:13, Mt 13:52, 1 Cor 4:1	1117-1119	226	170
8.03.02	Recognize the Order of Christian Initiation of Adults (OCIA -formerly known as RCIA) as a faith-formation process in the context of evangelization in which new members are welcomed into the church.	Jn 3:5, Gal 3:27	1229-1245, 1278	256	190-191
8.03.03	Recognize confirmation as a Sacrament of Initiation carrying an **indelible character** sealing the **confirmands** with the gifts of the Holy Spirit.	Rom 8:15	1302-1305, 1317	268	203-205, 210-211
8.03.04	State requirements for validly receiving the Sacrament of Confirmation and the essential elements of the sacrament.	Acts 10:38	1290-1316	267-269	205-206
8.03.05	State and describe the **gifts of the Holy Spirit**.	Gal 5:22-23	1303, 1830-1831, 1845	389	207-209
8.03.06	Recognize and explain why the bishop is the ordinary minister of the Sacrament of Confirmation.	Acts 8:14-17	1312-1314	270	206
8.03.07	State the meaning of **transubstantiation** in the Holy Eucharist.	Mt 26:26	1376-1377, 1413	283	223-226
8.03.08	State understanding of the permanence of sacramental marriage, a vocation discerned that shares God's love.	Mk 10:9	1638-1642	346	284-287
8.03.09	Show understanding that because Christ is at work in the sacraments, they are effective independent of the disposition or holiness of the priest.	2 Pet 1:4	1127-1128, 1584	229	169
8.0310	Identify the effects of the Sacrament of Holy Matrimony.	Mk 10:9	1638-1642	346	285

Key Element II
Liturgy and Sacraments
Grade 8

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 4 Liturgy: Know, 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 and mission of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.04.01	Show understanding of all parts of the Mass and the role of the assembly.	Lk 24:13-35, 1 Tim 2:1-2, Jn 6:51	1348-1355	277	218-220
8.04.02	Show understanding of public devotions in Catholic faith community life, especially Eucharistic adoration and **benediction**.	Jn 13:1	1378-1381, 1418	286	223-224
8.04.03	Name the special signs of the bishop: the miter, crosier, pectoral cross and ring.	1 Tim 3:1-13	1574	183-187	265-266
8.04.04	Explain that the Church professes that the Eucharist is: thanksgiving and praise to the Father; the sacrificial memorial of Christ and his Body; the representation of Christ's suffering, death, and resurrection; the presence of Christ by the power of his Word and of his Spirit.	1 Cor 15:28, Heb 13:15, 1 Cor 9:19	1322-1327, 877	274	See *Eucharis*, 877

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.05.01	Reflect upon and give evidence of being made in God's image and likeness.	Gen 1:27, Col 1:15	355-359, 381	66-67	67-68, 310-311
8.05.02	Explain that the context of moral decision-making within the Catholic Christian tradition is human dignity, God's grace, the virtues and the Holy Spirit.	1 Jn 3:19-20, Ps 119:105	1780-1782, 1783-1788, 1798-1800	373-374	310-318
8.05.03	Describe free will as the ability to choose the good and how this choice leads to growth and maturity.	Sir 15:14, Gal 5:1, 2 Cor 17	1730-1742	363-366	319-320
8.05.04	State and describe the implications of how conscience is a judgment that helps us see the moral quality of an action.	Rom 2:14-16	1776-1780, 1795-1797	372	314-315
8.05.05	Recognize and give examples of acts that are wrong regardless of how good the end or intention.	Mt 6:1-4	1755-1756, 1759-1760	368	314-315
8.05.06	State that God's **sanctifying grace** helps us to seek holiness by our free response to doing God's will in living the Christian life.	Jn 1:12-18, 17:3, Rom 8:14-17	1996-1998, 2005, 2021	423	329-330, 336
8.05.07	Recognize that to receive God's mercy and forgiveness, we must admit our sins.	Mt 5-7, Lk 6:36	1450-1460, 1487-1492	303	312-313
8.05.08	Describe how we can habitually know and do what is good with the help of the Theological and Cardinal Virtues.	Wis 8:7, 1 Cor 13:13	1805, 1813, 1834 1840-1841	379, 385	316-317, 341

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.06.01	Describe human freedom as a force for growth and maturity.	Sir 15:14	1730-1739	363-366	310-320
8.06.02	Describe human sexuality as being all that makes a person male and female: physical characteristics and responses, psychological characteristics and emotional responses, social relationships and need for intimacy, intellectual aptitude and attitude, spiritual awareness, and the ability to participate in procreation.	Gen 1:27, Gen 2:24	2331-2336, 2392-2393	487	405
8.06.03	Describe how friendships grow through chastity. (Sir 1:22)	Mt 5:37	2337-2347	488-490	404-407
8.06.04	State marriage's twofold purpose.	Gen 1:28	1601, 1659-1660	338	408-410
8.06.05	Recognize that the Church has a right and duty to teach moral truth.	Gal 6:2, Rom 12:8, 11	2030-2040, 2047-2051	429-430	330-331, 337
8.06.06	State the meaning of **justification** as a gift from God and not merited by human endeavor.	Rom 6:8-11	1987-199, 2017-2020	422	328-330
8.06.07	Recognize that the Holy Spirit guides Christians to set their hearts on the Kingdom of God rather than on material riches.	Mt 4:17	1989	422	451-454
8.06.08	Understand that our beliefs are sound and rooted in Apostolic Tradition and Sacred Scripture, as entrusted to the teaching office (**Magisterium**) of the Church.	Lk 24:25-27, 44-46	95, 109-119, 137	17	132-134, 330-331
8.06.09	Explain, defend and give examples of how **Catholic Social Teaching** principles inform and critique both personal and societal situations.	Lk 17:33	1886-1889, 1895-1899	404	325-327
8.06.10	State that we should be aware of how media can shape our values and practices either positively or negatively.	Wis 8:2	2500-2503, 2846-2849	526, 596	434-436

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade 8

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.07.01	Introduce the Daily Examen as a personal prayer to examine our relationship with God and the Church.	1 Cor 11:28-31 Mt 5:23-24	2697-2699, 2720	567-568	473-474
8.07.02	Discuss the need to be open to discern God's call in our lives (vocation) to Holy Matrimony, the priesthood or religious life.	Mk 10:17-31 Rm 8:28	871-872, 934	177	452
8.07.03	Identify how the Gospel affirms and challenges our thoughts and actions.	Mt 5-7, 9-13	2762-2764, 2774	579	466-468
8.07.04	Plan a Rite of Reconciliation during Advent and Lent to go to confession.	Mk 2:5, 10, Lk :48, 2 Cor 5:18, 5:20	1440-1460	302-303	237-241
8.07.05	Write a spontaneous prayer.	Eph 1:3-14	2626-2649	550-556	467-469
8.07.06	Compose a prayer for vocations to pray for AMS Co-Sponsored Seminarians and AMS Team Saint Paul missionaries.	1 Thes 5:17	873, 825, 898	165, 178, 188	452
8.07.07	Identify Catholic devotions such as a novena to pray with family and friends.	1 Thes 5:17	971, 2685	198	*Novena*, 521
8.07.08	Choose a reading from Mass to practice the prayer form of **Lectio Divina** to strengthen your relationship with God and the Church.	Mk 4:4-7, 15-19	2705-2708, 2723	570	474, *Lectio Divina*, 517-518
8.07.09	Examine how prayer of imagination, especially in the context of meditation, is part of the prayer life of a Christian	Mk 4:4-7, 15-19	2705-2708, 2723	570	473-474, 519
8.07.10	Demonstrate how and why one participates in the Catholic devotion of Eucharistic adoration and visit the Blessed Sacrament with family to talk with and listen to Jesus.	Jn 13:1, Gal 2:20	1376-1381, 1413, 1418	282-283, 286	225-227

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Office of Faith Formation

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.08.01	Show understanding that the Church is a living institution, both human and divine, gifted by the Holy Spirit with a mission to the world throughout history.	2 Cor 6:16, Acts 20:32	767-776, 779-780	150-152	112-117, 122
8.08.02	The Church has special charisms that she receives from the Holy Spirit to accomplish its work.	1 Cor 12:7	797-801, 809-810	159-160	106, 328-331
8.08.03	Discuss how the members of the Church have contributed to and have undermined the mission of the Church throughout her history.	Acts 2:42	946-962	194-195	345, 354-356
8.08.04	Show understanding that the Church is a sign to the world of its salvation in Christ (sacrament of salvation).	Rev 7:9	774-776, 780	152	116-117, 122, 526
8.08.05	Recognize that the Church's gifts and growth are evident throughout its history.	Mt 28:19-20	849-851	166, 173	452, 501
8.08.06	Explain how the Eastern Catholic Churches, as part of the Catholic Church, are faithful to the Pope and have their own unique church laws, rites and spirituality.	Heb 13:10	1182, 1240, 1318, 1320-1321, 1623	266 -267, 334	129-130, 510
8.08.07	Understand the causes of the Reformation as the rise of Protestantism and the Counter-Reformation of the Catholic Church to begin the inner work of reform started in the Council of Trent in the Age of Reform (1517 to 1891 CE).	Jn 17:21	816-822, 838, 866, 870	162-164, 168	127, 356
8.08.08	Describe the Age of the Modern Church beginning in 1890 as a sign of hope for society undergoing vast change through the rise and fall of totalitarian governments.	Acts 3:21	1042-50	512	
8.08.09	Recount Vatican II as the ecumenical council leading the Catholic Church into a place of spiritual leadership in modern society, addressing the universal call of all to holiness, the vocation and mission of the laity, the work of ecumenism and religious dialogue, the role of bishops in subsidiarity, and the current challenges of the Church in the era of global economics and quest for peace.	Eph 5:25-26	822	188	21-23

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.09.01	Show that ecumenism is an evangelizing work of the Church in the task of creating unity and peace in the world.	Rev 7:9, Jn 11:52	774-77, 780, 830-831, 868	152, 166	22
8.09.02	Explain how the Lutheran, Episcopalian, Baptist, Methodist, and Apostolic churches are some of the churches evolved from the time of the Protestant Reformation, and that some are therefore called Protestant Churches.	Jn 17:21	816-822, 838, 866, 870	162-164, 168	127, See *Protestant*, 895
8.09.03	Defend the Pope as the leader of the Catholic Church throughout the world, the successor of the Apostle Peter and a sign of our unity.	Mt 16:18-19, Jn 21:15-17	881-882, 936-937	182	130, 265-266
8.09.04	Develop a prayer service for the Week of Prayer for Christian Unity (January 18-25).	Eph 4:3, Col 3:14	813-822	156, 161, 163-164	22, 128, 133-134
8.09.05	Explain that the fullness of the faith Christ taught us is found in the Catholic Church.	Jn 17:21	816, 870	162-163	127-129, 136, 193
8.09.06	Explain that respect for other Christians means we can recognize what we share in common and that we need to be honest about how we differ.	Eph 4:4-6	813-822, 866, 870	161-164	22, 129-130
8.09.07	Identify that the Eastern Catholic and Orthodox Churches call the leader of their worldwide community a "patriarch", but only the Eastern Catholic Churches acknowledge the Pope as head of the universal Catholic Church with whom their Patriarch is in full union.	Jn 17:21	838, 1399	168, 293	232, See *Orthodox Churches*, 890
8.09.08	Explain how the Eastern Catholic Church's celebration of Confirmation or "**chrismation**" is different from the way Roman Catholics celebrate Confirmation.	Acts 10:38	1289-1301, 1318, 1320-1321	266-267	186-187, 198-199, 204-205. 210, 264

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.10.01	Describe how friendships grow through chastity.	1 Cor 6:15-20	2337-2359, 2394-2396	488-494	405-406
8.10.02	State Marriage's twofold purpose.	Rev 19:7, Gen 1:26-27	1601-1605, 1659-1660	337-338	279-286
8.10.03	State the conditions for abortion being a grave sin and the need for reconciliation and healing.	Jer 1:5	2270-2275	470	391-392, 400-401
8.10.04	Acknowledge that to communicate well with adults and peers involves listening, self-disclosure, and compromise.	Sir 7:27-28, Prov 13:1	2214-2230, 2196-2208, 2247-2249	455-457, 459-460	376-380
8.10.05	Understand that the virtue of temperance disposes us to avoid every kind of excess.	Sir 5:2	1809, 1838, 2290, 2340-2347, 2407	379, 383, 490, 506	193, 315-317
8.10.06	Explain that Catholic Christians have specific moral values and teachings about human sexuality.	Ex 20:14, Mt 5:37	2331-2367, 2397-2398	487-496	404-407
	Standard 11 Vocation Discernment: Understand, discern 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.				
8.11.01	Explain the Church's understanding of **vocation** as a call from God to engage in the **mission** of the Church.	Lk 15: 11-32	897-900, *Vocation*, 531, 940	188	531, 137, 269, 271,
8.11.02	State that **catechists** respond to a specific call of the Church to witness and teach the Gospel.	Mt 28:19-20	2663	559	134, 296, 479
8.11.03	Understand that religious life is a special type of discipleship (religious or consecrated).	Eph 4:7	914-916, 944-945	192-193, 462, 491	139, 413, 524
8.12.04	Understand that Holy Matrimony and Holy Orders are two vocations discerned in prayer.	Phil 1:9-11	799-801, 1780	188, 535	269, 452

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.12.01	Realize that the protection of life and the dignity of every person is rooted in Scripture.	Gn 1:26-27 Dt 30:19 1 Cor 15:22	1700-1729	358-362	307-310
8.12.02	State how suicide, abortion, the taking of another's life and capital punishment are not options for human life.	Ex 20: 13, Gen 4:10	2258-2262, 2268-2283	466, 470	389-402
8.12.03	Show understanding of stewardship as a spiritual commitment of disciples to take responsibility for the global environment and human concerns.	Mt 6:24, Lk 16:13	2419-2425, 2458-2459	509-512	421-425, 450-455
8.12.04	Explain why Catholic citizens have the duty to work with civil authority for building up a just society.	Rom 13:1-7	2238-2241	463	507
8.12.05	Recognize that citizens are obliged in conscience not to follow the directives of civil authorities when they are against the moral order.	Rom 13:1-7	21901-1904, 1921-1922, 242-2243, 2256	406, 465	379-380
8.12.06	Show understanding that legitimate defense is a grave duty for whoever is responsible for the lives of others or the common good.	Mt 5:21, Mt 26:52	2263-2265	467	390-391
8.12.07	Explain the strict conditions for legitimate defense by military force as established by the "just war" theory.	Mt 5:21, Mt 5:44-45	2302-2317		395-397
8.12.08	Recognize that those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defense available to the weakest, bear witness to evangelical charity provided that they do so without harming the rights and obligations of other people and societies.	Mt 5:9	2306-2310	483	395-397

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
8.12.09	Show that Catholic social teaching recognizes three sets of human rights and responsibilities: right to life, economic rights, and political and cultural rights.	Rev 21:4	1186-1889, 2234-2237, 2254, 2424-2425	404, 463, 512	420-425, 450-455
8.12.10	Show how the scriptural vision of life encompasses justice, peace, equality and stewardship.	Lk 19:13, 15	1877-1880, 1890-1891	401	420-425, 450-455
8.12.11	Explain that we are called to transform society by implementing the Church's social teaching.	Mt 25:40	1928-1948	411-414	325-327
8.12.12	Describe the common good as the sum total of social conditions allowing people to reach their fulfillment.	1 Cor 12:1-11	1905-1906, 1924	407	390-391
8.12.13	Outline how the Beatitudes challenge us as disciples to continual conversion in our personal and social lives.	Mt 5:3-12	1699-1729	358-362	308-309
8.12.14	Understand that service is action rooted in and flowing from prayer.	Rom 14:17	2816-2821, 2859	590	486
8.12.15	Explain the need for an effective change of mentality and lifestyle in order to be good stewards of the earth.	Gen 1:26-29	2401-2402	503	420-427, 449-455-
8.12.16	Describe stewardship in terms of using our time, talent and treasure as a response of gratitude to God.	1 Pet 4:10 1 Cor 4:1-2 Mt 25:26-27	2041-2043, *Precepts of the Church*, p. 894	431-432	335, 450
8.12.17	Understand that Jesus' mission and ministry are continued today through the ministries of the Word, worship, community building, and service.	Phil 2:8-9	908-913, 943 1886-1889, 1936-1938	191, 404, 413	420-425
8.12.18	Engage in service to the community (i.e., family, parish, local, national, and global) in response to the Gospel call.	Mt 20:28	176, 783-786, 908-913, 943	155, 191, 360	134-135, 427-428, 452

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.13.01	Describe the universality of the Church and attend an Eastern Catholic Divine Liturgy or a different rite of the Roman or Latin Church.	Mt 28:19	830-831, 841-845, 868	166, 170	127-131, 138
8.13.02	Show that dialogue is an evangelizing work of the Church in the task of creating unity and peace in the world.	Jn 11:52	830-831, 841-845, 868	166, 170	131
8.13.03	Explain that the Church recognizes her common heritage with the Jews, and, moved not by any political consideration but solely by the religious motivation of Christian charity, the Church deplores all hatred, persecutions, and displays of anti-Semitism leveled at any time or from any source against the Jews.	Rom 9:4-5	839-840	169	92-93, 130-131
8.13.04	Recognize the growth of Islam as a world religion and its contributions to culture and world peace.	Jn 13:34-35	841-845	170	131
8.13.05	Identify the religious holy days of Eid al Fitr, at the end of Ramadan, and Eid al-Adha.		841-845	170	131
8.13.06	Identify the life of present-day Judaism as organized around the synagogue and the rabbi.		839-840	169	13, 131
8.13.07	Research and report how anti-Semitism began and why Catholics do not engage in any form of anti-Semitism today.	Jn 13:34-35	839-840	169	13, 131

Pillar III: Life in Christ -Imitating Jesus Christ
Grade 8

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	MISSIONARY VOCATION: Demonstrate an appreciation for Catholic missionary and evangelization efforts through our Catholic faith community, its culture, worship, sacramental life, and service.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
8.14.01	Give an example of how you would defend your faith to someone who criticizes your belief in Jesus.	Rom 8:15	1302-1305, 1316-1317	268	207
8.14.02	Critique the statement that "religion has no place in public life".	Mt 25:40	1913-1917, 1926, 1928-1935, 1943-1947	410-413	379-380, 420-427, 449-457, 499-502
8.14.03	Identify Catholic faith community (parish) organizations and their role in activities which challenge us to live out our baptismal call to discipleship and service.	Mt 20:28	176, 783-786, 908-913, 943	155, 191, 360	134-135, See *Meditation*, 427-428, 452
8.14.04	Explain that the Church has special charisms that she receives from the Holy Spirit to accomplish her work.	Rom 5:5, Gal 5:25	733-741, 747	145-146	102-110
8.14.05	Examine and become involved in your Catholic faith community and wider Catholic civilian community's pro-life activities.	Mt 5:21-22	2258-2262, 2262-2268, 2318-2326	466, 470	387-402
8.14.06	Show understanding of the leadership of Pope John Paul II in the Church and the world through the call for a new evangelization.	Mk 3:13-14, Mt 10:40	858-859	175	499-502

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Adolescent Catechesis: Grades 9 to 12

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

The fourteen Standards of this Curriculum Guide for Adolescent Catechesis in the Archdiocese for the Military Services, USA flow from the Catechism of the Catholic Church, the Five Tasks of Catechesis (Directory for Catechesis, 79-88), Listen, Teach, Send: A National Framework for Ministries with Youth and with Young Adults, and the USCCB Curriculum Framework for Adolescent Catechesis.

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Evangelization

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

"Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others," (DC 80.)

"In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God are holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression," (*Evangelii Gaudium* 119.)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification," (DC 73.)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith," (EG, no. 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history, (DC 91.)

Pillar I: The Profession of Faith -Professing what we believe
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	*Scripture*	*CCC*	*You Cat*	*Framework*
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.		232, 252, 243	24, 26, 76, 307	I., II., IV.
HS.01.01	Show understanding that the mystery of the **Holy Trinity** is central to the mystery of the Christian faith and of Christian life.	Mt 28:19 Jn 1:32-34	234, 261, 267	35, 36, 122	II C.2.a,b
HS.01.02	Show understanding of God as **transcendent**.	Mt 3:17 Mk 9:7	239, 370, 2779	358	II.C.1.a,b,c
HS.01.03	Articulate understanding that God is holy and completely deserving of our love and worship especially at Mass.	Ex 20:1-2	1077-1083, 2807-2815	352, 365	
HS.01.04	Describe how we are attracted to the grandeur and beauty of God as seen in creation.	Gen 1:1-29, Ps 148:1, Ws 2:5-7	295	44, 48, 461	
HS.01.05	State how the desire for God is written in the human heart because we are created by God and for God.	Dt 8:2, Ps 51:12	1954-60	3, 7	I.A.1
HS.01.06	Explain that there is no contradiction between **faith** and **reason**.	1 Pet 3:15	39	4, 5	I.B.1
HS.01.07	Show how faith helps us to face the hardships of suffering, disappointment and tragedy.	Rom 5:3, Is 53:4, Lam 3	226, 227	20, 66	
HS.01.08	State that God created us in a state of original holiness and justice.	Gen 1:27, 2:25	374-79	1, 2	II.D.1, III.A.3
HS.01.09	State the meaning of **original sin**.	Ps 51:5	55, 309-314, 385-390, 1701	68-70	III.B.2.3

Pillar I: The Profession of Faith -Professing what we believe
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	*Scripture*	*CCC*	*You Cat*	*Framework*
HS.01.10	Recognize that God's permitting evil is a mystery that God helps us to understand through his Son Jesus Christ.	Gen 2:9	385	51	III.C.1
HS.01.11	State the **Incarnation** is the mystery of the union of the divine and human natures in Jesus Christ.	1 Jn 1:1-4	454-496, 721-730	9, 76	II.C.1.a,b,c
HS.01.12	Show understanding that the whole of Jesus' life, death and resurrection is the fulfillment of revelation.	Rev 1:1-3, Mk 9:1-49, Rom 16:25	434, 516, 517, 561	7, 8, 10	
HS.01.13	State belief that Jesus died for our sins opening the possibility of eternal union with God.	1 Cor 15:3	254-248	155, 156	III.C.2.a,b,c,d ,e
HS.01.14	State belief that Jesus' death saves all people even though they do not know Christ.	1 Pt 3:21, Rom 5:21	595-618	199	III.C.3.a,b,c
HS.01.15	Recognize that God gives us only one life, unique and unrepeatable, that when we die in God's friendship we live forever in union with God in heaven.	Acts 17:25, 1 Pt 4:2	1803	155, 285, 348	III.C.3.a,b,c IV.B.6
HS.01.16	Recognize that Mary collaborated with the whole **redemptive work** of her Son.	Acts 1:14	969, 964	85, 147-148	
HS.01.17	Describe how we pray and work for the coming of the Kingdom, but its fullness only comes at the end of time.	Mt 10:7, Mt 13: 1-53	2680, 2774-2776, 2798-2900, 2857	89, 139, 520	

Pillar I: The Profession of Faith -Professing what we believe
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	*Scripture*	*CCC*	*You Cat*	*Framework*
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.			11-12, 14-15, 492	I., II, III, IV.
HS.02.01	Recognize the Holy Spirit as central to opening the eyes of those who read **Scripture** and moving them to have faith in God.	Jn 14:26	74-95	119	I.B.2
HS.02.02	Identify and explain the the literal and spiritual senses of **Scripture**.		85, 115-119	14-15	I.B.4.a
HS.02.03	Identify three categories of the spiritual sense of Scripture: **allegorical** (faith), **anagogical** (hope), and **moral** (love/charity).		289, 115-119	21, 308-309	I.B.4.e,f III.A.1
HS.02.04	Show understanding that **Apostolic Tradition** and Sacred Scripture as entrusted to the teaching ministry of the Church (the **Magisterium**) make up a single deposit of the Word of God.	Heb 4:12	85-87, 863	11-12, 137, 143, 492	I. B. 3-4
HS.02.05	Recognize that to discover the Scripture author's intention the reader must take into account the culture, history and literary forms of that time.		113		I.B.4.d III.A.1
HS.02.06	Explain that the author of the Gospel of Luke also wrote the **Acts of the Apostles**.	Acts 1:1-5	125-127		I.2.a,b
HS.02.07	Show familiarity with the geography and principal cities of the **Middle Eastern world** and **Rome**.	See maps in Bible			
HS.02.08	Show familiarity with the **Acts of the Apostles** and its relevance for the mission of the Church today.	Acts of the Apostles	849, 852, 858-859		
HS.02.09	State the literary style of the Acts of the Apostles including **Hellenistic** (Greek) historiography.		115-119		
HS.02.10	Analyze the structure of the Acts of the Apostles and its major themes.	Acts of the Apostles	85-87		
HS.02.11	Identify the Holy Spirit received by the disciples at **Pentecost** as the major figure in the Acts of the Apostles enlivening the establishment of the Church after the ascension of Jesus.	Acts 2:1-4	696, 731	118, 204	I.B. 3-4 III.C.3.a

Pillar I: The Profession of Faith -Professing what we believe
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	*Scripture*	*CCC*	*You Cat*	*Framework*
HS.02.12	Describe the prologue of the **Acts of the Apostles** as the introduction to Acts and description of the purpose of the account.	Acts 1:1-14	109, 119		
HS.02.13	Describe the preparation period for the mission, the replacement of **Judas** and **Peter's leadership**, Jesus' leaving and the role of the Holy Spirit.	Acts 1:13-26	852	129, 113-114	
HS.02.14	Recount the mission of the first witnesses in Jerusalem led by Peter.	Acts 2: 1-41		204	III.C.3.c
HS.02.15	State the role of the first **deacons** and which community they were called to serve.	Acts 6:1-7	886, 1256, 1345, 1369, 1543	255	
HS.02.16	State the significance of the story of **Stephen** in the Acts of the Apostles.	Acts 6:8-8:3	2473, 2506		
HS.02.17	Recount the mission in **Judea** and **Samaria** led by Peter and **Saul's** conversion.	Acts 8:4-9:22			
HS.02.18	Recount the story of Peter's acceptance of **Gentiles** into baptism and the first missionary journey of Paul.	Acts 11:1-18			

Pillar I: The Profession of Faith -Professing what we believe
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	*Scripture*	*CCC*	*You Cat*	*Framework*
HS.02.19	Recount the gathering of the **Council of Jerusalem** and the question about **circumcision**.	Acts 15:1-35	884, 891		
HS.02.20	Recount Paul's second missionary journey.	Acts 15:36-18:22	849-852		
HS.02.21	Recount Paul's third missionary journey.	Acts 18:23ff	849-852		
HS.02.22	Describe why **letters** are incorporated into **Sacred Scripture**.	2 Tim 3:14-16	120		III.C.3, IV.A-B
HS.02.23	Describe how the stories of the early Christian movement help us to understand the beginnings of the Church.	Acts 2:42-47	4, 77, 124-128, 186, 424, 553, 642, 758, 763, 811, 857		III.C.3, IV. A-B

Archdiocese for the Military Services, USA
Office of Evangelization

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

"Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church," (DC 81.)

"Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety," (DC 82.)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire, (*Sacrosanctum Concilium* 10.)

"Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another," (DC 96 and CT 23.)

"The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis," (DC 97.)

"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*, 17.)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	*Scripture*	*CCC*	*You Cat*	*Frame-work*
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.			177	
HS.03.01	Explain how the **sacramental life** benefits the individual disciple and the community of believers.	1 Cor 11:23-34	1122-1126	193	V.II A5
HS.03.02	Understand the **Church** as the **sacrament** of Jesus Christ.	1 Cor 12:27	1131, 1257-61	194	V.I A-C
HS.03.03	State why Baptism is necessary for salvation and how a person can be saved without Baptism.	MT 3:13-17, Col 2:12	1279-80	199, 136	V.II A1
HS.03.04	Explain the **effects of grace** of Baptism.	Rom 6:4; Col 2:12	1303	200	V.II B2
HS.03.05	Understand the Order of Christian Initiation of Adults (OCIA) process as the model of faith formation for new disciples.	Acts 8:26-40	1210-11, 1232-33	196	V.II B
HS.03.06	Explain the initiatory character of the sacrament of Confirmation and its importance for a mature disciple to carry out the mission to proclaim and teach Jesus Christ to all moved by the Holy Spirit.	Mt 28:19-20	1302-05	203, 205	V.III E
HS.03.07	Explain the meaning and significance of the Gifts of the Holy Spirit in the life of the disciple.	1Cor 12:4-11	1303, 1930-31	310	V.III C
HS.03.08	Examine the Scriptural basis for the Eucharist in both the Old and New Testaments.	Ex 12:1-20, Lk 22:14-20	1337-44	99, 209-212, 488	V.II C1 A-B
HS.03.09	Articulate an understanding of the **Eucharist** as a **sacrament** and a **sacrifice**.	Jn 14:1-31	1368-72	208	V.II C 1C

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	*Scripture*	*CCC*	*You Cat*	*Frame-work*
HS.03.10	Explain the connection of the Eucharist with the Last Supper and Jesus' Death and Resurrection.	Jn 14:1-31	1323	209, 212	V.II C
HS.03.11	Articulate the meaning of the Paschal Mystery for the individual believer and the church community.	Mt 26:42, Lk 22:20	595-618		III.IV.
HS.03.12	Explain the role of the Holy Spirit in the celebration of the Eucharist.	Jn 11:32	659-667		III.IV.C
HS.03.13	State the importance of the Sacrament of Reconciliation and Penance and the necessity for its reception.	2 Cor 4:7, Col 3:3	1422-96	224-227	V.III A 1-8
HS.03.14	State the role of the priest in the Sacrament of Reconciliation and Penance and why it is necessary to confess to the priest.	Lk 15:32, 1 Cor 12:26	1461-67	236, 238	V.III A 6
HS.03.15	Explain the **ecclesial** dimensions of the Sacrament of Reconciliation and Penance.	Mt 16:19	1443-45	227, 239	V.III A 4
HS.03.16	State the meaning of the acts of the Penitent and the importance of Absolution.	Lk 6:36	1450-58	232, 239	V.III A 3
HS.03.17	Discuss the importance and meaning of the Sacrament of the Anointing of the Sick.	Jas 5:13-20	1499-1513	240-242, 245	V.III B
HS.03.18	Explain the meaning of the Sacrament of Holy Orders and the three degrees of the Sacrament.	Eph 4:11	1555-71	249-254	V.IV A
HS.03.19	Explain the difference between the sacramental priesthood and the priesthood of the faithful.	1 Pet 2:5, 1 Pet 2:9	1268, 1547	259	V.II 9 B, V.IV 7 A-B
HS.03.20	State the nature of **Christian marriage** as a vocation and its role in the order of creation.	Gen 1:26-27, Gen 2:18	1601-16	260-261	V.IV B 9
HS.03.21	Explain the **effects of marriage** and why marriage can only be contracted by one man and one woman.	Mt 19:6	1641-58	262	V.IV B 9
HS.03.22	Discuss the **unity** and **indissolubility** of the sacrament of marriage.	Mt 19:6, Gen 2:34	1644-45	263	V.IVB7

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	*Scripture*	*CCC*	*You Cat*	*Frame-work*
	Standard 4 Liturgy: Know, 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 and mission of the Church.			167	
HS.04.01	Explain the meaning of the parts of the Mass and the role of the Assembly.	1 Tim 2:1-2	1348-55	213-214	V.II C 2
HS.04.02	Understand the actions of the **Eucharist** for example, thanksgiving, praise, anamnesis, sacrifice, and communion.	Jn 6:51	1341-61	215-217	V.II C 1-6
HS.04.03	Explain the meaning and significance of the **Liturgical Seasons**.	Lk 4:19	1163-1171	186	
HS.04.04	State the meaning and importance of the **Sacred Triduum**.	Mt 26:1-276	1168	186	
HS.04.05	Understand the reasons why weekly participation at Mass is normative for every Roman Catholic.	Gen 2:2	2181-82, 2042	187	V.II C 11
HS.04.06	Understand the need for regular reception of the Sacrament of Reconciliation and Penance.	1 Cor 11:27-29	1385	229-230	V.II C 6

Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

"Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)," (DC 83.)

"In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)," (DC 84.)

"The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of

all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude," (DC 85.)

"Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths," (*Amoris Laetitia* 264.)

"In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved," (St. John of the Cross.)

"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.)

"If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will," (St. Alphonsus Liguori.)

Pillar III: Life in Christ -Imitating Jesus Christ
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis III: Forming for Life in Christ	*Scripture*	*CCC*	*You Cat*	*USCCB HS Framework*
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.			295-298	
HS.05.01	Address the basic issue of **Christian Moral Life**, namely, "the awareness that every person bears the dignity of being made in the image of God."	Mt 7:12	1703-1706	280	III. IV B
HS.05.02	Explain how we identify the values through the Old law (Ten Commandments) and the New Law (Christ teachings).	Ex 20:1-7, Jn 13:34	1724, 1962, 1965-1974	17, 348-351	IV. II A-C
HS.05.03	Understand the **formation of conscience**.	1 Cor 11:27-29	33, 912, 1385, 1435, 1454, 1458, 1480, 1783-1785	297	VI. III F
HS.05.04	Learn to make decisions with one's rightly **formed conscience** and to see the moral implication of our actions.	Lk 15:11-32	1700, 1706, 1749, 1776	300	
HS.05.05	Identify the **Fruits of the Holy Spirit** as a sign of Christian Life and the grace we receive to live a life of holiness.	Gal 5:22-23	1832	311	
HS.05.06	Understand the reality of sin, the effects of original sin; reality of sin, and the two types of sin, mortal and venial	Gen 2:17, Rom 5:12	396-406, 1855-1867	66-67, 315-316	
HS.05.07	Identify the seven deadly sins.	Mk 10:19	1858, 1866		
HS.05.08	Recognize that to receive God's mercy and forgiveness, we must admit our sins.	Lk 15:19:9	1443, 1451-53	232	
HS.05.09	Explain the **Cardinal** and **Theological virtues**, how we obtain them and how they help us make moral decisions.	(See CCC ref.)	1805-1809, 1812-1829	305-306	VI. III D

Pillar III: Life in Christ -Imitating Jesus Christ
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis III: Forming for Life in Christ	*Scripture*	*CCC*	*You Cat*	*USCCB HS Framework*
HS.05.10	Understand the foundations and the role of virtue in authentic Christian Living proclaimed by Jesus Christ through the Beatitudes.	Mt 5:3-12	1716-1717	294, 299	
HS.05.11	Learn how to apply Christian moral teachings to our contemporary life situations in the complexities of our world today.	Mt 6:2-4	1750-1756	333-334	IV. IV A-C
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.				
HS.06.01	Understand that following Jesus as a disciple means putting God above all things.	Mt 13:3-23	1723	40, 359	
HS.06.02	Explain the power of words, in respect to truth, confidences and serving God.	Mt 7:12, 1 Cor 8:12, Rom 14:21	1786-1794	453-457	VI.VI B
HS.06.03	Compare and contrast how technology impacts all aspects of our life and living morally - positively and negatively.	Mt 6:2-4	1750-1756	412, 460	
HS.06.04	Understanding our vocation - a **universal call to holiness**.	Mt 5:48	1533, 27, 44, 2013	342	VI.III B
HS.06.05	Discern how to live the **Christian vocation** in today's world - be it married/unmarried, service to the church, missionary, religious orders, consecrated life or priesthood.	Mt 4:18-22	44, 1877, 1878, 1907	73, 205, 265	VI.III B-H
HS.06.06	Understand and experience the variety of Christian prayer (the sacraments, personal, traditions, Eucharist) as a source of grace and strength to live a moral life.	Ps 130:1, Rom 8:26	2699, 2558-2561	483-489	

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Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with

the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis IV: Teaching Prayer	*Scripture*	*CCC*	*You Cat*	*USCCB HS Framework*
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.				
HS.07.01	Continue to examine and explore our relationship with God through personal prayer.	Ps 8:5; 8:1, Acts 17:27	2566	500-503	VI. B: 2 e 1-6
HS.07.02	Discuss the concept and need for openness to God's presence and call in our lives through prayerful discernment.	1 Thes 5:12, 19-21, 1 Cor 12:7	801, 2820	506	VI. B: 2 e 1-6
HS.07.03	Examine the prayer of Jesus in the gospels and recognize how he affirms and challenges our thoughts and actions.	Mt 5:23-24, 44-25, 6:7, 14-15, 21, 25, 33	2607, 2608	474-477	VI. B: 2 e 1-6
HS.07.04	Plan a prayer service on the theme of faith.	Thes 5:17	2700	20-22	VI. B: 2 e 1-6
HS.07.05	Lead a spontaneous prayer at a catechetical or youth ministry gathering.	Thes 5:17	2639	492	VI. B: 2 e 1-6
HS.07.06	Examine different forms of **Catholic prayers and devotions** to include: the Rosary, Benediction of the Blessed Sacrament, meditation, *lectio divina*, and Bible study.	Mk 4:4-7, 15-19, Eph 3:16-17	2697-2719	481, 485, 502-504, 491	VI. B: 2 e 1-6
HS.07.07	Understand the Book of Psalms as Jesus' "prayer book."	Ps 40:2	2657	473	VI. B: 2 e 1-6
HS.07.08	Explain the diverse nature of the Psalms and how they pertain to our personal life.	Ezr 9:6-15 Joh 2:3-10	2586		VI. B: 2 e 1-6
HS.07.09	Recognize and explain the importance of **intercessory prayer**.	1 Thess 5:17, Eph 5:20	2742	471, 483	VI. B: 2 e 1-6
HS.07.10	Compose a prayer of the faithful for a military Catholic faith community Mass.	Rom 15:30, Col 4:12	2629		VI. B: 2 e 1-6
HS.07.11	Examine the role of Mary in the prayer life of the disciple and the church community.	Gal 6:2	965, 2030	147, 479	VI. B: 2 e 1-6

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Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

"Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel

welcomed, loved, forgiven and encouraged to live the good life of the Gospel," (*Evangelii Gaudium*, 114.)

"The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Life all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world," (DC 344.)

"An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth," (*Evangelii Gaudium* 250.)

"At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness," (*Lumen Gentium* 9.)

"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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world," (DC 21.)

"In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world," (DC 50.)

Pillar III: Life in Christ -Imitating Jesus Christ
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis V: Introduction to Community Life	*Scripture*	*CCC*	*You Cat*	*USCCB HS Framework*
	Standard 8 Catholic Church: Introduce, understand and share in 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.				
HS.08.01	Show understanding of the origin, foundation, and manifestation of the **Church**.	Mt 16:18	759	121	IV. I A
HS.08.02	Describe how the descent of the **Holy Spirit** is the presence and inspiration in the life and mission of the Church.	Acts 2:4, 42	731-741, 857-860	113	IV. I B-D
HS.08.03	Recognize that the members of the Church have contributed and have undermined the mission throughout her history.	Mt 28:19-20	657-865	131-132	IV. I D-F
HS.08.04	Describe the role of the Church in spreading the message of Christ.	Jn 17:21	787-789	121-128	
HS.08.05	Show general knowledge of church history and the early church.		759, 770	482	
HS.08.06	Show an understanding of Apostolic Tradition and the role of the Apostles in the early Church.	Mt 28:19, Mk 16:15	75-79, 1086	137	
HS.08.07	Recognize that the Church's gifts and growth are evident through all periods of history in the last 2000 years. (Mt 6:33)	Mk 6:7, Lk 10:1-2, Jn 15:20,	7, 766, 798, 874, 910, 1134, 1942		
HS.08.08	Explain how the **Church** is a **sign** and **instrument** of communion with God and unity of the human race.	2 Cor 4:7, Phil 2:14-15	760	124-126	IV.IV. A
HS.08.09	Recognize that Christ founded the Church with a divine purpose and mission. Jesus endowed the Church with authority, power and responsibility; the church transcends history yet is part of history; continues Christ's salvation, preserves and hands on his teaching; scrutinizes "signs of the times" in the light of the Gospels.	Lk 12:32, Mt 12:49, Mt 5-6	763-766	137-140	
HS.08.10	Understand the visible structure of the church. (For example: a hierarchical communion; college of bishops; vocations of life; teaching office of the church - Magisterium, role of pope and bishops, and indefectibility and infallibility; sanctifying office of the Church; governing office of the Church.)	1 Pet 5:3, Lk 22:26-27	893-896	140, 121, 124, 143,	

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Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis V: Introduction to Community Life	*Scripture*	*CCC*	*You Cat*	*USCCB HS Framework*
HS.08.11	Identify the current pope and bishops of the Archdiocese to pray for them.	Heb 13:7	880-887		milarch.org
HS.08.12	Show an understanding of images of the church in the Old and New Testaments. (Ex 19:5-6)	Isa 2:2-5, Rev 7:9	753-776	16-18	IV. II A-B
HS.08.13	Show an understanding of the **Church's mission of evangelization** and the baptismal call to evangelize; as in the church documents calling for a new evangelization.	Mt 28:19-20	904-906	137-138	IV.IV. C
HS.08.14	Show general knowledge of the four **marks of the Church**: one, holy, catholic, and apostolic.(Rev 5:9-10; Eph 2:19-20; 2 Tim 2:2)	1 Cor 10:17 Eph 5:25-27	870	129-138	
HS.08.15	Outline the implicit nature of the Church as one with visible unity in Jesus Christ through the Holy Spirit, one faith, common worship, sacraments, and **Apostolic Succession**.	Col 3:14	815	92	
HS.08.16	Outline the wounds to unity: Heresies of the early church, Protestant Reformation, schisms. (1 Jn 4:2-3, 2 Jn 7)	Lk 2:52, Phil 2:7	464-471		
HS.08.17	Explain the difference between Orthodox Churches and Eastern Catholic Churches (part of the Catholic Church faithful to the Pope that have their own unique church laws, rites, and spirituality).	Eph 4:3	813-815, 838, 1203	222	Option E: II A-B
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.		820	130-131, 134, 222	IV. III 5
HS.09.01	Describe the **universality** of the Church and the fullness of Christ's Church which subsists in the Catholic Church.	Eph 5:26-27	816, 830, 870	129, 141	
HS.09.02	Demonstrate an understanding that ecumenism is an evangelizing work of the church in the task of creating unity and peace in the world.	Eph 5:26-27	870	131	Option E: C
HS.09.03	Show knowledge of the Vatican II document on **Ecumenism**.	Jn 17:21	816, 821		
HS.09.04	Demonstrate an understanding that we work and pray for Christian Unity because Jesus prayed for it at the last supper. (John 17: 21-22)	John 17: 21-22	820-821	129	

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Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis V: Introduction to Community Life	*Scripture*	*CCC*	*You Cat*	*Frame-work*
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.				
HS.10.01	Demonstrate an understanding of **human sexuality** as being all that makes a person male and female: physical characteristics and responses, psychological characteristics and emotional responses, social relationships and need for intimacy, intellectual aptitude, and spiritual awareness.	Gen 1:27-28, Gen 2:7, 22, 24	355, 383, 369-373, 1605, 2331-336	400	
HS.10.02	"Freedom makes man responsible for his acts." Explain human freedom as a directive to leading a moral life.	Gal 5:1 1 Pet 2:16	1734	286-287	VI.VI A
HS.10.03	Understand that **marriage** is the appropriate place for the full expression of the gift of sexuality.	Gen 2:18-25, Mt 19:6	1605, 1644	261, 400	
HS.10.04	Recognize how **chastity** strengthens our relationship with God.	Mt 5:37, Titus 2:1-6, Gal 3:27	2337-2350	404-406	
HS.10.05	Recognize the statement "Love one another as I have loved you" as the core to discipleship.	Jn 13:34; 15:12	243, 542, 725, 787	321, 329	
	Standard 11 Vocation Discernment: Understand, discern 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.			138-139, 205	
HS.11.01	Demonstrate an understanding of **vocation** as a call from God to engage in the mission of the Church.	Gal 6:2	1-3, 27, 44, 2030	339, 340	V.IV A-B
HS.11.02	Explain that catechists respond to a specific call of the Church to witness and teach the Gospel.	Phil 3:8-11	2-10, 428, 2226		
HS.11.03	Demonstrate an understanding that **religious life** is a special type of **discipleship**.	Mt 19:12	925-927	138, 145	
HS.11.04	Understand that marriage is a vocation, a gift of self to another and a path to holiness that embraces a person's whole life and ought to be prayerfully discerned.	Mt 19:9	1641		

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Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis V: Introduction to Community Life	*Scripture*	*CCC*	*You Cat*	*Frame-work*
	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.				
HS.12.01	Show an understanding of the Church's concern for others, especially the poor and needy and compare and contrast the church's understanding versus society's understanding. (Mt 5:42, 10:8, 25:40; Lk 3:11, 11:41)	Dt 15:11 Jn 12:8 Mt 25:40	2443-2449, 2462-2463	446-449	Option C: I and II
HS.12.02	Demonstrate an understanding of the Church's **social justice teachings** in the modern era. (For example: Rerum Novarum; Encyclicals of Pope John XXIII, Pope Paul VI, Saint Pope John Paul II, Pope Benedict XVI and Pope Francis; Gaudium et Spes; Compendium of the Social Doctrine of the Church; and the Catechism.)	Mt 25:40, Mt 6:33	1928-1948		
HS.12.03	Show an understanding of the **principles of Catholic Social Teaching** from the Universal Magisterium: moral law, source of civil authority and common good.	1 Tim 2:1-2	1899-1927	438	
HS.12.04	Name the major themes of **Catholic Social Teaching**. (For example: dignity of human life, call to family, responsibilities and rights, preferential option for the poor, dignity of work and rights of workers, solidarity, and stewardship of God's creation.)	Lk 17:33, Mt 25:40, Rom 10:4	1877-1948 2196-2257	280, 3668-370, 288, 290, 326-330, 332	
HS.12.05	Realize that the protection of life and dignity of every person is rooted in Scripture (Mt 25:45, Acts 9:4.)	Mt 25:45, Acts 9:4	1929-1933	280	
HS.12.06	Recognize that Jesus embodies what has been revealed in and through **creation**, that God has entrusted his creation to us, and that we are stewards charged with procreating and protecting life and using the rest of creation respectfully.	Acts 17:24-29, Rom 1:19-20	287, 354	74	
HS.12.07	Explain the strict conditions for legitimate defense by military force as established by the "just war" theory. (Mt 5:44-45)	Tob 1:16-18, Mt 5:21-22	2302-2317	399	
HS.12.08	Show understanding of the fifth commandment: "You shall not kill" and its implications for respect for human life at all stages. (Mt 18:6, 21:22, 26:52; Jer 1:5)	Ex 20:13, Ps 139:15, Tob 1:16-18	2258-2301	379	

Pillar III: Life in Christ -Imitating Jesus Christ
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis V: Introduction to Community Life	*Scripture*	*CCC*	*You Cat*	*Frame-work*
HS.12.09	Engage in the social justice ministry of the church. Demonstrate an understanding that service is rooted in and flows from prayer. (Mt 6:33)	Sir 15:14, Mt 25:40,	1731, 1928-1948		
HS.12.10	Describe actions that degrade human life.	Ex 20:13	2258-2280	435, 444	
HS.12.11	Discuss **stewardship** as our investment of time, talent and treasure to further the mission of the Church.	1 Peter 4:10	2402		
HS.12.12	Demonstrate an active involvement in Jesus' mission and ministry through the ministries of the word, worship, community building and service.	Phil 2:8-9	908, 1886	11, 123	
	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.				
HS.13.01	Describe the **universality** of the Church. (Rom 11:29)	Rom 9:4-5	841-45	133	
HS.13.02	Show that **dialogue** is an **evangelizing** work of the Church in the task of creating unity and peace in the world. (Jn 11:52)	Eph 1:22-23, Mt 28:19	830-31	137-138	
HS.13.03	Explain that the Church recognizes her common heritage with the Jews, and moved not by any political consideration, but solely by the religious motivation of Christian charity, she (the Church) deplores all hatred, persecutions, and displays of **anti-Semitism** leveled at any time or from any source against the Jews.	Rom 9:4-5, Rom 11:29	839-40	135	
HS.13.04	Show understanding of the link between the Catholic Church and the Jewish people. (The papal call for dialogue and seeing the Jewish people as our brother and the special choice by God for the Jewish people to be the instrument for the salvation of the world; the first to hear the Word of God, Divine Revelation.)	Eph 4:2-6	839	135	IV.III. 6
HS.13.05	Show an understanding of the relationship between the Catholic Church and the Jewish people; the patriarchs of the Jewish people as ancestors in faith; the original Chosen people and Christians as the new People of God; the Jewishness of Jesus; Jesus as the fulfillment of the promises of the first Covenant; our shared common elements of moral life and practice.	Heb 9:15 Mt 5:17; 11:13	821	30, 349, 358	Option E.IV A

Pillar III: Life in Christ -Imitating Jesus Christ
Adolescent Catechesis: Grades 9-12

Indicator ID	Task of Catechesis V: Introduction to Community Life	*Scripture*	*CCC*	*You Cat*	*Frame-work*
HS.13.06	Show an understanding of fundamental differences between the Catholic Church and the Jewish people.	Eph 5:26-27, Rom 9:4, Rom 11:29	830, 839	135	
HS.13.07	Recognize the growth of Islam as a world religion, its contributions to culture and world peace.	Gal 3:29	841	136	Option E.IV B
HS.13.08	Describe the Five Pillars of Islam and the basic principles/practices/beliefs of the Muslim faith.		841	136	
HS.13.09	Show an understanding of the differences between the Catholic faith and Muslims.	Eph 5:26-27	830, 841	136	
HS.13.10	Show an understanding of the other major non-Christian religious groups in the United States and a basic knowledge of their beliefs and practices.	Rom 1:21, 25	842-845	136	
	Standard 14 Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.				
HS.14.01	Discuss ways to defend the faith when someone criticizes belief in Jesus.	Col 4:5-6 1 Pet 3:15	155	123	
HS.14.02	Show an understanding that truth subsists in the Catholic Church and the Church holds the fullness of Revelation and truth.	Jn 14:26	870	7, 8, 10, 351	
HS.14.03	Demonstrate an understanding of church structure; **canon law** as it pertains to church mission and role in society. (Gal 3:24)	Ex 1:13-14, Rom 3:20	708, 874		
HS.14.04	Explain that the **Church** has special **charisms** that she receives from the Holy Spirit to accomplish its work.	Jn 17:4, Mt 28:19-20	767-768, 771	113, 119	
HS.14.05	Engage in the life and mission of the church through full, active, and conscience participation in liturgy, the life and evangelization efforts of the faith community.	Gal 5:22-25 Jn 15:8, 16	737-741, 1071	11, 123, 279	
HS.14.06	Show understanding of the church's **mission** of evangelization and their baptismal call to evangelize; as in the church documents calling for a **new evangelization**.	Mt 28:19-20	849-850, 1213, 863-864	307	IV.IV. C

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Adult Catechesis

"At the center of every process of catechesis is the living encounter with Christ." This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis "are inspired by the way in which Jesus formed his disciples." (DC 75, 76)

Catechesis with adults welcomes persons in their concrete existential situation and unique religious experiences. Listening to the questions and experiences of faith adults bring is essential to proclaim and teach Jesus Christ effectively. "Catechesis with adults is therefore configured as a personal and community learning process, aimed at the acquisition of a mentality of faith 'until we all attain […] the measure of the stature of the fullness of Christ'" (Eph 4:13, DC 260)

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CT, 5)

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him to the knowledge of Sacred Scripture and the Church's living Tradition, fosters knowledge of the *Creed* (*Symbol of the faith*) and the creation of a coherent doctrinal vision that can be used as reference in life. It is important not to underestimate this cognitive dimension of the faith and to be attentive to integrating it into the educational process of integral Christian maturation. A catechesis, in fact, that sets up an opposition between content and the experience of faith would show itself to be worthless. Without the experience of faith, one would be deprived of a true encounter with God and with one's brothers; the absence of content would block the maturation of faith, keeping one from finding meaning in the Church and living the encounter and exchange with others. (DC, 80)

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith—*sensus fidei*—which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (*Evangelii gaudium* no. 119)

"Catechesis is placed at the service of the believer's response of faith, enabling him to live the Christian life in a state of conversion. This is in essence a matter of fostering the internalization

of the Christian message, through that catechetical dynamism which in its progression knows how to integrate listening, discernment, and purification." (DC no. 73)

Catechesis draws its message from the Word of God, which is its main source. Therefore, "it is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith" (EG 175). Sacred Scripture, which God has inspired, reached the depths of the human spirit better than any other word. The Word of God is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Is 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gn 1:3 ff.; Ps 33:6, 9; Wis 9:1) and in history. (DC 91)

Pillar I: The Profession of Faith -Professing what we believe
Grade Adult Catechesis

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 1 Creed: Know, believe and proclaim the living Triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.01.01	Re-discovering the mystery of the Holy Trinity as central to the mystery of the Christian faith and of Christian life as professed in the Nicene Creed.	Mt 28:19, 2 Cor 13:13	232,237, 249-256	44, 48	50-53
AC.01.02	Understanding how a transcendent God breaks into human history in the redemptive action in the Person of Jesus Christ by the power of the Holy Spirit.	Jas 1:17, Ps 145:3, Acts 17:28	43, 212, 239, 300, 1028	5, 40	50, 158, 484
AC.01.03	Knowing that the desire for God is written in the human heart because we are created by God and for God in God's image and likeness.	Acts 17:26-28	27-30, 44-45	2	4-6, 72-74, 478
AC.01.04	Understanding that **faith** and **reason** lead the believer to an intimate relationship with God in the Church.	1 Pet 3:15	159	29	57-61, 368
AC.01.05	Re-discovering that God created us in a state of original holiness and justice.	Gen 2:17, 3:16, 19	374-379	72	67-68
AC.01.06	Exploring **original sin** and its implications to live a life in holiness. (Rom 8:21)	Gen 2:17, 3:19	396-404	75-78, 258	68-71
AC.01.07	Recognizing and understanding that God's permitting evil is a mystery that God helps us to understand through his Son Jesus Christ.	Rom 5:20, 8:28, 1 Cor 13:12	309-314, 324	57- 58	56-57
AC.01.08	Re-discovering the **incarnation** is the mystery of the union of the divine and human natures in Jesus Christ.	1 Jn 4:10, 4:14, 3:5	237, 456-469	45, 85-95 86	81-83, 86
AC.01.09	Believing that Jesus suffered and died for our sins on the cross and is now truly risen and walks with us towards eternal union with God.	Jn 1:29, Mt 26:28	613-617, 622-623	122	91-93, 153-155
AC.01.10	Understanding the role of Mary in the redemptive work of God and as Mother of God and Mother of the Church.	Lk 2:1-7 Jn 19:25-27	495, 509 963-970	95 196-197	146, 148, 520
AC.01.11	Celebrating that we are created beautifully by God giving us only one unique and unrepeatable life, and we look forward to die in communion with God and to live forever in union with God in heaven.	1 Cor 15:12-14, 2 Mac 7:9, 7:14	988-1014, 1019-020	204-207	153-155

Pillar I: The Profession of Faith -Professing what we believe
Grade Adult Catechesis

Indicator ID	Task of Catechesis I: Leading to Knowledge of the Faith	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 2 Sacred Scripture: Read, pray with and communicate God's revelation and salvific plan in the living Word of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.02.01	Recognizing the action of the Holy Spirit to open and guide the hearts and minds of believers to read, pray and reflect with the Sacred Scriptures leading them to grow in the gifts of faith, hope and charity in God.	Lk 24:25-27, 44-46, Rev 21:1-22:5	109-119	18-19	27, 31
AC.02.02	Understanding the literal and spiritual senses of Scripture and explore the three categories of the spiritual sense of Scripture, namely, **allegorical** (faith), **anagogical** (hope) and **moral** (love/charity).	1 Cor 10:2, 10:11, Heb 3-4:11	115-118	16, 19, 114	27-28
AC.02.03	Understanding **Apostolic Tradition** and **Sacred Scripture**, as entrusted to the teaching ministry of the Church (the **Magisterium**), make up a single deposit of the faith.	1 Tim 6:20, Acts 2:42	84-85	11-17	23-32
AC.02.04	Understanding the Bible contains the Word of God inspired by the Holy Spirit and it is divided into the Old and New Testaments.	2 Tim 3:16-17 Lk 1:67-80	105-108, 121-130	18, 21, 22	24, 104, 327-28
AC.02.05	Discovering the **Gospels** as stories about Jesus' life, teaching, death, and resurrection.	Mt 1:1-17 Mk 1:1 Jn 1:1-18	124-127	22	514
AC.02.06	Identifying the **Holy Spirit**, received by the disciples at **Pentecost**, as the major figure in the Acts of the Apostles, enlivening the establishment of the Church after the Ascension of Jesus.	Acts 2:1-4, Acts 2:33-36, Rom 8:26	727-741	143-145	102-103
AC.02.07	Understanding Jesus is the **Bread of Life** and his Real Presence in the Holy Eucharist.	Jn 6:35, 51	1338	112	216
AC.02.08	Explain the meaning of the **Paschal Mystery** in relationship to Jesus' death and Resurrection.	Lk 24:26-27, 44-45	571-573	112	89-99
AC.02.09	Exploring the guidance and wisdom provided in the **letters** (Epistles) included in **Sacred Scripture** as spiritual and moral compass for us today.	2 Tim 3:14-16	131, 133	18	27-28
AC.02.10	Exploring the biblical foundation for the Sacrament of Holy Matrimony.	Mt 19:4-6	1602	337-338	277-292

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis II: Initiating into the Celebration of the Mystery

Being filled with God's grace

Catechesis, in addition to fostering the living knowledge of the mystery of Christ, also has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of the liturgy in the Church's life, initiates the person into the knowledge of the sacraments and into the sacramental life, especially the sacrament of the Eucharist, source and summit of the life and mission of the Church. The sacraments, celebrated in the liturgy, are a special means that fully communicate him who is proclaimed by the Church. (DC no. 81)

Catechesis, moreover, educates the believer in the attitudes that the Church's celebrations require: joy for the festive quality of celebrations, a sense of community, attentive listening to the word of God, confident prayer, praise and thanksgiving, awareness of symbols and signs. Through conscious and active participation in the liturgical celebrations, catechesis teaches the believer to understand the liturgical year, the true teacher of the faith, and the significance of Sunday, the day of the Lord and of the Christian community. Catechesis also aids in the appreciation of the expressions of faith found in popular piety. (DC no. 82)

The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper. The liturgy in turn moves the faithful "filled with the paschal sacraments," to be "one in holiness" … the renewal in the Eucharist between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. (*Sacrosanctum concilium* no. 10)

Catechesis, in fact, is set in motion by a first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis

reaches its true fulfillment in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings." Therefore, liturgy and catechesis are inseparable and nourish one another. (DC no. 96 and CT no. 23)

The Christian's formative journey, as attested to in the *mystagogical catecheses* of the Church Fathers, always had an experiential character, but never neglecting the understanding of the faith. The living and persuasive encounter with Christ proclaimed by authentic witnesses was critical. Therefore, one who introduces another to the mysteries is first of all a witness. This encounter finds its source and summit in the celebration of the Eucharist, and it is deepened through catechesis. (DC no. 97)

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)

Pillar II: The Celebration of the Christian Mystery -Being filled with God's grace
Grade Adult Catechesis

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	CCC	Compendium	USCCA
	Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.03.01	Living the **sacraments** as supernatural signs of grace instituted by Christ and given to the Church to strengthen our faith and make us holy.	Mt 28:19 Lk 24:47	1122-1126, 1133-1134	228, 230-231	169
AC.03.02	Identifying and explaining Baptism, Confirmation and Holy Eucharist as the **Sacraments of Christian Initiation** and describe their symbols.	Mt 28:19 Acts 2:4 1 Cor 11:23-26	1212, 1229-1245, 1290-1301, 1322-1323, 1412	251, 256, 266-267, 271, 279	183-187, 203-211, 215-229
AC.03.03	Encountering God's merciful love through the Sacrament of Penance and Reconciliation and the Sacrament of the Anointing of the Sick as Sacraments of Healing grace.	Js 5:14-15 Jn 20:21-23	1446, 1503-1504, 1507	296, 302, 310, 315	251-255, 242
AC.03.04	Distinguishing between **mortal sin**, **venial sin**, and **accidents** for sacramental preparation of baptized members of the Church.	1 Jn 5:17	1854-1864, 1874-1875	394-396	311-315
AC.03.05	Appreciating Holy Orders and Holy Matrimony as Sacraments of Service.	Mt 19:1-12 Mk 3:13-19 1 Pet 5:1-4	1533-1535, 1601-1605, 1567	321, 337-338 328	281 264-266
AC.03.06	Knowing the Order of Christian Initiation of Adults (OCIA) as an evangelizing catechetical process to welcome new members into the Church.	Jn 3:5, Gal 3:27	1229-1245, 1278	256	190-191
AC.03.07	Appreciating the **gifts of the Holy Spirit** as missionary disciples of Jesus Christ.	Gal 5:22-23	1303, 1830-1831, 1845	389	207-209
AC.03.08	Exploring the meaning of **transubstantiation** in the Holy Eucharist.	Mt 26:26	1376-1377, 1413	283	223-226
AC.03.09	Understanding that Christ is at work in the sacraments regardless the disposition or holiness of the priest.	2 Pet 1:4	1127-1128, 1584	229	169

Key Element II
Liturgy and Sacraments
Grade Adult Catechesis

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	*CCC*	*Compendium*	*USCCA*
AC.03.10	Understanding the **Real Presence** of Jesus Christ in the Eucharist under the form of bread and wine.	Jn 6:1-71	1333-1375, 1413	282	223-224
AC.03.11	Understanding the **validity** of the Sacrament of Matrimony under the following conditions: baptized man and woman, free **consent**, intention to fulfill **contract** for good of spouses and possibility of children, and canonical form.	Gen 2:24, Mk 10:8	1627-1632	321, 344, 346	281
AC.03.12	Identifying the effects of the Sacrament of Holy Matrimony.	Mk 10:9	1638-1642	346	283-285
	Standard 4 Liturgy: Know, 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 and mission of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.04.01	Understanding weekly participation at Mass is normative for every Roman Catholic and one of the five precepts of the Church.	Gen 2:2	2181-82, 2042	277	170-171, 178
AC.04.02	Explaining that all forms of **liturgy** are the actions of the Holy Spirit intending to make us holy.	Jn 16:13-14 Eph 4:30	1070-1072, 1112	218-220	129, 138, 170-171
AC.04.03	Knowing that the validity of the Mass requires a bishop or his authorized representative (the priest) to officiate at the Mass.	Lk 24:13-35	1348, 1411	278	218-229
AC.04.04	Identifying the holy days of obligation in the Liturgical Calendar and understand that Catholics are required to go to Mass on these days.	Lev 23:1-3	2177	452-454	334-335
AC.04.05	Identifying the major parts of the Mass as the **Liturgy of the Word** and the **Liturgy of the Eucharist** and the prayer responses.	Acts 2:42	1349	277	218
AC.04.6	Identifying the **Prayer of the Faithful** as the final part of the Liturgy of the Word.	Acts 2:42	2629-2633, 2646-2647	553	218
AC.04.07	Recognize the Eucharist as the greatest prayer in the life of the Church.	Mt 26:26-29	1324	250, 274	225-229

Indicator ID	Task of Catechesis II: Initiating into the Celebration of the Mystery	Scripture	*CCC*	*Compendium*	*USCCA*
	Standard 4 Liturgy: Know, 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 and mission of the Church.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.04.08	Attending and participation in Mass as a family every Sunday is essential for Catholics to profess, celebrate, live and pray faith in Jesus Christ.	Acts 2:42	1389, 1391-1397	274, 289, 292	224-225
AC.04.09	Celebrating the major **seasons** in the **Liturgical Calendar**, namely, **Advent**, **Christmas**, **Lent**, **Triduum**, **Easter**, and **Ordinary Time** as celebrations in the life of Jesus, Mary, and the saints.	Eccl 3:1-8 Heb 3:7-4:11 Mt 6:11 Lk 4:19; 24:13-35	1163-1173, 1194-1195	241, 242	173
AC.04.10	Understanding the Eucharist is the source and summit of all Christian life.	1 Cor 15:28	1324-1327, 1407	274	228
AC.04.11	Understanding the Eucharist: thanksgiving and praise to the Father; the sacrificial memorial of Christ and his Body; the representation of Christ's suffering, death, and resurrection; the presence of Christ by the power of his Word and of his Spirit.	1 Cor 15:28, Heb 13:15, 1 Cor 9:19	1322-1327, 877	274	877
AC.04.12	Identifying the essential elements in the Rite for receiving the Sacrament of Penance and Reconciliation including **confession of sin**, **contrition**, **firm amendment**, **absolution**, and **penance**.	1 Jn 1:9 Jas 5:16	1450-1460, 1487-1492	303	245
AC.04.13	Making an **examination of conscience to go to Confession on a regular basis**.	Psalm 139 Mt 5:1-12; 19:16-30	1454	303	236-237, 314-315
AC.04.14	Understanding the seal of consent in the celebration of the Sacrament of Holy Matrimony.	Mt 19:4-6	1621, 1638-1642	346	282, 284-285, 288, 290
AC.04.15	Exploring the functions of **ordained** and **non-ordained** ministers at Mass to explain the difference in roles.	Heb 5:1-10	1562-1568, 1595	328-329	264-265
AC.04.16	Understanding the funeral Mass as a special liturgy of blessing and farewell to the Christian who has died.	1 Thess 4:18	1687-1690	354-356	158-161

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis III: Forming for life in Christ

Imitating Jesus Christ

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of the children of God received in Baptism and with the life of the Risen One that is communicated through the sacraments. This task consists in showing that the response to the lofty vocation to holiness (cf. LG 40) is a filial way of life that is capable of bringing every situation back to the way of truth and happiness that is Christ. In this sense, catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes (Mt 5:1-12), which manifest his very life. "Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes (cf. Mt 5:3-12; Lk 6:20-23). The beatitudes are like a Christian identify card (Francis, Apostolic Exhortation *Gaudete et exsultate*, March 19, 2018)." (DC no. 83)

In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf. Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf. Ex 20:1-17; Dt 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf. Jn 10:10), catechesis should know how to point out "the attractiveness and the ideal of a life of wisdom, self-fulfillment and enrichment: so as to make believers "joyful messages of challenging proposal, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel (cf. EG 168)." (DC no. 84)

The response to the common Christian vocation is realized in an incarnate manner, because every child of God, according to the measure of his freedom, listening to God and recognizing the charisms entrusted by him, has the responsibility of discovering his own role in the plan of salvation. Moral instruction in catechesis is therefore always imparted against a vocational background, looking first of all at one's life as the first and fundamental vocation. Every form of catechesis is to do all it can to illustrate the dignity of the Christian vocation, to provide accompaniment in the discernment

of specific vocations, to help the believer to solidify his state in life. It is up to catechetical action to demonstrate that the faith lived in a commitment to loving as Christ did, is the way to foster the coming of the kingdom of God in the world and to hope in the promise of eternal beatitude. (DC no. 85)

Parents are also responsible for shaping the will of their children, fostering good habits and a natural inclination to goodness. This entails presenting certain ways of thinking and acting as desirable and worthwhile, as part of a gradual process of growth… Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using a language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths. (*Amoris laetitia* no. 264)

In the twilight of life, God will not judge us on our earthly possessions and human success, but rather on how much we have loved. (St. John of the Cross)

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)

If we completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. (St. Alphonsus Liguori)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 5 Conscience: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.05.01	Developing a moral conscience guided by the Holy Spirit and Church teaching.	Jn 14:26	1742	363	129
AC.05.02	Reflecting upon what it means to be created in God's image and likeness imbued with the gifts of freedom and conscience.	Gen 1:27, Col 1:15	355-359, 381	66-67	67-68, 310-311
AC.05.03	Understanding the context for moral decision-making in the Catholic Christian tradition is human dignity, God's grace, the virtues and the Holy Spirit.	1 Jn 3:19-20, Ps 119:105	1780-1782, 1783-1788	373-374	310-318
AC.05.04	Describing that God gives us **free will** to choose the good and to avoid evil leading us to grow and mature in understanding the **morality** of human acts.	Sir 15:14, Gal 5:1, 2 Cor 17	1730-1742	363-366	319-320
AC.05.05	Unpacking moral conscience as a judgment of reason that helps us see the moral quality and implications of our actions.	Rom 2:14-16	1776-1780, 1795-1797	372	314-315
AC.05.06	Understanding the three sources of a moral act: object, intention and circumstances.	1 Tim 5	1749-1754	367	311-312
AC.05.07	Re-discovering Jesus' **law of love** at the heart of the Ten Commandments. (Jn 13:34-35)	Dt 5:1-21 Mk 10:17-31	2055, 2074	418, 435	308-309 341
AC.05.08	Identifying examples of acts that are wrong regardless of how good the end or intention in light of **original sin**, **personal sin**, and **social sin**.	Mt 6:1-4 Rom 5:20	1755-1756, 1848-1854	76, 368, 391-396, 400	314-315, 528
AC.05.09	Knowing God's **sanctifying grace** helps us to seek holiness by our free response to doing God's will in living the Christian life.	Jn 1:12-18, 17:3, Rom 8:14-17	1996-1998, 2005, 2021	423	329-330, 336
AC.05.10	Recognizing the wounds of sin through the **examination of conscience** prepares Catholics to receive God's mercy and forgiveness in confession.	Mt 5-7 Lk 6:36	1450-1460	303	312-313
AC.05.11	Identifying and living the theological and cardinal virtues and the gifts and fruits of the Holy Spirit.	Wis 8:7, 1 Cor 13:13	1803-1845	379, 385	316-317, 341
AC.05.12	Forming a moral compass by practicing the **beatitudes** taught by Jesus.	Mt 5:3-12	1716-1719	360-361	308-309

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.06.01	Discovering Christian prayer guided by the Holy Spirit as source of grace and strength to live a moral life in Christ.	Ps 130:1, Rom 8:26	2699, 2558-2561	534, 545, 550, 558, 578	481-495
AC.06.02	Understanding that Christian discipleship requires following Jesus Christ as the way, the truth and the life in the Church's **universal call to holiness**.	Mt 19:16-19	2052-2055, 2466	343	451,5-452
AC.06.03	Understanding human freedom as a force for growth and maturity in the practice of conversion.	Sir 15:14	1730-1739	363-366	310-320
AC.06.04	Identifying ways to apply free will to love, honor and obey God freely or choose not to follow God (sin).	Mk 10:17-31	1730-1733	363	310-311
AC.06.05	Identifying **Catholic social teaching** as principles of justice and stewardship guided by the dignity of the human person for the common good of society.	Mt 25:31-46	904-907 2419-2425	190, 404 506, 509-512	325-333
AC.06.06	Understanding human sexuality as a gift that makes a person male and female.	Gen 1:27, Gen 2:24	2331-2336, 2392-2393	487	405
AC.06.07	Re-discovering marriage's twofold purpose and the family as the foundation of human society.	Gen 1:28 Jas 1:27	1601, 1659	338	408-410
AC.06.08	Comparing and contrasting **contract** and **covenant** in God's saving plan, especially in the sacrament of holy matrimony.	Gen 10:5	56, 62-66, 873, 2411	506	281
AC.06.09	Understanding the Christian virtues of purity of heart and chastity to develop authentic friendships and to respond to God's call in life.	Mt 5:37	2337-2341	488-490	405-406
AC.06.10	Recognizing the right and duty of the Church to teach moral truth.	Gal 6:2, Rom 12:8, 11	2030-2040, 2047-2051	429-430	330-331, 337
AC.06.11	Seeking world peace is the work of **justice** and the effect of charity.	Lk 17:33	1886-1889	404	517, 506

Indicator ID	Task of Catechesis III: Forming for Life in Christ	Scripture	CCC	Compendium	USCCA
	Standard 6 Christian Living: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.06.12	Believing the sacraments compel Catholics to love and forgive others, especially **Reconciliation** and the **Holy Eucharist**.	Jn 13:34-35	1382-1389, 1391-1396, 1468-1470	287, 307	235-243, 218-229
AC.06.13	Embracing Catholic beliefs are sound and rooted in Apostolic Tradition and Sacred Scripture, as entrusted by Christ to the **Magisterium** of the Church.	Lk 24:25-27, 44-46	95, 109-119, 137	17	132-134, 330-331
AC.06.14	Finding ways to witness to the **corporal** and **spiritual works of mercy**.	Mt 25:31-46	2419-2425	511	325-327
AC.06.15	Living the four marks of the Church, namely, one, holy, catholic and apostolic.	Mt 16:18	2030-2031	429	111-122
AC.06.16	Knowing the Ten Commandments and Beatitudes guide us to know, love and serve God and others as brothers and sisters in Christ.	Ex 20:1-17 Mt 5:1-12	2055-2056, 2063-2071	434-435	327-328

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

The Catechism of the Catholic Church identifies three ways or expressions of prayer leading to composure of heart: vocal prayer, meditative prayer and contemplative prayer (CCC nos. 2700-2724). These three expressions of prayer are further defined by the four core forms or types of prayer, namely, adoration, contrition, thanksgiving and supplication (ACTS) (CCC nos. 1451, 2623-2649).

"Prayer is first of all a gift from God; in fact, in every one of the baptized 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach him to pray with Jesus Christ and like him: '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 [contrition] and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer […] When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.'" (GDC no. 85; DC no. 86)

"This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the permanent forms of prayer: blessing and adoration, petition [contrition], intercession, thanksgiving, and praise. There are several well-established means for achieving these ends: the prayerful reading of sacred scripture, in particular through the liturgy of the hours and *lectio divina*; the prayer of the heart called the Jesus prayer, the veneration of the Blessed Virgin Mary through practices of piety like the holy Rosary, supplications, processions, etc." (DC no. 87; CCC 2626-2649; CCC 435)

"Spirit-filled evangelizers are evangelizers who pray and work… What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and

difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer." (*Evangelii gaudium* no. 262)

"God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: 'God tirelessly calls each person to that mysterious encounter known as prayer.' 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." (GDC no. 34 and CCC no. 2567)

"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)

Pillar IV: Christian Prayer -Praying with Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
	Standard 7 Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.07.01	Recognizing that Jesus prayed to God His Father and taught us to say the "Our Father."	Mt 6:6-13	2608-2614, 2621	544	466-467
AC.07.02	Identifying and examining the elements of the **Lord's Prayer**.	Mt 6:9-15 Lk 11:2-4	2803-2806, 2857	587-598	483-490
AC.07.03	Identifying the Sign of the Cross as a prayer to the Holy Trinity.	Mt 28:19	p.899	p. 181	p. 533
AC.07.04	Knowing that Christian prayer is always Trinitarian by making the Sign of the Cross calling us to remember in whose name we have been baptized.	Mt 28:19	2142-2149	447	469, 478
AC.07.05	Recognizing essential forms of prayer as blessing, adoration, petition, intercession, thanksgiving and praise and find examples in the Bible.	1 Thes 5:16-18	2626-2649	550-556	467-468
AC.07.06	Identifying the sources of Christian prayer to encounter the living Christ.		2652-2662	558	478
AC.07.07	Recognizing Christian prayer is grounded in the **Word of God** as presented in **Sacred Scripture** and proclaimed at Mass during the Liturgy of the Word.	Titus 2:13, Lk 11:1	2759-2760, 2773	578	473
AC.07.08	Recognizing the **Liturgy of the Eucharist** as the community's central act of **worship**.	Jn 13:1, Gal 2:20	1378-1381, 1418	286	215-224
AC.07.09	Practicing the Daily Examen as a personal prayer to examine our relationship with God and the Church.	1 Cor 11:28-31 Mt 5:23-24	2697-2699, 2720	567-568	473-474
AC.07.10	Re-discovering the Sign of the Cross, the Creed, the Lord's Prayer, the Hail Mary and the Glory and their biblical foundation.	Mt 6:9-15 Lk 1:26-38			
AC.07.11	Discovering the beauty of the Joyful, Luminous, Sorrowful and Glorious **mysteries of the Rosary** to contemplate the life, passion, death and resurrection of the Jesus Christ through the Blessed Mother Mary.	Search Gospel references	1674, 2678, 2708	See *the Rosary*, p. 189	See *Pray the Rosary*, 539
AC.07.12	Understanding the ways of prayer as vocal, meditative and contemplative.	Mt 11:25-26 Mk 4:4-7, 15	269700-2719	568	473-474

Indicator ID	Task of Catechesis IV: Teaching Prayer	Scripture	CCC	Compendium	USCCA
AC.07.13	Distinguishing between private and public prayer.	Mt 6:5-8 Acts 2:42	1066-1070, 2705-2719	218, 570-571	37, 493-301
AC.07.14	Recognizing that worship belongs to God alone while the saints are venerated. (Ps 51:7)	Lk 18:1, Mt 9:13, 12:7	2095-2105, 2135-2136	443	341-343
AC.07.15	Discerning God's call in our lives to choose a vocation to Holy Matrimony, the priesthood, permanent diaconate or religious life.	Mk 10:17-31 Rm 8:28	871-872, 934	177	452
AC.07.16	Appreciating Advent and Lent as intense seasons of prayer to celebrate the Rite of Reconciliation and to go to confession. (2 Cor 5:18, 5:20)	Mk 2:5, 10, Lk :48,	1440-1460	302-303	237-241
AC.07.17	Praying for AMS Co-Sponsored Seminarians, AMS Team Saint Paul missionaries and catechists.	1 Thes 5:17	873, 825, 898	165, 178, 188	452
AC.07.18	Identifying Catholic devotions such as grace before meals, the Liturgy of the Hours, the Holy Rosary, novenas, the Chaplet of the Divine Mercy, processions, and Stations of the Cross to pray with family and friends.	1 Thes 5:17	971, 2685	198	*Novena*, 521
AC.07.19	Using the steps of **Lectio Divina** as a method to prepare for Mass and to allow the **kerygma** to affirm and challenge our thoughts to strengthen our relationship with God and the Church.	Mk 4:4-7, 15-19	2705-2708, 2723	570	474, 517-518
AC.07.20	Examine how prayer of imagination, especially in the context of meditation, is part of the prayer life of a Christian	Mk 4:4-7, 15-19	2705-2708, 2723	570	473-474, 519
AC.07.21	Understanding how and why one participates in the Catholic devotion of Eucharistic adoration during Mass and before the Blessed Sacrament to talk with and listen to Jesus.	Mk 9:2-9 Jn 13:1 Gal 2:20	1376-1381, 1413, 1418 2628	282-283, 286, 552	225-227, 477
AC.07.22	Recognizing that going to Mass is the most intimate encounter of prayer and worship with God in Word and Sacrament.	Acts 2:42-46, 1 Cor 11:17, Heb 10:25	2177-2185, 2192-2193	453	166-168, 172-173, 225-227
AC.07.23	Examining the Liturgy of the Mass (**Paschal Mystery** of Christ) to identify and memorize prayers to actively participate in the communal responses.	Rom 15:6 Rev 4:8	1066-1075 2625-2628	218-219 550, 558	171-172 219-220
AC.07.24	Knowing that the Nicene Creed is the profession of faith we pray at Mass after the Homily.	Mt 16:16-17	p. 50, 195	p. 16	46-47, 521
AC.07.25	Developing the art of listening to the voice of God especially in Mass.	Is 55:3 Mt 11:15	2558-2565	534	476

Archdiocese for the Military Services, USA
Office of Faith Formation

Task of Catechesis V: Introduction to Community Life

Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion

The faith is professed, celebrated, expressed, and lived above all in community: The communitarian dimension is not just a 'frame,' an 'outline,' but an integral part of the Christian life, of witness and of evangelization" (Francis, general audience (January 15, 2014). This is well expressed in the classical principle: "Idem velle atque idem nolle -to want the same thing, and to reject the same thing -was recognized by antiquity as the authentic content of love: the one becomes similar to the other, and this leads to a community of will and thought" (Benedict XVI, Encyclical Letter Deus Caritas Est, December 25, 2005, 17). What makes this possible is cultivating a spirituality of communion. This makes one able to see the light of the Trinity reflected in the face of one's brother as well, feeling through the profound unity of the mystical Body that he is part of oneself; sharing his joys and sufferings in order to perceive his desires; taking care of his needs; offering him a true and profound friendship. Looking above all at what is positive in the other in order to cherish him as a gift from God helps one to reject the selfish temptations that lead to competition, careerism, distrust and jealousy. (DC no. 88)

Catechesis, in reference to preparation for community life, therefore has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial communion, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue, forming believers in the sense of ecclesial co-responsibility, contributing as active participants to building up the community and as missionary disciples to its growth. (DC no. 89)

Being Church means being God's people, in accordance with the great plan of his fatherly love. This means that we are to be God's leaven in the midst of humanity. It means proclaiming and bringing God's salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel. (*Evangelii Gaudium* no. 114)

The Church, by her nature a dialogical reality in that she is an image of the Trinity and is enlivened by the Holy Spirit, is committed in an irreversible way to the promotion of the unity of all the disciples of Christ. Like all ecclesial activities, catechesis as well is intrinsically marked by an ecumenical dimension, in the wake of the movement elicited by the Holy Spirit that drives the Catholic Church to seek perfect unity with the other Churches or Christian confessions according to the will of the Lord, on the basis of Baptism, Sacred Scripture, the common heritage of faith, and in particular today the powerful shared experience of martyrdom. On the one hand, the proclamation of the Gospel and catechesis are at the service of dialogue and ecumenical formation; on the other, the commitment to Christian unity is itself a credible way and instrument of evangelization in the world. (DC no. 344)

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of "being open to them, sharing their joys and sorrows." In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all of our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth. (*Evangelii Gaudium* no. 250)

At all times and in every race, God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium* no. 9)

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). Evangelization is an ecclesial process, inspired and supported by the Holy Spirit, through which the Gospel is proclaimed and spread throughout the world (DC 21).

In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in in the heart of the human being before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world." (DC no. 50)

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 8 Catholic Church: Introduce, understand and share in 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.08.01	Re-discovering that Jesus Christ established the **Church** as a **sign** and **instrument** of communion with God and unity of the human race. (Phil 2:14-15)	Mt 16:18 2 Cor 4:7	760 852-856	173	138
AC.08.02	Understanding that the Church is a living institution, both human and divine, gifted by the Holy Spirit with a mission to the world throughout history.	2 Cor 6:16, Acts 20:32	767-776, 779-780	150-152	112-117, 122
AC.08.03	Recognizing that the Church is missionary by nature and this mission is the responsibility of every baptized member.	1 Tim 2:4	852-856	173	115-117, 132-134
AC.08.04	Articulating that the Church has special charisms she receives from the Holy Spirit to accomplish its mission to proclaim and teach Jesus Christ.	1 Cor 12:7	797-801, 809-810	159-160	106, 328-331
AC.08.05	Believing that the Church has the power to forgive sins through the sacraments.	Lk 24:47, 2 Cor 5:18	981-983, 986-987	201	236, 244-245
AC.08.06	Understanding that all the living and dead together form the Communion of Saints in the Church as professed in the Apostles' Creed.	Rom 14:7, Eph 4:1-6	946-962	194-195	160-161
AC.08.07	Analyzing the Church's visible bonds of unity: one origin, one baptism, and an unbroken line of apostolic succession beginning with Peter.	Eph 4:3, Col 3:14	813-816, 866, 870	161-162	127-129
AC.08.08	Articulating that Holy Orders is the sacrament that provides deacons, priests and bishops to serve the People of God in the Catholic Church.	1 Cor 12:27-29	1554, 1593	325	265-267, 273
AC.08.09	Recognizing Jesus as the head of the Church and the Pope as visible head of the Catholic Church today. (Lk 6:13)	Mt 16:17-19 Jn 21:15-17	880-896, 939-940	182-187	113, 129-131
AC.08.10	Naming the current archbishop of the Archdiocese for the Military Services, USA and the auxiliary bishops.	1 Tim 3:1-13 1 Pet 5:2-4	832-835	167	133
AC.08.11	Unpacking the four marks of the Church as professed in the **Nicene Creed**, namely, one, **holy**, **catholic**, and apostolic.	Acts 9:13, 1 Cor 6:1, 16:1	823-838	165, 166	129-131

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
AC.08.12	Understanding that the Church is a sign to the world of its salvation in Christ (sacrament of salvation).	Rev 7:9	774-776, 780	152	116-117, 122, 526
AC.08.13	Recognizing that the Church names Mary as Mother of the Church.	Jn 19:26-27	963-964	196	146, 148
AC.08.14	Recognizing that the Church's gifts and growth are evident throughout its history.	Mt 28:19-20	849-851	166, 173	452, 501
AC.08.15	Embracing how the Eastern Catholic Churches, as part of the Catholic Church, are faithful to the Pope and have their own unique church laws, rites and spirituality.	Heb 13:10	1182, 1240, 1318, 1320-1321, 1623	266 -267, 334	129-130, 510
AC.08.16	Understanding that the Rites of the Catholic Church derive from one profession of faith, celebration of the seven sacraments and one hierarchy.	2 Tim 1:14, Rom 16:26	1200-1209	247-249	171-172
AC.08.17	Knowing that a Catholic may fully participate in the liturgies of all the Rites of the Catholic Church.	Jn 17:21-23	835, 1200-1203	32	172
AC.08.18	Identifying the Magisterium as the teaching office of the Church, the college of bishops in communion with the Pope.	Lk 10:16, Jn 8:31-32	85-90, 95, 100	16-17	23-33, 132-134
AC.08.19	Understanding the bishop's mission of teaching, ministry of sanctification and the function of governing.	Jn 8:31-32	880-896	184, 186, 187	118, 133, 271
AC.08.20	Understanding the causes of the Reformation as the rise of Protestantism and the Counter-Reformation of the Catholic Church to begin the inner work of reform started in the Council of Trent in the Age of Reform (1517 to 1891 CE).	Jn 17:21	816-822, 838, 866, 870	162-164, 168	127, 356
AC.08.21	Recounting Vatican II as the ecumenical council leading the Catholic Church into a place of spiritual leadership in modern society, addressing the universal call of all to holiness, the vocation and mission of the laity, the work of ecumenism and religious dialogue, the role of bishops in subsidiarity, and the current challenges of the Church in the era of global economics and quest for peace.	Eph 5:25-26	822	188	21-23
AC.08.22	Embracing responsible stewardship to support financially church ministries in accord with the five precepts of the Church (i.e., participation in the AMS Triennial National Collection).	Mal 3:10 Lk 12:48	2041-2043	432	335

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 9 Ecumenism: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.09.01	Understanding **ecumenism** as an evangelizing work of the Church in the task of creating unity and peace in the world as called for by Vatican II.	Rev 7:9, Jn 11:52	774-77, 780, 830-831, 868	152, 166	22
AC.09.02	Exploring how the Lutheran, Episcopalian, Baptist, Methodist, and Apostolic churches are some of the churches evolved from the time of the Protestant Reformation, and that some are therefore called Protestant Churches.	Jn 17:21	816-822, 838, 866, 870	162-164, 168	127, See *Protestant*, 895
AC.09.03	Explaining that some non-Catholic Christians also believe in Jesus Christ as the Son of God and in baptism, but they do not believe in the real presence of Jesus in the Holy Eucharist, that the Pope is the successor of Saint Peter and that there are seven sacraments instituted by Christ.	Eph 4:1-6	817-819, 871-873, 880-882, 936-937	163, 182	127-130, 136, 193
AC.09.04	Defending the Pope as the leader of the Catholic Church throughout the world, the successor of the Apostle Peter and a sign of the Church's unity.	Mt 16:18-19, Jn 21:15-17	881-882, 936-937	182	130, 265-266
AC.09.05	Understanding that the bishop or archbishop of a diocese is a successor of the Apostles, appointed by the Pope, sign of our unity and shepherd of the particular Church assigned to him.	Jn 21:15-17	881-885, 888-896, 936-939	182-187	29-30, 265-266
AC.09.06	Praying for the unity of all Christians during the Week of Prayer for Christian Unity (January 18-25).	Jn 17:21-23 Eph 4:3, Col 3:14	813-822	156, 161, 163-164	22, 128, 133-134
AC.09.07	Finding where in the New Testament Jesus prayed "that they all may be one" and reflect with this prayer before the Blessed Sacrament.	Jn 17:20-23	820-822, 866	164	127-129
AC.09.08	Affirming that the fullness of the faith Christ taught us is found in the Catholic Church.	Jn 17:21	816, 870	162-163	127-129, 136, 193
AC.09.09	Respecting other Christians means we can recognize what we share in common and that we need to be honest about how we differ.	Eph 4:4-6	813-822, 866, 870	161-164	22, 129-130

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
AC.09.10	Identify that the Eastern Catholic and Orthodox Churches call the leader of their worldwide community a "patriarch", but only the Eastern Catholic Churches acknowledge the Pope as head of the universal Catholic Church with whom their Patriarch is in full union.	Jn 17:21	838, 1399	168, 293	232, See *Orthodox Churches*, 890
AC.09.11	Understanding that the twenty-three **Eastern Catholic Churches** in union with the Roman Catholic Church have their own church laws, ways to celebrate the liturgy and sacraments, and forms of prayer − all approved by and recognized by the Pope as different cultural expression of the same faith.	Heb 13:10	1182, 1240, 1318, 1320-1321, 1623	266 -267, 334	129-130, See *Eastern Churches*, 510
AC.09.12	Exploring how the Eastern Catholic Church's celebration of Confirmation or "**chrismation**" is different from the way Roman Catholics celebrate Confirmation.	Acts 10:38	1289-1301, 1318, 1320-1321	266-267	186-187, 198-199, 204-205. 210, 264
AC.09.13	Understanding that the Eastern Catholic Churches call their sacraments "**mysteries**" and Confirmation, "**chrismation**."	Acts 10:38 Lk 22:19	1289, 1328-1332	266, 275	See *Chrismation* 507
AC.09.14	Identifying some Eastern Christian Churches that do not accept the role of the Pope as the successor of Saint Peter and head of the universal Church are called Orthodox.	Jn 17:20-23	838, 1399	168, 293	232, 890 *Orthodox Churches*

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Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 10 Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.10.01	Re-discovering what it means to be created in the image and likeness of God with bodies and souls and that our bodies are temples of the Holy Spirit.	Gen 1:27 Lk 15:11-32 1 Cor 6:19-20	355-358, 374-379, 1699-1715	66, 72, 358	7, 66-68, 71
AC.10.02	Recognizing that the inherent dignity of the human person created in the image and likeness of God is at the heart of human rights.	Gen 1:27, Lk 15:11-32	355-358, 374-379, 1699-1715	66, 72, 358	7, 66-68, 71
AC.10.03	Understanding that authority is necessary for human community.	Rom 13:1-7	85, 1897-1904	109, 187, 405-407	325-327
AC.10.04	Committing to memory "love your neighbor as yourself and love God with all of your mind, heart, and strength" as the law of love at the heart of the Ten Commandments.	Dt 6:5 Mt 22:36-40 Mk 12:30-31 Rom 12:9-13	1971-1974 2052-2074	420 434-441	309 309, 325
AC.10.05	Believing the Holy Spirit calls all people to conversion and faithfulness.	Rom 5:5, 2 Cor 13:13	733-741, 747	145-146	102-110
AC.10.06	Recognize that every baptized person is called to lead a chaste life no matter what their state in life. (Col 1:10, Wis 15:5)	Mt 5:37, Sir 1:22 Rom 12:2	2337-2367, 2392-2394 2520-2527	488-496	405-407
AC.10.07	Discussing how friendships and respect of others grow through **chastity** and **purity of heart**.	1 Cor 6:15-20	2337-2359, 2394-2396	488-494	405-406
AC.10.08	Defining abstinence, chastity, and celibacy to distinguish the difference.	Mt 11:28, Mt 5:37, Gal 3:27	1658, 2337-2359, 2348, p.879	488-496	405-416, 506
AC.10.09	Understanding that **modesty** demonstrates respect for one's body and the bodies of others.	1 Tim 2:9 1 Pet 3:3-4	2521-2527, 2533	530	108, 209, 441-445

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Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
AC.10.10	Cultivating the twofold purpose of Holy Matrimony.	Rev 19:7, Gen 1:26-27	1601-1605, 1659-1660	337-338	279-286
AC.10.11	Living the fourth commandment.	Eph 6:1-4	2214-2220, 2251	459	377-378
AC.10.12	Respecting human life as **sacred** from its beginning (conception) to its natural end (death).	Gen 1:27	1926, 2268-2283, 2322	470, 472, 478, 500	43, 211, 391, 401
AC.10.13	Unpacking the conditions for abortion being a grave sin and the need for reconciliation and healing.	Jer 1:5	2270-2275	470	391-392, 400-401
AC.10.14	Cultivating good communicating skills with others involves listening, self-disclosure, and compromise.	Sir 7:27-28, Prov 13:1	2214-2230, 2196-2208, 2247-2249	455-457, 459-460	376-380
AC.10.15	Nurturing the virtue of temperance disposes us to avoid every kind of excess.	Sir 5:2	1809, 1838, 2290, 2340-2347, 2407	379, 383, 490, 506	193, 315-317
AC.10.16	Discovering the Catholic Christian moral values and teachings about the gift of human sexuality.	Ex 20:14, Mt 5:37	2331-2367, 2397-2398	487-496	404-407
AC.10.17	Understanding human sexuality as a gift of God meant for married love between a man and a woman for the good of the spouses and the procreation of children.	Gen 1:27, 28, Gen 5:1-2	2331-2336, 2392-2393	487	441-445

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Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
	Standard 11 Vocation Discernment: Understand, discern 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.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.11.01	Discovering how God calls us to seek him, to know him and to love him in the vocation we choose in life at the service to the Church.	Rom 12:6-8 1 Cor 12:4-11	1, 897-900, 940	188	452
AC.11.02	Understanding that every baptized member of the Church is called to discern a vocation to the priesthood or religious life or to married life or single life as a way to holiness.	1 Cor 12:27-29	944-945, 1601-1605, 1546-1553	192-193, 337-338, 321-324	139, 265-267, 279, 531
AC.11.03	Discovering and understanding **vocation** as a call from God by name through the waters of Baptism to engage in the **mission** entrusted by Jesus Christ to the Church.	Lk 15: 11-32	897-900, *Vocation*, 531, 940	188	531, 137, 269, 271,
AC.11.04	Analyzing stories in the Gospels about how Jesus called people to be his disciples.	Mt 4:18-22 Mk 1:16-20	561-562, 618, 1816	80, 123, 172, 532	195-197, 451-452
AC.11.05	Discerning God's call to Holy Matrimony and Holy Orders or religious life is best done in prayer guided by the Holy Spirit and listening to the witness of those living the vocation.	Phil 1:9-11	799-801, 1780	188, 535	269, 452
AC.11.06	Affirming that a man receives the sacrament of Holy Orders from the bishop who calls him to a life of service to the Church.	Jn 10:36, Acts 1:8	1562-1568	337-350, 322-336	401, 126, 269, 271, 531
AC.11.07	Identifying the Catholic priest as the minister of the Holy Eucharist and the Sacrament of Penance and Reconciliation.	Jn 10:14	1333-1377, 1440-1449	276-284, 302	264-271
AC.11.08	Appreciating the promises of obedience and celibacy to the bishop as special to the life of the diocesan priesthood in the Catholic Church while religious priests take vows of poverty, chastity and obedience.	1 Cor 11:26	1562-1568	337-350, 322-336	126, 269, 271
AC.11.09	Understanding that the deacon is a special vocation of service for both married and unmarried men and distinguish between permanent and transitional deaconate.	1 Tim 3:8-13 Acts 6:1-6	1569-1571	179, 330	266

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AC.11.10	Affirming marriage is a **vocation** and a sacrament between a man and a woman.	Gen 2:18-25 Eph 5:31	1601-1605, 1659-1660	337-338	279-285
AC.11.11	Understanding that parents have a vocation to serve God and the Church by witnessing and teaching the Person of Jesus Christ to their children as primary teachers of the Catholic faith since the moment of their children's baptism.	Ps 103:13 Eph 6:4	2221-2231, 2252-2253	460-462	283-285, 375-379
AC.11.12	Discerning the ministry of **catechist** as a response to God's call to proclaim and teach the Person of Jesus Christ in word and witness and in the name of the Church to adults, youth and children, especially the family.	Mt 28:19-20	2663	559	134, 296, 479
AC.11.13	Understand that religious (consecrated) life is a special type of discipleship.	Eph 4:7	914-916, 944-945	192-193, 462, 491	139, 413, 524
AC.11.14	Understanding God's call to active or contemplative religious life in the Church.	Mt 19:12	914-918, 920-921, 925-930	192-193	135-139, 413, 508, 525
AC.11.15	Inviting men and women to prayerfully consider discerning one of the Christian vocations and accompanying vocations with prayer, financial support and witness.	1 Cor 12	900	337-350, 322-336	279, 375, 452
AC.11.16	Knowing that every baptized Catholic Christian is a missionary disciple of Jesus and called to share the kerygma with all, particularly with family and friends.	Jn 13:1-20	849-850	172-173	452, 279, 375
AC.11.17	Understanding that missionary discipleship is rooted in baptism, strengthened by confirmation and nurtured by the Holy Eucharist.	Jn 1:29-34 Mt 26:26-30	618, 849-852, 1814-1816	123, 172, 386	181-199, *Disciple*, 509-510
AC.11.18	Identifying the sacrament of baptism as initiation into a life of discipleship in Jesus Christ and sent by the Church.	Mk 6:7-13 Lk 10:1-23	871, 900, 1267-1270	252-264	195-196, 505
AC.11.19	Praying with the Scriptures and the Holy Rosary, attending Mass regularly, reading the lives of the saints, being with the Lord in the Blessed Sacrament, participating in vocational retreats, finding a spiritual director are some resources to discern God's call to vocation in life.	Phil 1:9-10 1 Jn 4:1	1806 2822-2827, 2860	380, 591	

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	Standard 12 Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.12.01	Realizing that the protection of life and the dignity of every person is rooted in Scripture: "created in God's image".	Gn 1:26-27 Dt 30:19 Mt 25:31-46 1 Cor 15:22	1700-1729	358-362	307-310
AC.12.02	Stating and examining the seven key themes or principles of Catholic Social Teaching.	Gen 1:27 Prv 22:2 Mt 25:31-46	2419-2425, 2458-2459	509-511	325-327
AC.12.03	Realizing how sin can destroy God's good creation.	Jn 1:29	405-409, 418	77	69-70
AC.12.04	Stating how death by suicide, abortion, the taking of another's life and capital punishment are not options for human life.	Ex 20: 13, Gen 4:10	2258-2262, 2268-2283	466, 470	389-402
AC.12.05	Understanding stewardship as a spiritual commitment of Christian disciples to take responsibility for the global environment and human concerns.	Mt 6:24, Lk 16:13	2419-2425, 2458-2459	509-512	421-425, 450-455
AC.12.06	Understanding that the Christian life requires preferential love and care for the poor.	Mt 5:42, 10:8	2443-2449, 2462-2463	520	307-309, 420-425
AC.12.07	Explaining why Catholic citizens have the duty to work with civil authority for building up a just society.	Rom 13:1-7	2238-2241	463	507
AC.12.08	Recognizing that citizens are obliged in conscience not to follow the directives of civil authorities when they are against the moral order.	Rom 13:1-7	21901-1904, 1921-1922, 242-2243, 2256	406, 465	379-380
AC.12.09	Understanding that legitimate defense is a grave duty for whoever is responsible for the lives of others or the common good.	Mt 5:21, Mt 26:52	2263-2265	467	390-391
AC.12.10	Explaining the strict conditions for legitimate defense by military force as established by the "just war" theory.	Mt 5:21, Mt 5:44-45	2302-2317	481, 484-486	395-397

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AC.12.11	Recognizing that those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defense available to the weakest, bear witness to evangelical charity provided that they do so without harming the rights and obligations of other people and societies.	Mt 5:9	2306-2310	483	395-397
AC.12.12	Discovering that Catholic social teaching recognizes three sets of human rights and responsibilities: right to life, economic rights, and political and cultural rights.	Rev 21:4	1186-1889, 2234-2237, 2254, 2424-2425	404, 463, 512	420-425, 450-455
AC.12.13	Understanding the scriptural vision of life encompasses justice, peace, equality and stewardship.	Lk 19:13, 15	1877-1880, 1890-1891	401	420-425, 450-455
AC.12.14	Unpacking how we are called to transform society by implementing the Church's social teaching.	Mt 25:40	1928-1948	411-414	325-327
AC.12.15	Describing the common good as the sum total of social conditions allowing people to reach their fulfillment.	1 Cor 12:1-11	1905-1906, 1924	407	390-391
AC.12.16	Understanding how the Beatitudes challenge us as disciples to continual conversion in our personal and social lives as well as to trust God, to forgive and to have mercy for others.	Mt 5:3-12	1699-1729	358-362	308-309
AC.12.17	Understanding that service is action rooted in and flowing from prayer.	Rom 14:17	2816-2821, 2859	590	486
AC.12.18	Realizing the need for an effective change of mentality and lifestyle in order to be good stewards of the earth.	Gen 1:26-29	2401-2402	503	420-427, 449-455-
AC.12.19	Understanding stewardship in terms of using our time, talent and treasure as a response of gratitude to God.	1 Pet 4:10 1 Cor 4:1-2 Mt 25:26-27	2041-2043, *Precepts of the Church*, p. 894	431-432	335, 450

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AC.12.20	Understanding that Jesus' mission and ministry are continued today through the ministries of the Word, worship, community building, and service.	Phil 2:8-9	908-913, 943 1886-1889, 1936-1938	191, 404, 413	420-425
AC.12.21	Engaging in service to the community (i.e., family, chapel/parish, local, national, and global) in response to the Gospel call.	Mt 20:28	176, 783-786, 908-913, 943	155, 191, 360	134-135, 427-428, 452
AC.12.22	Identifying ways to apply the Church's teaching that we must work for a more just and fair society and world.	Is 1:17; 56:1 Ps 103:6	908-913, 1888, 1913	191, 404, 410	420-425
AC.12.23	Finding ways to defend and protect the sacredness of human life from its beginning to its natural end.	Gen 1:27 Ph 46:1	2258-2262, 2268-2283, 2273-2274	466, 470, 472	387
AC.12.24	Identifying a sense of personal goodness and self-worth as being responsible and loving in the family, Catholic faith community and society and key to a relationship with God.	Mt 23:11 Jn 13:4-17	1738 1965-1974	345, 407-410	325-326
AC.12.25	Identifying examples of how the Church cares for those in need and works to build a better world.	Is 1:17 Mt 25:31-46 Lk 17:20-21	2419-2425, 2458-2459	509-512	387-402, 420-425
AC.12.26	Recognizing our own responsibility for **stewardship** as care for all of God's creation.	Mt 25:14-30	2407, 2450-2451, 2534-2540, 2547	506, 531-533	424, 426, 451-452

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	Standard 13 Interreligious Dialogue: Introduce, 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 beyond Christianity by being witnesses of faith.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.13.01	Recognizing Judaism, Christianity, and Islam as monotheistic religions, meaning, belief in one God.	Is 45:18 Rom 11:29	840-841	169-170	22, 131
AC.13.02	Embracing the universality of the Church and openness to participate in an Eastern Catholic Divine Liturgy or a different rite of the Latin Mass.	Mt 28:19 Rom 9:4-5	830-831, 841-845, 868	166, 170	127-131, 138
AC.13.03	Articulating how the Church respects all faith traditions and why other religions must be respected.	Rom 9:4-5, 11:29 Jn 13:34-35	839-845	169-170	129-132
AC.13.04	Understanding the importance of religious liberty in our society.	Lk 1:74 Gal 5:1	1907, 2105-2109, 2137, 2211	408, 444, 458	41-43, 280-281, 316, 420, 501
AC.13.05	Acknowledging that Catholics are called to protect and promote the freedom of all people to practice their faith.	Gen 1:27: 3:13; 4:9-10	1738, 1747	365	310-311
AC.13.06	Understanding interreligious dialogue is an evangelizing work of the Church in the task of creating unity and peace in the world.	Jn 11:52	830-831, 841-845, 868	166, 170	131
AC.13.07	Identifying Judaism as the faith of Jesus and that he lived and carried out his mission within the Jewish culture and tradition. (Lk 2:22-40, 51-52; 4:18)	Mt 2:2 Jn 2:13; 7:2, 10 Mk 1:21	839-840	169	79-80, 98
AC.13.08	Appreciating the Jewish people as our brother and the special choice by God for the Jewish people to be the instrument for the salvation of the world; the first to hear the Word of God, Divine Revelation.	Eph 4:2-6	839	135	92-93, 130-131

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AC.13.09	Explaining that the Church recognizes her common heritage with the Jews, and, moved not by any political consideration but solely by the religious motivation of Christian charity, the Church deplores all hatred, persecutions, and displays of anti-Semitism leveled at any time or from any source against the Jews.	Rom 9:4-5	839-840	169	92-93, 130-131
AC.13.10	Understanding the Second Vatican Council declaration regarding Jewish people: "this people remains most dear to God, for God does not repent of the gifts he makes nor of the calls he issues."	Gen 17 Dt 7:6 Gal 3:8-9	839-840	169	130-131
AC.13.11	Re-discovering that to the Jewish people, whom God first chose to hear his Word, "belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ."	Rom 9:4-5	839-840	169	13, 130-131, See *Meditation*, 139
AC.13.12	Identifying Judaism as the religion of God's covenant with Abraham and Islam as founded on the faith of Abraham.	Gen 12:1-4; 17:4-6 Rom 4:16	839-841	169-170	131
AC.13.13	Understanding that Christians receive the blessings of the covenant God made with the Jews.	Jr 31:31-34 Heb 9:15 1 Cor 11:25	816, 870	8, 162	170, 321, *Meditation*
AC.13.14	Describe the role of the rabbi in Jewish education.	Jn 1:38-41			
AC.13.15	Understanding that Jews express their faith in observing the commands of the covenant, reading Sacred Scripture, synagogue worship and family life.	Ex 20:1-17	2052-2063	436	327-328
AC.13.16	Identifying Jewish holy days in the lunar calendar and how they are celebrated.	Lev 23:4-34	62-64	8	13, 131
AC.13.17	Recognizing that the Torah, the first five books of the Old Testament also known as the Pentateuch, is divinely inspired.	2 Cor 3:14, Lk 24:44	121-123, 702	21	26-27
AC.13.18	Recognizing the psalms as the prayers of Jewish and Christian people prayed by Jesus.	Lk 2:28-32	2579, 2585-2589	540	465-466
AC.13.19	Identifying the Qur'an as the sacred scripture of the Muslim faith written in Arabic.	Rom 4:11	841	8	131

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AC.13.20	Identifying the Five Pillars of Islam and the basic principles/practices/beliefs of the Muslim faith, namely, Shahada (Declaration of Faith), Salah (Prayer), Zakat (Charity), Sawm (Fasting), Hajj (Pilgrimage).		841		
AC.13.21	Understanding that Islam is a religion that expresses faith in the one God.	Rom 1:21, 25	841-845	170	131
AC.13.22	Recognizing the growth of Islam as a world religion and its contributions to culture and world peace.	Jn 13:34-35	841-845	170	131
AC.13.23	Understanding the religious holy days of Eid al Fitr, at the end of Ramadan, and Eid al-Adha.		841-845	170	131
AC.13.24	Identifying the life of present-day Judaism as organized around the synagogue and the rabbi.		839-840	169	13, 131
AC.13.25	Exploring how anti-Semitism began and why Catholics do not engage in any form of anti-Semitism today.	Jn 13:34-35	839-840	169	13, 131
AC.13.26	Identifying other major non-Christian religious groups in the United States to have a basic knowledge of their beliefs and practices.	Rom 1:21, 25	842-845	170	
AC.13.27	Understanding that many people believe in God even though they are not baptized and know that God loves them.	Jn 13:34-35	816-817, 839-845	162, 169-170	129-131

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	MISSIONARY VOCATION: Demonstrate an appreciation for Catholic missionary and evangelization efforts through our Catholic faith community, its culture, worship, sacramental life, and service.	Book, Chapter and Verses	Paragraph USCCB Version	Question	Page
AC.14.01	Understanding the unity of the Holy Trinity and the mission of each of the three persons of the Holy Trinity in God's plan of salvation.	Eph 4:3, Col 3:14	813-815, 866	161	126-129
AC.14.02	Defining **evangelization** as proclaiming Christ and his Gospel by word and the testimony of life, in fulfillment of his command to "go and make disciples."	Mt 28-19-20 Acts 1:8; 13:47	425-429, 782-786, 849-851, 904-907	80, 154-155, 172, 190	117-118, 134-137, 502, 512
AC.14.03	Realizing that by virtue of baptism every Catholic is a missionary disciple of Jesus Christ who engages in works of mercy and service out of love of God and humanity.	Acts 1:8	783-786	155	134-135, 452
AC.14.04	Discovering what Christ is asking of His disciples when He said: "teach them to observe all that I have commanded you."	Mt 28:19-20	849-851	172	1135-137
AC.14.05	Proclaiming the kerygma as articulated in Pope Francis' Evangelii Gaudium (no. 164): "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen, and free you."	Mt 28:19-20 LK 24:13-35 Jn 10:10 Rom 10:14-15	782-786 849-851	80 172	1135-137
AC.14.06	Unpacking the power of Christian witness and words in the process of evangelization as stated by Saint Paul VI in his apostolic exhortation Evangelii Nuntiandi (1975): "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses".	Mt 20:28 Rom 10:14-15	783-786	155	117-118, 502
AC.14.07	Identifying examples of how to share, witness and defend the Catholic faith to someone who criticizes your belief in Jesus Christ.	Rom 8:15	1302-1305, 1316-1317	268	207
AC.14.08	Identifying examples of cultural values that differ from the values of the Gospel in today's society and discern ways to defend/witness the gospel values to those who may disagree.	Mt 22:21 Mark 12:17 Lk 20:25	1886-1889	404, 457, 463	16
AC.14.09	Meditating on the Beatitudes as a way of life for missionary disciples.	Mt 5:3-12	1699-1729	358-362	308-309

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AC.14.10	Evaluating the statement that "religion has no place in public life" through the lenses of Catholic Social Teachings rooted in the Gospel of Jesus Christ.	Mt 25:40	1913-1917, 1926, 1928-1935, 1943-1947	410-413	379-380, 420-427, 449-457, 499-502
AC.14.11	Re-discovering the missionary nature of the Church established by Jesus Christ.	Mt 28:19-20	852-856	173	131-134
AC.14.12	Exploring how Jesus sent his disciples out to evangelize and how you feel compelled to share the Gospel today.	Mt 28:19, Mk 16:15, Acts 1:8	243, 425, 725, 858	80, 175	6-7
AC.14.13	Exploring the different ministries carried out by bishops, priests, religious men and women, deacons, lay leadership as missionary disciples of Jesus Christ and ways to become saints in and through the Catholic Church.	Mt 28:19-20	874-877, 914-916, 1568-1571,	179, 192-193, 325-336	135, 139, 266
AC.14.14	Discovering the link between the universal call to holiness and the universal call to mission.	Acts 9:13, 1 Cor 6:1, 16:1	820-829, 866-867	172-173	195-197
AC.14.15	Identifying Catholic organizations involved in the Church's mission of evangelization that challenge individuals and families to live out the baptismal call to missionary discipleship and service guided by the Holy Spirit (for example: AMS Team Saint Paul, AMS Vocations, The Holy Childhood Association, Catholic Relief Services, Catholic Volunteer Network, Pontifical Mission Societies of the United States, etc.)	Mt 20:28	176, 783-786, 908-913, 943	155, 191, 360	134-135, See *Meditation*, 427-428, 452
AC.14.16	Finding ways for Catholic Christians to collaborate with people of good faith in other faith traditions to foster world peace, human rights, sacredness of life and the alleviation of world hunger.	Eph 4:7, Lk 15:11-32	908-913, 1699-1715, 1928-1942,	191, 358, 411-414	387-390
AC.14.17	Explaining "Peace is the work of justice, and the effect of charity."	Mt 5:21-22, 44-45 Is 9:5, 32:17	2302-305, 2307-2308	481-482, 506	449, 308, 333
AC.14.18	Getting involved in the Church's mission to defend and protect the gift and dignity of life from the moment of conception to its natural death at the local and national levels.	Mt 5:21-22	2258-2262, 2262-2268, 2318-2326	466, 470	387-402

Pillar III: Life in Christ -Imitating Jesus Christ
Grade Adult Catechesis

Indicator ID	Task of Catechesis V: Introduction to Community Life	Scripture	CCC	Compendium	USCCA
AC.14.19	Understanding that the Church has a special mission to the poor and vulnerable.	Mt 5:42, 10:8	2443-2449, 2462-2463	520	307-309, 420-425
AC.14.20	Exploring the special charisms that Church receives from the Holy Spirit to accomplish the work of evangelization.	Rom 5:5, Gal 5:25	733-741, 747	145-146	102-110
AC.14.21	Understanding Saint John Paul II's call for a new evangelization.	Mk 3:13-14, Mt 10:40	858-859	175	499-502
AC.14.22	Recognizing the urgent need of evangelizing catechesis in the new evangelization.	Acts 8:26-31 Rom 10:14-15	425-429, 849-851 904-907	80, 172, 190	134-137, 502, 512
AC.14.23	Identifying special missionary vocations in the lives of the saints (St. Ignatius of Loyola, St. John Vianney, St. Therese of Lisieux, St. Frances Xavier Cabrini, St. Joan of Arc, St. Elizabeth Ann Seton, St. Katherine Drexel, St. Martin of Tours).	Mt 28:19-20	852-856	173	131-134
AC.14.24	Recognizing the theology of stewardship as it relates to distribution and use of time, talent and treasure resources for the missionary work and evangelization efforts of the Church.	1 Cor 13:8, Acts 17:26-28	25-34	531	450-454
AC.14.25	Describing the Church as a sign of unity and peace to the world in God's plan of salvation. (1 Pet 2:9)	Rev 7:9, Jn 3:3-5	774-832	152	115-116, 122-123
AC.14.26	Praying for people facing issues of injustice, war, inequality and natural disasters in our country and around the world.	Jn 14:27 Phil 4:6-7	908-913, 1888, 1913	191, 404, 410	420-425
AC.14.27	Praying for our president and world leaders that they might be inspired by God to make wise decisions in favor of justice, peace, and equality, recognizing the fundamental human dignity of all people.	Rom 13:1-2	1897-1898, 1903, 2234	464-465, 486	326, 379, 383
AC.14.28	Recognizing that missionary disciples of Jesus Christ are grounded and sustained by the Word of God, the Holy Eucharist, the Sacrament of Penance and Reconciliation and the prayer of the Christian community.	Jn 13:1-20 Acts 2:42-47	1391-1397, 1416	292 310 545	215-217
AC.14.29	Putting together a personal story of faith (elevator speech) as a witness to invite others to know, love and serve the Lord Jesus Christ and the Church. (Lk 24:32-35)	Mt 28:19-20 Jn 4:28-29, 20:18	849-851, 1546-1547	172	135-137

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Appendix 1:

Schedule for Teaching Catholic Prayers and Spiritual Practices

Note: Adjust the schedule for individual adults, youth and children depending on where they are in their faith journey and to the catechist, Catholic faith community and family customs. Adults and adolescents may be introduced to and invited to deepen their knowledge and practice of prayer accordingly.

Pre-K & K

To be introduced…

Pre-K

- Prayers before and after meals
- Sign of the Cross
- Glory Be
- Angel of God (Prayer to the Guardian Angel)

Kindergarten

- Simple morning, evening and mealtime prayers done at home
- Spontaneous prayer
- Prayers of petition
- Prayer for the dead
- Ask Blessed Mother Mary and the saints to pray to Jesus for us.
- "Amen" is an end to prayers and a yes to God.
- The Church as a sacred place where the people of God gather to pray and to worship God.
- Demonstrate how we respect others at liturgy.
- Demonstrate respect for God's presence in the Eucharist by genuflecting or bowing.

1st Grade

To be introduced…

- Define prayer as listening to and talking to God as our loving Father.
- Explain how Jesus teaches us to pray.
- Morning, meal and evening prayers are important.
- Blessed Mother and the saints intercede for us.
- The church is a special and sacred place.
- Identify objects in the church such as altar, cross, tabernacle, sanctuary light, and baptismal font.
- Identify symbols and colors of the seasons of the church year.

To be memorized and/or explained…

- Sign of the Cross
- Lord's Prayer
- Hail Mary
- Glory Be
- Family prayer
- Prayer for the dead
- Prayer of petition

2nd Grade

To be introduced…

- Prayer of contrition
- Sign of the Cross as a prayer to the Trinity
- Jesus taught us to say the "Our Father."
- Prayer as blessing, adoration, petition, intercession, thanksgiving and praise
- Prayer as communication with God who loves us
- Hymns as prayers
- Explain that, at Mass, we gather not just to listen and pray responses but to pray the whole Mass.
- The Beatitudes

To be memorized and/or explained…

- The Apostles' Creed
- Essential elements of the sacrament of Penance/Reconciliation
- Two Great Commandments
- The Ten Commandments
- Prayer of adoration

3rd Grade

To be introduced…

- God hears and answers prayers.
- Pray the Rosary as a special prayer that helps us imitate the lives of Jesus and Mary.
- Mysteries of the Rosary are meditations on different events in the lives of Christ and the Blessed Mother.
- Prayer is an important part of leading a moral life.
- The Nicene Creed is the statement of beliefs we pray at Mass.
- Write and recite a prayer of blessing and thanksgiving.
- Roles at Mass (such as lectors, acolyte, etc.)
- Angelus
- Regina Caeli

To be memorized and/or explained…

- Liturgy of the Word
- Liturgy of the Eucharist
- Two Great Commandments

4th Grade

To be introduced…

- Prayer as loving communication with God that helps each person develop and strengthen their relationship with him and the community of the Church
- We pray for everyone – the living and the dead.
- The Rosary helps us to imitate the lives of Jesus and Mary.
- The Rosary is the "school of Mary".
- The Nicene Creed is the creed we say at Mass.
- The difference between meditative prayer and contemplative prayer and experience of both
- Meaning of evangelization

To be memorized and/or explained…

- Construct spontaneous and meditative prayers.
- Liturgical responses
- Praying the Rosary

5th Grade

To be introduced…

- Pray daily as a way of calling God to mind, remaining in his presence, being in love with him, seeking his guidance, expressing sorrow for sins, seeking his forgiveness, growing in trust of him and simply thanking him.
- Recognize sacramental ritual prayer.
- Participate in Mass as a celebration of the Paschal Mystery.
- Meaning of the "Paschal Mystery"
- Principles of Catholic social teaching
- Justice and stewardship
- Precepts of the Church
- Cardinal Virtues

To be memorized and/or explained…

- Responses at liturgy
- How to lead the Rosary
- Nicene Creed

6th Grade

To be introduced…

- Catholic Christians pray daily to talk to God and to listen to God's will.
- Psalms as prayers
- Worship belongs to God alone.
- The Eucharistic liturgy is the community's central act of worship.
- Identify elements of the Lord's Prayer.
- Prayer of Christians is grounded in the Word of God in Scripture and Tradition.
- Gospels, Wisdom books and other books in scripture are helpful for meditative prayer.
- Humility of Mary is a model for prayer.
- Four types of Mysteries of the Rosary (Joyful, Luminous, Sorrowful, Glorious)
- Participate in Church as a celebrating community.

7th - 8th Grades

To be introduced…

7th Grade

- Prayer and our call as disciples of Jesus to conversion, repentance and becoming like Christ
- Scriptural prayer
- Validity of Mass
- Relationship of the Lord's Prayer and Scripture
- Principles of Catholic social teaching
- Free will
- Relationship of the Hail Mary to Sacred Scripture

8th Grade

- Compose a prayer for vocations.
- Describe a Catholic devotion (such as a novena).
- Temperance

To be memorized and /or explained…

7th Grade

- Worship belongs to God alone.
- Psalms as prayers
- The Lord's Prayer and the Hail Mary come from Sacred Scripture.
- Outline the steps for *Lectio Divina.*
- Obligation to attend Mass on Sundays and Holy Days of Obligation
- Funeral Mass

Pre-K & K

- Identify Advent /Christmas and Lent/Easter.
- Identify the tabernacle as a place where the Blessed Sacrament is kept in the form of bread.
- Identify the Sign of Peace.
- Recognize sacramentals.

To be memorized and/or explained...

Kindergarten

- Sign of the Cross
- Glory Be
- Ability to express sorrow when we have hurt others
- God forgives us when we are sorry.

1st Grade

2nd Grade

- Liturgy of the Word
- Liturgy of the Eucharist
- Receiving Holy Communion
- Importance of participating in Mass as essential to living the Christian life

3rd Grade

- Prayer includes: blessing and adoration, contrition, petition, intercession, thanksgiving and praise.
- Explain the difference between meditative prayer and contemplative prayer

4th Grade

- Faithfulness to prayer and worship leads to the grace to lead a moral life.
- Mysteries of the Rosary
- Theological Virtues
- The Beatitudes
- Meaning of evangelization
- The Beatitudes
- Corporal and Spiritual Works of Mercy
- Precepts of the Church
- Memorare

5th Grade

- The difference between meditative prayer and contemplative prayer
- Demonstration of evangelization

6th Grade

- Church as sacrament of Christ to the world
- Common good
- Parts (aspects) of a moral act

To be memorized and/or explained…

- Compare and contrast personal and communal prayer
- Identify and define five types of prayer: blessing and adoration, petition, intercession, thanksgiving and praise
- Holy Days of Obligation in the United States
- Meaning of the "Paschal Mystery"
- Justice and stewardship
- Cardinal Virtues
- Difference between a covenant and a contract
- Give examples of evangelization.

7th - 8th Grades

- Church as sacrament of Christ to the world
- Parts of the Mass and role of the assembly
- Parts (aspects) of a moral act
- Common good

8th Grade

- Personal prayer and our relationship with God
- Need for openness to God's call in our lives
- How the Gospel affirms and challenges our thoughts and actions
- Plan a rite of Reconciliation
- How prayer of imagination, especially in the context of meditation, is part of a prayer life for Christians
- Call to liturgical ministries
- Gifts of the Holy Spirit
- Special signs of the Bishop: miter, crosier, pectoral cross and ring
- Meaning of transubstantiation
- Permanence of Christian marriage
- Because Christ is at work in the sacraments, they are effective, independent of the disposition or holiness of the priest
- Why do Catholics participate in the devotion of Eucharistic adoration?
- What does the Church profess about the Eucharist?
- Principles of Catholic social teaching

PRAYERS AND PRACTICES FOR CATHOLIC DISCIPLES AND FAMILIES

Pre-K & K

- Praying the Rosary
- The Lord's Prayer
- Hail Mary
- Hail Holy Queen
- Mass Responses
- Experience at age-appropriate level of *Lectio Divina*

1st Grade

- How to act when one receives Jesus in Holy Communion
- The Ten Command-ments
- Hail Holy Queen
- Mass Responses
- Liturgy of the Word
- Liturgy of the Eucharist
- Instruction in use of litanies
- Praying the Rosary
- Identify objects in the church such as Easter candle, statues of Mary and the saints, holy water fonts, and Stations of the Cross
- Eternal Rest
- Experience at age-appropriate level of *Lectio Divina*

2nd Grade

- Benediction
- Theological Virtues
- Cardinal Virtues
- Instruction in use of litanies
- Praying the Rosary
- Importance of sharing faith
- *Angelus*
- *Regina Caeli*
- *Anima Christi*
- Experience at age-appropriate level of *Lectio Divina*

3rd Grade

- Rosary as a way to understand Jesus through the eyes and "school" of Mary
- Spontaneous prayer
- Morning prayer
- Evening prayer
- Mass responses
- Instruction in use of litanies
- Difference between spontaneous and liturgical prayer
- Difference between public and private prayer
- Ways that families can pray together
- The Decalogue
- Virtues
- The Beatitudes
- Corporal and Spiritual Works of Mercy
- Meaning of evangelization
- Experience at age-appropriate level of *Lectio Divina*

4th Grade

- Spontaneous prayer
- Morning prayer
- Evening prayer
- Prayer to the Holy Spirit
- Instruction in use of litanies
- Leading the Rosary
- Cardinal Virtues
- Capital Sins
- Principles of Catholic Social Teaching
- Divine Praises
- Experience at age-appropriate level of *Lectio Divina*

5th Grade

- Spontaneous prayer
- Morning prayer
- Evening prayer
- Mass responses
- Use of litanies
- Mysteries of the Rosary
- Act of Faith
- Act of Love
- Act of Hope
- Stations of the Cross
- Holy Days of Obligations
- Prayer before a crucifix
- Prayer for the Church
- Liturgy of the Hours
- Experience at age-appropriate level of *Lectio Divina*

6th Grade

- Corporal Works of Mercy
- Holy Days of Obligation
- Apostles' Creed
- Parts of the Mass
- Two Great Commandments
- Sacraments
- Spiritual Works of Mercy
- Corporal Works of Mercy
- Ten Commandments
- Fruits of the Spirit
- Prayer for Peace
- Liturgy of the Hours
- Canticle of Zechariah
- Canticle of Mary
- *Te Deum*
- Breastplate of St. Patrick

7th - 8th Grades

- Relationship of evangelization to how we live and model our faith
- Free will
- Spontaneous prayer
- Morning prayer
- Evening prayer
- Liturgy of the Hours
- Canticle of Zechariah
- Canticle of Mary
- *Te Deum*
- Use of litanies
- Mysteries of the Rosary
- Act of Faith
- Act of Hope
- Act of Love
- Stations of the Cross
- Prayer to the Holy Spirit
- Peace Prayer
- Breastplate of St. Patrick

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Appendix 2:

Prayers and Spiritual Practices for Catholics

The catechetical process in infancy is eminently educational. It seeks to develop those human resources which provide an anthropological basis for the life of faith, a sense of trust, of freedom, of self-giving, of invocation and of joyful participation. Central aspects of the formation of children are training in prayer and introduction to Sacred Scripture. (GDC no. 178)

Introduction

The following practices and prayers have been collected by the members of the Archdiocesan Religion Curriculum Guide Writing Committee from sources that are considered in the public domain. The 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**.**

This appendix is by no means meant to be exhaustive. When appropriate, correlations to the *Catechism of the Catholic Church* have been provided. It is highly recommended that this resource be shared with all religious education participants and families. Users of this resource should look up the more complete text of the biblical citations in their own Bibles and seek further explanations of the practices and other prayers in the *Catechism of the Catholic Church* itself and in more complete collections available from Catholic publishers.

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INDEX I: Biblical Texts

1. **The Beatitudes** (Mt 5:1-12; Lk 6:20-23) [CCC no. 1716]

    1) Blessed are the poor in spirit, for theirs is the kingdom of heaven.

    2) Blessed are those who mourn, for they will be comforted.

    3) Blessed are the meek, for they will inherit the earth.

    4) Blessed are those who hunger and thirst for righteousness, for they will be filled.

    5) Blessed are the merciful, for they will receive mercy.

    6) Blessed are the pure in heart, for they will see God.

    7) Blessed are the peacemakers, for they will be called children of God.

    8) Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

2. **Canticle of Zechariah** (Benedictus) (Lk 1:68-79)

The Messiah and his forerunner

Blessed be the Lord, the God of Israel;
he has come to his people and set them free.
He has raised up for us a mighty savior,
born of the house of his servant David.

Through his holy prophets he promised of old
that he would save us from our enemies,
from the hands of all who hate us.
He promised to show mercy to our fathers
and to remember his holy covenant.

This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship him without fear,
holy and righteous in his sight all the days of our life.

You, my child, shall be called the prophet of the Most High;
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.

In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace.

3. **Canticle of Mary** *(Magnificat*) (Lk 1:46-55) [CCC no. 2619]

The soul rejoices in the Lord

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him
in every generation.

He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones, and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children for ever.

4. **Canticle of Simeon**, (*Nunc Dimittis*) (Lk 2:29-32)

Christ is the light of the nations and the glory of Israel

Lord, now you let your servant go in peace;
your word has been fulfilled:

my own eyes have seen the salvation
which you have prepared in the sight of every people:

a light to reveal you to the nations
and the glory of your people Israel.

5. **The Ten Commandments** (Ex 20:1-17; Dt 5:6-22; also known as the Decalogue), [CCC no. 2055-56ff]

1) I am the Lord your God: you shall not have strange gods before me.
2) You shall not take the name of the Lord your God in vain.
3) Remember to keep holy the Lord's day.
4) Honor your father and your mother.
5) You shall not kill.
6) You shall not commit adultery.
7) You shall not steal.
8) You shall not bear false witness against your neighbor.
9) You shall not covet your neighbor's wife.
10) You shall not covet your neighbor's goods.

6. **Fruits of the Spirit** (derived and adapted from the Holy Bible, *Confraternity Version* translated from the Latin Vulgate of Galatians 5:22-23) [CCC no. 1832]

a**)** <u>Traditional Wording</u>
Charity
Joy
Peace
Patience
Kindness
Goodness
Long-suffering
Humility
Fidelity
Modesty
Continence
Chastity

b) Alternate Wording (from *New Revised Standard Version*)

Love
Joy
Peace
Patience
Kindness
Goodness
Faithfulness
Gentleness
Self-control
Modesty
Continence
Chastity

7. Gifts of the Spirit (derived from Is 11:1-3) [CCC no. 1830]

a) Traditional Wording:
Wisdom
Understanding
Counsel
Fortitude
Knowledge
Piety
Fear of the Lord

b) Alternate Wording
Wisdom
Understanding
Judgment
Courage
Knowledge
Reverence
Wonder and Awe in the Lord's Presence

8. Two Great Commandments (Lk 10:27)

1) You shall love the Lord your God with all your heart, and with all your soul, with all your strength, and with all your mind.
2) You shall love your neighbor as yourself.

9. The New Commandment (Jn 15:12)

"This is my commandment, that you love one another as I have loved you."

10. Psalm 23

The LORD is my shepherd,
I shall not want.
He makes me lie down
in green pastures;
he leads me beside still waters;
he restores my soul.
He leads me in right paths
for his name's sake.
Even though I walk
through the darkest valley
I fear no evil;
for you are with me;
your rod and your staff--
they comfort me.
You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
Surely goodness and mercy
shall follow me
all the days of my life,
and I shall dwell in the house
of the LORD
my whole life long.

11. Psalm 63

(a traditional part of Morning Prayer or Lauds)

O God, you are my God,
I seek you, my soul thirsts for you;
my flesh faints for you,
as in a dry and weary land
where there is no water.

So I have looked upon you
in the sanctuary,
beholding your power and glory.

Continued on next page

Psalm 63 continued…

Because your steadfast love
is better than life,
my lips will praise you.

So I will bless you as long as I live;
I will lift up my hands and call on your name.
My soul is satisfied as with a rich feast,
and my mouth praises you with joyful lips
when I think of you on my bed,
and meditate on you
in the watches of the night;
for you have been my help,
and in the shadow of your wings
I sing for joy.
My soul clings to you;
your right hand upholds me.
But those who seek to destroy my life
shall go down into the depths
of the earth;
they shall be given over
to the power of the sword,
they shall be prey for jackals.
But the king shall rejoice in God;
all who swear by him shall exult,
for the mouths of liars will be stopped.

Let the righteous strike me;
let the faithful correct me.
Never let the oil of the wicked
anoint my head,
for my prayer is continually
against their wicked deeds.
When they are given over to those
who shall condemn them,
then they shall learn
that my words\were pleasant.
Like a rock that one breaks apart
and shatters on the land,
so shall their bones be strewn
at the mouth of Sheol.
But my eyes are turned toward you,
O God, my Lord;
in you I seek refuge;
do not leave me defenseless.
Keep me from the trap
that they have laid for me,
and from the snares of evildoers.
Let the wicked
fall into their own nets,
while I alone escape.

12. Psalm 141

(*a traditional part of Evening Prayer or Vespers)*

I call upon you, O Lord;
come quickly to me;
give ear to my voice
when I call to you.
Let my prayer be counted
as incense before you,
and the lifting up of my hands
as an evening sacrifice.
Set a guard over my mouth,
O Lord;
keep watch over the door of my lips.
Do not turn my heart to any evil,
to busy myself with wicked deeds
in company with those who work iniquity;

do not let me eat of their delicacies.

INDEX II: Devotional Practices

1. **Benediction – Rite of Eucharistic Exposition and Benediction**
(Eucharistic Devotion)
[CCC no. 1378, 1416]

a) Traditional Format

Exposition

- Song (such as "O Saving Victim/*O Salutaris*") (optional)
- Ciborium or monstrance taken from tabernacle (place of reservation) and placed upon altar
- Incensation

Adoration

- Prayers
- Songs (such as "Come Adore *Tantum Ergo*") or reading (optional)
- Reverence the monstrance or ciborium
- Silence

Benediction-Incensation

- Priest makes Sign of the Cross over people with monstrance or ciborium

Reposition

- Sacrament placed back in tabernacle
- Divine Praises (optional)
- Song (or Acclamation) (optional)

b) Alternate Format of Benediction

Introductory Rite of Exposition and Benediction of the Holy Eucharist

- Call to worship
- Expression of worship (song or psalms)

Liturgy of the Word

- Incensation of the Scripture (optional)
- Proclamation of the Word
- Response: prayer or song (optional)
- Homily and/or silent meditation (optional)

Exposition/Benediction

- Exposition of the Blessed Sacrament on the altar
- Incensation of the Blessed Sacrament and altar
- Song/Prayer of exposition
- Priest blesses the people with the Blessed Sacrament or "Benediction"
- Reposition

Concluding Rite

- Canticle (of Zechariah, Mary, or Simeon)
- Prayers of Intercession
- Concluding Prayer
- Blessing and Dismissal
- Divine Praises (optional)

.

2. **Days of Fasting** [CCC nos. 1434, 1438] **and of Abstinence** (CCC nos. 2015, 1043)

   - **Fasting** means limitations on food or drink. Since 1966, modern Church regulations for days of fast allow the taking of only one full daily mail, plus breakfast and a "collation" (light meal).

   - **Abstaining (or abstinence)** means refraining from certain kinds of food or drink, typically meat. From the first century, Fridays have traditionally been observed as a day of abstaining from flesh (meat) to honor Christ who sacrificed his flesh on a Friday.
     a) Universal fasting (those 18–59 years old) and abstinence (those 14 years old and above) days are Ash Wednesday and Good Friday.
     b) All Fridays in Lent are days of abstinence only.

3. **Praying the Rosary & Mysteries of the Rosary** [CCC nos. 2678, 2708, cf. 1674]

   - **Praying the Rosary**
     a) Hold the crucifix and pray the Apostles' Creed.
     b) Pray the Lord's Prayer when holding each single bead.
     c) Pray the Hail Mary on each bead in a group of three or ten. A group of ten Hail Marys is called a decade of the Rosary.
     d) After each group of Hail Marys, pray the Glory Be to the Father.
     e) Close the Rosary by praying the Hail, Holy Queen.

   - **Hail, Holy Queen**

     Hail, holy Queen, mother of mercy, hail, our life, our sweetness, and our hope.
     To you do we cry, the children of Eve; to you we send up our sighs, mourning and weeping in this land of exile.
     Turn, then, most gracious advocate, your eyes of mercy toward us; lead us home at last and show us the blessed fruit of your womb, Jesus: Oh clement, Oh loving, Oh sweet Virgin Mary.

   - **Mysteries of the Rosary**

     Joyful Mysteries
     (recited on Mondays and Saturdays)
     1) The Annunciation
     2) The Visitation
     3) The Nativity
     4) The Presentation
     5) Finding Jesus in the Temple

     Sorrowful Mysteries
     (recited on Tuesdays and Fridays)
     1) The Agony in the Garden
     2) The Scourging
     3) Crowning with Thorns
     4) Carrying the Cross
     5) The Crucifixion

     Glorious Mysteries
     (recited on Wednesdays and Sundays)
     1) The Resurrection
     2) The Ascension
     3) The Coming of the Holy Spirit
     4) The Assumption
     5) The Coronation of Mary as Queen of Heaven

Mysteries of Light

(recited on Thursdays)

1) The Baptism of Jesus
2) The Wedding Feast of Cana
3) The Proclamation of the Kingdom, with the Call to Conversion
4) The Transfiguration
5) The Institution of the Eucharist

4. **The Way of the Cross** (also known as Stations of the Cross) [CCC no. 2669]

    1) Jesus is condemned to die.
    2) Jesus takes up the cross.
    3) Jesus falls the first time.
    4) Jesus meets his mother.
    5) Simon helps Jesus carry the cross.
    6) Veronica wipes the face of Jesus.
    7) Jesus fall the second time.
    8) Jesus meets the women of Jerusalem.
    9) Jesus falls the third time.
    10) Jesus is stripped of his garments.
    11) Jesus is nailed to the cross.
    12) Jesus dies on the cross.
    13) Jesus is taken down from the cross.
    14) Jesus is laid in the tomb.

INDEX III: Liturgical Practices

1. **Celebration of Sunday Mass** (See also Holy Days of Obligation and order of Mass below) [CCC no. 1166-67]

   Sunday celebration of the Lord's Day and his Eucharist is at the heart of the life of the Catholic Church. [CCC no. 2177-79] Although there has recently been some misunderstanding about the seriousness of this obligation, the precept of the Church specifies it clearly as follows:

   - On Sundays and other Holy Days of Obligation the faithful are bound to participate in the Mass. (CCC #2180; Code of Canon Law [CIC], c.1247)
   - This obligation is satisfied by participation at a Mass celebrated anywhere in a Catholic Rite either on the Holy Day or on the evening of the preceding day. [CIC], c.1248 par. 2.)

2. **Holy Days of Obligation** [CCC no. 2042] Observed in the United States

   In the United States, six "Holy Days of Obligation" have been designated on which the community is expected to gather for the celebration of the Eucharist just as it does on Sunday. These days are:

   1) Christmas, the Nativity of the Lord – December 25
   2) Mary, Mother of God – January 1
   3) Ascension – Thursday of the sixth week of Easter
   4) Assumption – August 15
   5) All Saints – November 1
   6) Immaculate Conception – December 8

   When January 1, August 15, or November 1 falls on a Saturday or a Monday, the feast is celebrated, but the obligation to participate in the Eucharist is removed. However, the Immaculate Conception and Christmas are always Holy Days of Obligation. In many dioceses in the United States, the celebration of the Ascension has been transferred to the following Sunday.

3. **Liturgy of the Hours** (also called Roman Breviary, Divine Office) ([CCC nos. 1174-78]

   a) The Liturgy of the Hours is the Church's full cycle of daily prayer, often opened with the *Venite Exsultemus* (Ps 95). It is the fulfillment of the obligation to pray at stated times: in the morning, in the evening, and before retiring. Called the Divine Office (sacred duty), it was updated by Vatican II and published as the Liturgy of the Hours in 1971. The book used for its celebration was called the breviary. It is referred to as the *Opus Dei* (Latin: work of God) by the Benedictines.

   b) The *Catechism of the Catholic Church* teaches (CCC no. 1175) that the Liturgy of the Hours is intended to become the prayer of the whole people of God and encourages the common celebration of the principal hours, especially vespers (evening prayer), in common on Sundays and solemn feasts. This prayer ministry is to include all the baptized, either with priests, among themselves, or even individually.

c) The current order of the revised Liturgy of the Hours is:
First Hour: Office of Readings (corresponding to ancient Matins)
Second Hour: Morning Prayer (Lauds)
Third Hour: Daytime Prayer (Middle Hour)
Fourth Hour: Evening Prayer (Vespers)
Fifth Hour: Night Prayer (Compline)

d) The communal celebration of simpler forms of Morning and Evening Prayer are highly encouraged. These two "Hours" should normally include:
- The singing of a hymn related to the season, feast, or time of day
- The singing or reciting of one or more psalms
- A brief reading from Scripture
- The singing of the Canticle of Zechariah in the morning or the Canticle of Mary in the evening
- Intercessory Prayers – including the Lord's Prayer

4. The Liturgical Year [CCC nos. 1163-78]

a) **The Liturgical (or Church) Year** allows us to celebrate and experience the mystery of our redemption in Christ by recalling the great events of salvation history in the celebration of the liturgy throughout the year.

b) **The Advent Season** [CCC nos. 522-24; 840 and 1040] is the beginning of the liturgical year in the western Church. The four week season focuses first on preparing us for Jesus' final coming as Lord and Judge at the end of time, and, during the last eight days, on preparing to recall (on Christmas) his coming in history.

If Christmas is on a Sunday Advent is a full four weeks. If Christmas in on a Monday, Advent is at its shortest.

c) **The Christmas Season** [CCC nos. 525-526] is the celebration of Jesus' birth and epiphany (manifestation) and is second in significance only to the Easter Season. Its feasts include the following:
- Christmas, December 25
- Holy Family, the Sunday after Christmas
- Mary, Mother of God, January 1
- Epiphany, the Sunday after January 1 (in the U.S.)
- Baptism of the Lord, usually the Sunday after Epiphany

d) **Lent** [CCC nos. 540, 1095, 1478] is the penitential season of six Sundays and weekdays in which we prepare for the feast of Easter. Lent begins on Ash Wednesday and ends with the beginning of the Mass of the Lords Supper in the evening on Holy Thursday. Historically, and now again with the restoration of the Rite of Christian Initiation of Adults, Lent is the retreat-like final preparation period for those being initiated into

the Church and into the Paschal Mystery at the Easter Vigil. It is also a time for those already baptized to renew their baptismal commitment.

- **Holy Week** refers to the week beginning with Palm or Passion Sunday and ending with Holy Saturday.

e) **The Triduum** or Great Three Days:
- begins with the evening Mass of the Lord's Supper on Holy Thursday,
- continues through the celebration of the Lord's Passion on Good Friday,
- culminates with the Easter Vigil, and
- concludes with the Evening Prayer of Easter Sunday.

f) **The Easter Season** [CCC no. 1217] begins with the celebration of the Easter Vigil on Holy Saturday evening. Easter is the Christian feast ("feast of feasts" or "Great Sunday") that celebrates Christ's Resurrection. This season is the centerpiece of the Christian liturgical year. It is also known as "the Great Fifty Days" and refers to the period from Easter Sunday to Pentecost Sunday, and is a celebration of our participation in Christ's Resurrection. The last week of the Easter season, Ascension through Pentecost, focuses on the promise of the presence and power of the Holy Spirit.

g) **Ordinary Time** is the name for the thirty-three or thirty-four weeks (depending upon Easter) in the Church year apart from the Advent/Christmas and Lent/Easter seasons. It is that part of the liturgical year when no particular aspect of the Christian mystery is celebrated.

h) **Other Feast Days Honoring Christ and the Saints**
- Solemnities celebrate events, beliefs, and persons of greatest importance and universal significance in salvation history. Their observance begins with Evening Prayer of the preceding day. Examples of such Solemnities celebrating the mystery of Jesus are the Annunciation (March 25), *Corpus Christi* (Feast of the Body and Blood of Christ; Sunday after Trinity Sunday [the Sunday after Pentecost]), Feast of the Sacred Heart (Friday after *Corpus Christi*), and the Feast of Christ the King (last Sunday in Ordinary Time). Examples of Solemnities honoring the saints include: Joseph, husband of Mary (March 19), Birth of John the Baptist (June 24) and Peter and Paul, Apostles (June 29).

- Feasts are of lesser significance and include such days as the Transfiguration (August 6), Triumph of the Cross (September 14), Dedication of St. John Lateran, Basilica, the Mother Church of Roman Catholicism and the pope's cathedral (November 9) and our Lady of Guadalupe (December 12).

- Memorials are of the least significance. They principally celebrate the lives of saints and certain feast of the Blessed Mother, such as Our Lady of the Rosary (October 7). Memorials are further divided into *obligatory* and *optional*. Optional memorials are often significant to particular countries or religious communities. An example in the United States would be St. Katherine Drexel (March 3)

5. **Order of the Mass (Eucharist, the Lord's Supper, Sacrifice of the Mass)** [CCC no. 1332; cf 1088, 1382, 2192]

   A) **Introductory Rites**
   Entrance (with song)
   Veneration of the Altar and Greeting
   Penitential Rite or Rite of Blessing and Sprinkling with Holy Water
   Glory to God (*Gloria* - except during Advent and Lent)
   Opening Prayer

   B) **Liturgy of the Word**
   First Reading (usually from the Old Testament or the Acts of the Apostles)
   Responsorial Psalm
   Second Reading (from New Testament letters; not on a weekday unless a feast)
   Gospel Acclamation (Alleluia, except during Lent)
   Gospel Reading
   Homily
   Profession of Faith (Creed)
   General Intercessions

   C) **Liturgy of the Eucharist**
   Preparation of the Gifts (with music or song)
   Eucharistic Prayer (with sung acclamations – Holy, Holy [Sanctus], Memorial Acclamation, Great Amen)
   Distribution of Communion (with song)

   D) **Concluding Rite**
   Greeting
   Blessing
   Recessional (with song)

6. **Receiving Holy Communion** (See also the Seven Sacraments, Eucharist.) [CCC no. 382]

   a) To receive Holy Communion, you must be free from mortal sin. You must be sorry for any venial sin committed since your last confession. The penitential rite at the beginning of Mass is an opportunity to express your sorrow.

   b) To honor the Lord, we fast for one hour before receiving Holy Communion. Fasting means going without food and drink, except water and medicine.

   c) Catholics are required to receive Holy Communion at least once a year during Easter time. But it is important to receive Holy Communion often – if possible, at every Mass.

   d) Usually, Catholics are permitted to receive Holy Communion only once a day. There are some exceptions, such as attendance at a wedding or funeral liturgy.

7. **Sacrament of Penance**
(also Confession, Reconciliation, Conversion, Forgiveness) See also the Seven Sacraments. [CCC nos. 980, 1422, 1440]

A) Individual Rite of Reconciliation
   a. Welcome
   b. Reading from Scripture (optional)
   c. Confession of Sins
   d. Assigning of a Penance
   e. Act of Contrition
   f. Absolution
   g. Closing Prayer

B) Communal Rite of Reconciliation
   a. Greeting
   b. Reading from Scripture
   c. Homily
   d. Examination of Conscience with Litany of Contrition and the Lord's Prayer
   e. Individual Confession, Assigning of a Penance and Absolution
   f. Closing Prayer

8. **The Seven Sacraments** [CCC no. 1210]
   1) Baptism [CCC nos. 977, 1213ff, 1275, 1278]
   2) Confirmation [CCC. #1285]
   3) Eucharist [CCC nos. 1322ff; 2177]
   4) Reconciliation [CCC nos.1422; 1440-1470]
   5) Anointing of the Sick [CCC nos. 1499, 1520, 1526-32]
   6) Holy Orders [CCC nos. 1536]
   7) Marriage [Matrimony, CCC no.1601]

INDEX IV: Moral Practices

1. **Cardinal Virtues** (Prudence, Justice, Fortitude and Temperance) [CCC nos. 1805, 1834]

2. **Corporal Works of Mercy** (caring for the body)[CCC no. 2447]
   1) Feed the hungry.
   2) Give drink to the thirsty.
   3) Clothe the naked.
   4) Shelter the homeless.
   5) Visit the sick.
   6) Bury the dead.

3. **Examination of Conscience**: To make an examination of conscience means to look inside one's own heart and ask for the grace to see our thoughts, words, and actions as Christ sees them. We do this to discover where we have not lived up to our responsibilities, where we have not been virtuous, and where we may have sinned. An examination of conscience ought to be followed by sorrow for sin and a promise to avoid sin in the future. We must examine our conscience often, but especially before the Sacrament of Penance and Reconciliation.

4. **Precepts of the Church (or Commandments of the Church) [CCC nos. 2041-2043; USCCA pp. 334-35]**

   Some of the specific duties expected of Catholic Christians as minimal duties are:

   1) You shall attend Mass on Sundays and Holy Days of Obligation. Sunday, the day of the Resurrection, should be treated differently from the other days of the week. We do that in making the day holy by attending Mass and refraining from unnecessary work. Holy Days of Obligation, when we celebrate the special feasts of Jesus, the Blessed Mother, and the saints, should be marked in the same way.
   2) You shall confess your sins at least once a year. This obliges in particular those who are conscious of serious sin. Regular reception of the Sacrament of Penance and Reconciliation helps to prepare us not only to receive Eucharist but also to continue the process of conversion begun at Baptism.
   3) You shall receive the Sacrament of the Eucharist at least during the Easter Season. In the United States, this extends from the First Sunday of Lent to Trinity Sunday. Because the Holy Eucharist is both the source and summit of life for all in the Church, the Church teaches that every member for his or her own good must receive Communion minimally at least once a year.
   4) You shall observe the prescribed days of fasting and abstinence. Fasting is refraining from food or drink to some degree. Abstinence is refraining from eating meat. The Church identifies specific days and times of fasting and abstinence to prepare the faithful for certain special feast; such actions of sacrifice can also help us to grown in self-discipline and in holiness.
   5) You shall provide for the needs of the Church. This means contributing to the support and activities of the church with time, talent, and financial resources, each according to their ability.

5. **Spiritual Works of Mercy** (caring for the spirit)[CCC no. 2447]
    1) Counsel the doubtful.
    2) Instruct the ignorant.
    3) Admonish the sinner.
    4) Comfort the sorrowful.
    5) Forgive injuries.
    6) Bear wrongs patiently.
    7) Pray for the living and the dead.

6. **Theological Virtues** (Faith, Hope and Charity (or Love) [CCC no. 1813]

7. **Capital Sins:** Sins which engender other sins and vices. They are traditionally numbered as seven: pride, covetousness, envy, anger, gluttony, lust, and sloth [CCC no. 1866].

8. **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. These seven key themes are at the heart of our Catholic social tradition. This summary should only be a starting point for those interested in Catholic social teaching. A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition. See especially *Sharing Catholic Social Teaching: Challenges and Directions* published by the United States Conference of Catholic Bishops.[1]

[1] USCCB, Office of Publications document No. 5-281.

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. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. 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. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe 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, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

Solidarity

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice." The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

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.

INDEX V: Prayers

1. **Act of Contrition** (See also Liturgical Practices – Sacrament of Reconciliation)
   a) O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin. Amen. [Compendium, p. 191]
   b) My God, I am sorry for my sins. In choosing to sin and failing to do good, I have sinned against you and your Church. I firmly intend, with the help of your Son to make up for my sins and to love as I should. Amen.

2. **Act of Faith**
   O God, we believe in all that Jesus has taught us about you.
   We place all our trust in You because of Your great love for us. Amen.

3. **Act of Hope**
   O God, we never give up on Your love. We have hope and will work for Your kingdom to come and for a life that lasts forever with You in heaven. Amen.

4. **Act of Love**
   O God, we love You above all things. Help us to love ourselves and one another as Jesus taught us to do. O my God, I love you above all things, because you are all good and worthy of all my love. I love my neighbor as myself for love of you. I forgive all who have injured me, and I ask pardon of all whom I have injured. Amen.

5. **Angel of God**
   Angel of God, my guardian dear,
   to whom God's live commits me here,
   ever this day be at my side,
   to light and guard, to rule and guide.
   Amen.

6. **Angelus**
   V. The Angel of the Lord declared unto Mary.
   R. And she conceived of the Holy Spirit. *Hail, Mary…*

   V. Behold the handmaid of the Lord.
   R. Be it done unto me according to thy Word. *Hail, Mary…*

   V. And the Word was made flesh.
   R. And dwelt among us. *Hail, Mary…*

   V. Pray for us, O holy Mother of God,
   R. That we may be made worthy of the promises of Christ.

   Let us pray.
   Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we to whom the Incarnation of Christ, thy 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.

7. **Regina Caeli**
   V Queen of heaven, rejoice, alleluia.
   R. For He whom you did merit to bear, alleluia.

   V. Has risen as he said, alleluia
   R. Pay for us to God, alleluia

Continued on next page

7. Regina Caelia continued…

V. Rejoice and be glad, O Virgin Mary, alleluia!
R. For the Lord has truly risen, alleluia. Hail, Mary…

Let us pray:
O God, who gave joy to the world through the resurrection of thy Son, our Lord Jesus Christ, grant, we beseech thee, that through the intercession of the Virgin Mary, his Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen

8. Anima Christi [Compendium, p. 188]
Soul of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good, Jesu, listen to me.
In Thy wounds I fain would hide,
N'er to be parted from Thy side.
Guard me, should the foe assail me.
Bid me come to Thee above,
With Thy saints to sing Thy love,
World without end. Amen.

9. Apostles' Creed
I believe in God,
the Father almighty,
Creator of heaven and earth.
I believe in Jesus Christ,
His only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day He rose again.
He ascended into heaven, and
is seated at the right hand of the Father. He will come again 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 the life everlasting. Amen.

10. 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.

Continued on next page

10. Nicene Creed continued…

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.

11. The Divine Praises (often used in the context of Benediction)

1) Blessed be God.
2) Blessed be his holy name.
3) Blessed be Jesus Christ, true God and true man.
4) Blessed be the name of Jesus.
5) Blessed be his most Sacred Heart.
6) Blessed be his most Precious Blood.
7) Blessed be Jesus in the most holy sacrament of the altar.
8) Blessed be the Holy Spirit, the Paraclete.
9) Blessed be the great Mother of God, Mary most holy.
10) Blessed be her holy and Immaculate Conception.
11) Blessed be her glorious Assumption.
12) Blessed be the name of Mary, virgin and mother.
13) Blessed be St. Joseph, her most chaste spouse.
14) Blessed be God in his angels and in his saints.

12. Eternal Rest

Eternal Rest grant unto them, O Lord,
and let perpetual light shine
upon them.
May they rest in peace. Amen.

13. Evening Prayer

Lord, watch over us this night.
By your strength,
may we rise at daybreak
to rejoice in the Resurrection of
Christ, Your Son,
who lives and reigns forever and ever.
Amen.

14. Glory Be (*Gloria Patri*)

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.

15. Grace Before Meals

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

16. Grace After Meals

We give you thanks,
almighty God,
for these and all Your blessings which
we have received
from your bounty,
through Christ our Lord. Amen

17. Hail Mary (*Ave Maria*)

(Also see *Practices–Praying the Rosary* and *Mysteries of the Rosary and Prayer*, *The Angelus*)

Hail, Mary, full of grace,
the Lord is with you (thee);
blessed are (art) you (thou) among
women, blessed is the fruit of your
(thy) womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners
now and at the hour of our death.
Amen.

18. The Lord's Prayer (Our Father, *Pater Noster*)

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.

[Within the context of the liturgy, following a prayer by the celebrant, we add:]
For the kingdom, the power and the glory are Yours, now and forever. Amen.

19. Memorare

a) Remember, most loving Virgin Mary, never was it heard that anyone who turned to you for help was left unaided. Inspired by this confidence, though burdened by my sins, I run to your protection, for you are my Mother. Mother of the Word of God, do not despise my words of pleading, but be merciful and hear my prayer. Amen.

b) Remember, O most gracious 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, I fly unto you, O Virgin of virgins, my Mother. To you I come; before you I stand, sinful and sorrowful. Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen.

20. Morning Offering

a. O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys, and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin, and the reunion of all Christians. I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month. Amen.

b. Most holy and adorable Trinity, one God in three Persons, I praise you and give you thanks for all the favors you have bestowed on me. Your goodness has preserved me until now. I offer you my whole being and in particular all my thoughts, words, and deeds, together with all the trials I may undergo this day. Give them your blessing. May your divine love animate them and may they serve your greater glory. Amen.

c. Almighty God, I thank you for your past blessings. Today I offer myself, whatever I do, say, or think, to your loving care. Continue to bless me, Lord. I make this morning offering in union with the divine intentions of Jesus Christ who offers himself daily in the holy sacrifice of the Mass, and in union with Mary, his Virgin Mother and our Mother, who was always the faithful handmaid of the Lord. Amen.

21. Morning Prayer

Almighty God,
you have given us this day;
strengthen us with your power
and keep us from falling into sin,
so that whatever we say or think
or do may be in your service
and for the sake of your kingdom.
We ask this through Christ our Lord.
Amen.

22. Praise Prayer (from Ps 118)

Give thanks to the Lord,
for he is good.
His mercy endures forever.

23. Prayer Before a Crucifix

Good and gentle Jesus,
I kneel before you.
I see and I ponder your five wounds.
My eyes behold
what David prophesied about you:
"They have pierced my hands and
feet;
they have counted all my bones."
Engrave on me this image of
yourself. Fulfill the yearnings of my
heart:
give me faith, hope, and love,
repentance for my sins,
and true conversion of life. Amen.

24. Prayer for the Church

Remember, Lord, your holy Church.
Deliver us from evil. Make us perfect
in your love. Gather us from the four
corners of the earth, and make us holy
men and women. For the kingdom,
the power, and the glory are yours
now and forever. Amen.

25. Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of
your faithful and kindle in them the
fire of your love. Send forth your
Spirit and they shall be created, and
you shall renew the face of the earth.
Lord, by the light of the Holy Spirit
you have taught the hearts of your
faithful.
In the same Spirit, help us to relish
what is right and always rejoice in your
consolation. We ask this through
Christ our Lord. Amen.

26. Prayer for Peace (attributed to St. Francis of Assisi)

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.

27. The Breastplate of St. Patrick

(attributed to St. Patrick)

I arise today through a mighty
strength: the invocation of the Trinity,
through belief in the Threeness,
through confession of the Oneness
of the Creator of creation.
I arise today
through the strength of Christ
with his baptism,
through the strength of his crucifixion
with his burial,
through the strength of his
resurrection with his ascension,
through the strength of his descent for
the judgment of doom.

I arise today through the strength of
the love of cherubim
in obedience of angels, in the service
of the archangels,
in the hope of resurrection to meet
with reward, in the prayers of
patriarchs, in predictions of prophets,
in preachings of apostles, in faiths of
confessors,
in innocence of holy virgins, in deeds
of the righteous.

I arise today, through the strength of
heaven:
light of sun, brilliance of moon,
splendor of fire,
speed of lightning, swiftness of wind,
depth of sea,
stability of earth, firmness of rock.

I arise today, through God's strength
to pilot me:
God's might to uphold me, God's
wisdom to guide me,
God's eye to look before me, God's
ear to hear me,

God's word to speak for me, God's
hand to guard me,
God's way to lie before me,
God's shield to protect me,
God's host to secure me:
against snares of devils,
against temptations of vices,
against everyone who shall wish me ill,
afar and near, alone and in a crowd.

I summon today all these powers
between me and these evils:
against every cruel and merciless
power that may oppose my body and
my soul,
against incantations of false prophets,
against black laws of heathenry,
against false laws of heretics,
against craft of idolatry, against spells
of witches, smiths and
wizards, against every knowledge that
endangers body and soul.

Christ to protect me today against
poison, against burning,
against drowning, against wounding,
so that there may come
abundance of reward.

Christ with me, Christ before me,
Christ behind me, Christ in me,
Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ in breadth, Christ in length,
Christ in height, Christ in the heart of
everyone who thinks of me,
Christ in every eye that sees me, Christ
in every ear that hears me.

I arise today
through a mighty strength:
the invocation of the Trinity,
through belief in the Threeness,
through confession of the Oneness
of the Creator of creation.
Salvation is of the Lord.
Salvation is of the Lord.

28. **Sign of the Cross** [CCC no. 2157; cf. 786) *[Note: The directions for movement while saying this are in italics and parenthesis by each phrase]*

In the name
of the Father, *(with the right hand, touch the forehead)*
and of the Son, *(touch the chest)*
and of the Holy Spirit.*(touch the left then the right shoulder)* Amen.

29. Te Deum [Compendium, pp. 185-6]

You are God; we praise you;
You are the Lord; we acclaim you;
You are the eternal Father;
All creation worships you.
To you all the angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise;
Holy, holy, holy, Lord, God of power and might,
Heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims you;
Father, of majesty unbounded,
Your true and only Son, worthy of all worship,
And the Holy Spirit, advocate and guide.
You, Christ, are the king of glory, the eternal Son of the Father.
When you became man to set us free,
You did not spurn the Virgin's womb.
You overcame the sting of death,
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that you will come, and be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood.
And bring us with your saints
To Glory everlasting.
Save your people, Lord, and bless your inheritance.
Govern and uphold them now and always.
Day by day we bless you.
We praise your name forever.
Keep us today, Lord, form all sin.
Have mercy on us, Lord, have mercy.
Lord, show us your love and mercy;
for we put our trust in you.
In you, Lord, is our hope:
and we shall never hope in vain.

Archdiocese for the Military Services, USA
Office of Faith Formation

Appendix 3:

Alphabetical Faith Glossary

Alphabetical Faith Glossary

Faith Glossary Term	Definition
Abraham	The father of the Jewish people, Christians are children of Abraham because Jesus Christ was a Jew.
Absolution	The part of the sacrament of penance where Jesus forgives our sins through the words of the priest.
Accident	Something that happens that you cannot control and did not plan to do.
Acts of the Apostles (author)	The book of the New Testament, written by St. Luke, which focuses on the important events in the lives of St. Peter and St. Paul as well as some of the other Apostles.
Adam & Eve	The first man and woman.
Adoration	Praying silently and giving honor to God present in the tabernacle.
Advent	The four weeks before Christmas which help us prepare our hearts to celebrate Jesus' birth.
Advent Wreath	A decoration used before Christmas to help us count the four weeks of Advent.
Allegorical	A way of reading the Bible that looks beyond the literal meaning to the symbolic and deeper meaning of the story or event.
Anagogical	A way of reading the Bible that looks at the stories and events and sees them as images that lead to future things of eternal significance.
Angels	Spirits (without bodies) created by God to be his messengers.
Anointing of the Sick	The sacrament given to people who are very old or sick. The holy oil and prayers give the person strength, peace and courage to face their illness.
Apostles' Creed	A prayer that tells what Catholics believe about God the Father, Jesus the Son and the Holy Spirit.
Apostolic	The mark of the Church that reflects the continuous handing down of the teaching of the apostles through their successors, the pope and the bishops.
Apostolic Tradition	The passing on of God's revelation and the teaching of Jesus' apostles from one generation to the next, under the guidance of the Holy Spirit. The teaching of the apostles as handed down through the ages, under the guidance of the Holy Spirit. Along with Scripture it makes up the teaching authority of the Church.

Assembly	A group of God's people gathered together in one place, as in a church, for worship.
Baptism	When we become children of God in the name of the Father, the Son and the Holy Spirit.
	The sacrament of initiation that begins our life with Christ.
	A sacrament that makes one a member of the Christian community and a part of the Body of Christ.
	The way be become children of God.
	When we become children of God.
Baptism (rite)	The essential rite of Baptism is the immersing of the candidate in water or pouring water on his head, while pronouncing the invocation of the Holy Trinity: the Father, the Son, and the Holy Spirit.
Baptismal Call	Our job to help teach others about Jesus.
	Because we have been baptized, we are called to be holy and to teach others about God and how much he loves us.
Baptismal Font	The place where we are Baptized and become members of the Church.
Beatitudes	Eight ways by which Jesus promises happiness if we accept his teaching and follow his example.
	The eight ways Jesus outlines for us to act and live a happy life in Christ. This teaching is found in the Sermon on the Mount.
Benediction	A Eucharistic devotion in which we honor Jesus present in the Blessed Sacrament and receive his blessing.
Bible	A sacred book that reveals who God is and his love for us.
	The special book that tells who God is and how we are to live as God’s children.
	A special holy book of the family of the Church.
	A special holy book where we learn about Jesus.
Bishops	Men who have received the highest level of Holy Orders; they are the most important teachers in the Church.
	Successors to the Apostles – which means they follow in an unbroken chain back to Peter, the first pope.

Blessed Sacrament	The bread blessed by the priest at Mass to become the Body of Christ. It is kept in the tabernacle.
Body of Christ	The Church Jesus established. Jesus is its head and we are the members of the body.
Book of Exodus	The second book of the Bible which tells the story of the Israelites' departure from Egypt and their wandering through the desert before reaching Mount Sinai.
Bread of Life	In the Eucharist, Jesus is really present and he feeds us with his Body and Blood.
Byzantine	Members of the Eastern Church who are in full communion with the Roman Catholic Church.
Capital Sins (deadly sins)	They are tendencies in our lives that lead us to more serious sins: pride, avarice (greed), envy, anger, gluttony, lust and sloth.
Cardinal Virtues	Prudence helps us to choose to do the right thing. Justice is the will to give what is due to God and neighbor. Fortitude gives us strength to do the right thing. Temperance helps control our attraction to pleasure.
Catechists	Persons who answer the call to share their faith, the love of Christ and the Good News of his Gospel through instruction called catechesis (religious education or faith formation).
Catholic	The name of our church.
	The mark of the Church which means universal and describes Jesus as giving the Church to the whole world.
	One of the four marks of the Church; it means “universal.” Jesus has given the Church to the whole world.
Catholic Church	Started by Jesus, it is the Body of Christ and is made up of everyone who believes Jesus is the Son of God and savior of the world who come together to worship and spread the Good News.
Catholic Faith	Is the same throughout the world, even though it is expressed differently in many cultures.
Catholic Social Teaching	The way the Church teaches us to treat all other people, and God’s creation, with love and care.
	A way of life presented to us by the Church that shows us how live with others in our nation and in the world.
	The teachings of the Catholic Church aimed at creating a more just world; it

	focuses on issues that relate to the basic social and economic rights of individuals and communities.
Chastity	The virtue that allows us to do what is right, good and loving with our sexuality.
Chosen People	Another name for the Israelites (the Jewish people) with whom God has had a special covenant throughout history.
	Another name for the Israelites (the Jewish people) who were led out of slavery in Egypt by Moses.
Chrismation (Eastern Catholic)	The name given to the sacrament of Confirmation in the Eastern Church.
Chrism	The mixture of balsam and olive oil, blessed by the Bishop that is used in the sacraments of Baptism, Confirmation and Holy Orders.
Chrismation	In the Eastern Church it is the name for the sacrament of Confirmation and is usually conferred at the same time as the other two sacraments of initiation.
Christ (name)	Christ means "anointed."
Christians	The name given to people who believe in Jesus and want to live as he taught us.
Christmas	The day we celebrate the birth of Jesus. The birthday of Jesus.
Church	A community of believers of God who share in a common baptism.
	A place where people gather to praise, thank and worship God.
	The community of people that belong to Jesus; they help each other to love God more.
	Not the building, but all people that are God's children because they are baptized.
	A special community of faith that comes together to worship God.
Church (as sign)	Started by Jesus, it shows us that God's love is for all the world.
Church (founding)	A group of people who come together to worship and praise God. Jesus started the Church so we could help spread the Good News and baptize people as his disciples.
Church (sacraments)	People who come together to pray to God the Father, Son and Holy Spirit.
Clergy	Another name for priests, these men have received the second level of Holy Orders; they guide the Church and bring the sacraments to the people.

Common Good	The good or well-being of an entire community.
Communion of Saints	All the men and women faithful to Christ, whether they have already died or are still alive.
Confession of Sin	The part of the sacrament of penance where we tell the priest our sins.
Confirmands	Persons who are to be confirmed.
Confirmation	The sacrament of initiation that gives us the strength to say that we believe that Jesus is the Son of God and that we will carry on his mission.
	The sacrament that completes the grace of Baptism by a special outpouring of the Holy Spirit.
Conscience	The inner voice that God has placed in our hearts that helps us to know right from wrong.
Consecrate	The prayer where the priest asks the Holy Spirit (using the words of Jesus) to come down and change the bread and wine into the Body and Blood of Christ.
Consent	A free act in which a person agrees to do, accept, or reject something.
Contemplative Prayer	A prayer in which we spend quiet time with God, our friend, and enjoy his presence.
Contract	A written or spoken agreement between two people, in which one person agrees to do something in exchange for something of value.
	A written or spoken agreement between two people, in which one person agrees to do something in exchange for something of value.
Contrition	The part of the sacrament of penance where we feel sorry for our sins.
Corporal Works of Mercy	The ways we practice good works for the physical needs of others: feed the hungry; give drink to the thirsty; clothe the naked; shelter the homeless; visit the sick; visit those in prison; and bury the dead.
Covenant	The binding agreement between God and the Chosen People of Israel (the Jewish people).
	The agreement between God and the Chosen People calling them to be holy.
Creator	God, who made the whole world out of nothing.
Creed	A prayer that lists the most important things Catholic Christians believe about our faith.
Decalogue	Another name for the ten commandments.

Descendants	A person's children and grandchildren continuing through generations.
Diaconate	The first (lowest) rank of holy orders, the diaconate is a service ministry. The deacon helps priests in their pastoral duties of the Church. Diaconate ordination makes a lifelong, irrevocable mark on the ordained man.
Discipleship	Accepting the message of Jesus and trying to live as he taught us.
	Following Jesus and helping to spread the good news of Jesus both in word and in action.
Divine Inspiration	The special influence of the Holy Spirit working in and through the writers of Sacred Scripture. Human beings are the instruments and God is the primary author.
Easter	Our most important feast, it is the celebration of the day that Jesus rose from the dead.
	The most important day of the Church year when we celebrate Jesus' rising from the dead after three days in the tomb.
	The day the when Jesus came back to life, light of the world.
Eastern Catholic Churches	Catholic Churches that are in communion with the Roman Catholic Church, even though they have their own laws and ways of celebrating the sacraments, which have been approved by the pope.
Ecclesial	A word used to describe things related to or of the Church, especially in the sacraments.
Efficacious	Successful in producing the intended result. In the sacraments, this means the invisible grace that is signified in the physical signs is truly given in the sacrament.
Eid al Fitr	The three-day celebration that marks the end of the Muslim fast of Ramadan.
Eid al-Adha	The Muslim "Festival of Sacrifice" it recalls the willingness of Abraham to sacrifice his son as an act of obedience to God, before God intervened to provide him with a sheep to sacrifice instead.
Episcopate	Another name for the highest rank of the sacrament of holy orders: bishop. The bishop may ordain other bishops, priests and deacons.
Eucharist	The sacrament of initiation that feeds us and makes us one with Christ.
	The sacrament that unites us to God and one another in the sharing of Jesus' Body and Blood.
	Both the summit, the highest point of our lives; and source, that from which we

	draw our strength.
Eucharistic Liturgy	The public prayer and worship of the Church where the bread and wine become the Body and Blood of Jesus. It is also called the Mass or the Eucharist.
Evangelist	A disciple of Jesus who spreads the Gospel. This word usually refers to the four writers of the Gospels; Matthew, Mark, Luke, and John.
Evangelization	To proclaim Christ and his Gospel through our words and lives; making disciples for Christ as he calls us to do.
	Teaching others about Christ and his Gospel by our words and our actions.
	Sharing our faith with others through our words and examples. Evangelization is our duty and right through our baptism.
Examination of Conscience	A time set aside in preparation for the sacrament of reconciliation when we remember all the things we have done that separate us from Jesus and his Father.
Faith	A gift from God that enables us to follow him.
	A gift freely given by God which we receive, and that grows as we deepen our relationship with Him.
	The theological virtue (a gift from God) that makes it possible for us to believe in God and all that he has revealed.
	Believing in God even though we cannot see him.
Faith (as Theological virtue)	The power of God in us that helps us to believe in him and his teachings and commit our lives to him.
Family Prayer	Praying at home with our parents (and other family members) to grow in our love for God and each other.
Firm Amendment	The part of the sacrament of penance where we promise, with God's help, to not do that sin again.
Forever	Always, for all future time.
	Never ending, both on earth and in heaven.
Forgiveness	To excuse for a fault or mistake.
Free Will	The gift from God that makes us truly human; it is our ability to choose to do good because we are made in the image of God.
Freedom	The gift from God that allows us to choose to do what is right.

Fruits of the Holy Spirit	Actions or things we do that show the presence of the Holy Spirit working in our lives. They are: charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, and chastity.
Gentiles	The name given to foreign people by the Jews. They were considered nonbelievers who worshipped false gods.
Genuflecting	Bending down on one knee to show God we love him.
Gifts of the Holy Spirit	The gifts given to us by God in Baptism and strengthened in Confirmation that make it possible for us to lives our lives for and with God. The gifts are wisdom, understanding, right judgment, courage, knowledge and wonder and awe.
Gloria	A song of praise to the Holy Trinity which we say or sing at the beginning of Mass.
Good Friday	The day Jesus died on the cross.
Gospel	The good news about Jesus Christ, the Son of God.
	The Good News of Jesus' love for us.
	The stories in the Bible that tell us the Good News of Jesus' love and mercy. This love is best shown in his death and resurrection.
	The good news proclaimed by Jesus.
	The Good News of Jesus' life, death and resurrection as told in Scripture which can deepen our faith when reflected on in prayer.
Gospel of Mark	The second book of the New Testament.
Gospels	The special part of the New Testament, written by four of Jesus' friends, that tell us about his life and teachings.
Grace	The special help God gives to us so that we can become like his Son, Jesus.
	The gift of God's life and love that we receive in the sacraments.
	The gift of God's life in us freely given. It helps us to live as God wants us to live.
	A gift of God freely given to us, it fills us with God's life and makes our salvation possible.
Guardian Angel	A special angel that God gives to each person to watch over and protect them.
Heaven	Where we will be happy with God forever.

	The condition of eternal and perfect happiness found in the presence and love of God.
Hell	The condition of eternal separation from the perfect happiness found in the presence of God.
Hierarchical	A divinely given order of ministry and leadership in the Church: bishop, priest and deacon.
Holy	That which is God-like.
	The mark of the Church which explains that the Church is holy because it is founded on Jesus Christ and we are holy if we live united to Christ.
Holy (Nicene Creed)	One of the four marks of the Church; the Church is holy because it is united to Christ, we are holy to the extent that we are united with God who is all holiness.
Holy Days of Obligation	The special feast days in the Church year on which we remember moments in the life of Jesus, his mother, Mary, or the saints.
Holy Eucharist	A sacrament of initiation that especially helps us to love and forgive others.
Holy Family	Jesus, Mary and Joseph who loved and cared for each other in a family.
Holy Orders	The sacrament that gives men the blessing and strength to carry on the mission of the Church, and bring the sacraments to the people.
	One of the sacraments of service in which God calls men to minister to His people particularly through the sacraments.
Holy Orders (three ranks)	The sacrament of service through which the mission of Jesus continues; it gives a man the grace and spiritual power to sanctify others and minister to the Church as bishop, priest or deacon.
Holy Spirit	The third person of the Holy Trinity who came to the apostles at Pentecost and empowered them to establish the Church after the Ascension of Jesus.
Holy Trinity	Three persons in one God: Father, Son and Holy Spirit.
	God shows himself to us as Father, Son and Holy Spirit.
	The mystery of God being one God in three persons: Father, Son and Holy Spirit.
	God is Father, Son and Holy Spirit.
Hope (as Theological virtue)	Trust in all the good that God has promised us, especially heaven.

Image and likeness	God made us like himself, not in the way we look, but to share in all the goodness of God.
Immaculate Conception	From the first moment of her conception, Mary – by the singular grace of God and by virtue of the merits of Jesus Christ – was preserved immune from original sin.
Immaculate Conception (Mary)	This dogma refers to the conception of Mary, the Mother of God, in the womb of her mother.
Incarnation	The divine nature of the Son of God substantially united with human nature in Jesus Christ. The mystery of the Son of God, Jesus, being born as a full human being and remaining fully God. Jesus is both true God and true man.
Indelible Character	A permanent spiritual mark that is imprinted on the soul in the sacraments of Baptism, Confirmation and Holy Orders. A permanent, supernatural quality that is imprinted on the soul in the sacraments of Baptism, Confirmation and Holy Orders; it remains even in a person who may lose the state of grace or even the virtue of faith.
Infancy Narratives	Stories in the Gospels that tell about the birth and early life of Jesus.
Initiation	Becoming a member of something. Christian initiation is becoming a member of the Body of Christ.
Inspiration (Holy Spirit)	Being moved to do or think something good that you might not otherwise do or think.
Inspired (Scripture)	The Holy Spirit helping the authors of the Bible to tell the truth that God wants us to know.
Instituted (sacraments)	Established or founded. In the Church Jesus established the sacraments as a way to share his life with us.
Intercede	To ask someone to help on our behalf.
Jesus	The primary subject of all the Gospels; he is our teacher, but more importantly, he is our savior and redeemer.
Jesus (name)	Jesus means "God saves."
Jesus Christ	The son of God who was born of the virgin Mary.
John the Baptist	A man filled with love of God, he preached to the people telling them to repent of their sins and to believe in the Lord.

Joseph	The husband of Mary, and Jesus' father on earth.
Judas	The apostle who betrayed Jesus.
Judge (God as)	The right of God to ask us to explain how well we have obeyed his commands.
Justice	Treating all people with fairness. Our firm desire to give to God as our Creator and others what is owed to them through their dignity as human persons.
Justification	Being in a right relationship with God through moral conduct; it comes about through faith in Christ and a life of good works in response to God's invitation to believe.
Kerygma	The first proclamation: Jesus is risen. “Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you.” -Pope Francis, *Evangelii Gaudium*, no. 164
Kingdom of God	The central message of Jesus' preaching on earth, it is where love reigns, sickness and death are no more, sins are forgiven and people live in peace with each other.
Last Supper	The last meal that Jesus shared with his disciples on the night before he died.
Law of Love	The teaching of Jesus that sums up the ten commandments: love God and love our neighbor.
Lay People	Faithful men and women who are members of the Church but are not priests and do not belong to religious orders.
Lectio Divina	A meditative prayer that involves reflection on the Word of God found in Scripture; the steps include reading Scripture then listening to and reflecting on, the meaning of the Word of God in one's life.
Lectio Divina (process)	A meditative prayer that involves reflection on the Word of God found in Scripture; the steps include reading Scripture then listening to and reflecting on the meaning of the Word in our lives today.
Lent	The forty days before Easter during which we pray and offer sacrifice so we can celebrate the joy of Jesus’ resurrection.
Lent Ashes	The black ashes used to mark a cross on our foreheads on Ash Wednesday.
Letters	Written to various people and communities by early Christian leaders, they pass on wisdom, correction and instruction on how to live the faith. Today, they give us the same wisdom and direction.
Liturgical Feasts	Celebrations of the church year that recall the birth, life, death, and

	resurrection of Christ. These feasts plus the feasts of our Blessed Mother and the Saints give a rhythm to our life and prayer as Christians.
Liturgical Ministers	People who assist with liturgical celebrations - usually the Eucharist. They serve as lectors (readers), Eucharistic ministers (and those who take the Eucharist to the homebound), altar servers, musicians, ushers and gift bearers.
Liturgical Year	The celebrations over the course of the Church year that remind and teach us about Jesus' life, death and resurrection.
Liturgy	A celebration where we give praise and thanks to God for all he has done for us.
	The public prayer of the Church which includes the Eucharist and Liturgy of the Hours, through which the Holy Spirit acts to make us holy.
Liturgy of the Eucharist	The most important part of the Mass, when the bread and wine are blessed and become the Body and Blood of Christ which we receive in the Eucharist.
Lord's Prayer (elements of)	The first three petitions call us to give glory and draw close to the Father; the last four petitions concern our need of help from God.
Lord's Prayer (elements)	The first three petitions call us to give glory and draw close to the Father; the last four petitions concern our need of help from God.
Love (as Theological virtue)	The power given to us by God that helps us to love him above all things and our neighbor as ourselves.
Magisterium	The living, teaching office of the Church, given by Christ to the Apostles and their successors the bishops, in union with the pope. It provides faithfulness to the teaching of the apostles on matters of faith and morals.
Marks of the Church	The four most important characteristics of the Church which we express in the Nicene Creed. They are: one, holy, catholic and apostolic.
Maronite	Members of the Eastern Church living chiefly in Lebanon; they are in full communion with the Roman Catholic Church.
Mary	The mother of Jesus.
Mary Magdalene	One of the women disciples who traveled with Jesus and the apostles and helped in their ministry. She stood with Mary and John at the foot of Jesus' cross and found his tomb empty on Easter morning.
Mass	We come together at church to hear God's Word and receive Jesus in the bread and wine. It is the best way we pray to God
	The special time we gather as God's family to give thanks and worship God in prayer.

Matrimony	Another name for marriage, it is the sacrament where a man and a woman agree to be partners for life in a family, to help make each other and their children grow in holiness.
Meditative Prayer	A prayer in which we quietly think about God and his Son Jesus who came to save us. Prayer in which we quietly reflect on the words of Scripture, especially the Gospel and Wisdom Books, and their meaning in our lives.
Mission	The going forth from one person to others in order to bring about some beneficial change for the other.
Modesty	A way of acting that shows respect for one's body and the bodies of others.
Moral	A way of reading the bible that looks at the stories and events as ways to encourage us to act and live as people of God.
Moral Act	The goodness or evilness of an act based on: the act itself, the reason for doing it and the circumstances.
Morality	Helps us know whether our actions are right or wrong. This refers to the goodness or evilness of acts.
Mortal Sin	Something you choose to do knowing that it is against the will of God and will break your relationship with God.
Moses	A great leader who heard God's command to save the descendants of Jacob/Israel.
Mother of God	Mary is the special woman that God the Father chose to be the mother of his Son, Jesus.
Mother of the Church	Because Jesus is the head of the Church, Mary, his mother, is the mother of us all.
Mysteries (Eastern Catholic)	Truths of our faith that we can never fully understand, but that we can come to understand more fully through God’s revelation. The Eastern Church uses the word mysteries to describe the sacraments.
Mysteries of the Rosary	A prayer in which we reflect on the glories and sufferings of Jesus and Mary. The mysteries include the Joyful (the birth of Christ), Sorrowful (the sufferings of Christ), Glorious (the Resurrection) and Luminous (the earthly life of Jesus).
Natural Law	Gives us the ability to know right from wrong --- it is inscribed on the human heart.
New Evangelization	Making present and announcing Jesus Christ by re-proposing the Gospel with

renewed “ardor, methods and expression” to the baptized in the pews and those who have drifted away from the practice of the faith in the Church

New Testament The part of the Bible that tells us about Jesus’ coming to save us and teaches us how to follow him on earth and to be with him in heaven.

Nicene Creed The prayer we offer at Mass that is a statement of all that we believe as Catholics.

A prayer which professes our faith in God the Father as Creator, God the Son as our Redeemer, and God the Holy Spirit as the Presence of God in the Church.

The prayer we offer at Mass that summarizes what we believe as Catholic Christians.

Non-ordained Minister A man or woman who serves at Mass or in the mission of the Church, but who has not received the sacrament of holy orders.

Old Testament The part of the Bible that tells us the stories of people of faith who lived before Jesus.

The first 46 books of the Bible that tell the stories of God’s Covenant with his Chosen people (Israel), and foretell the plan of salvation for all people.

The first 46 books of the Bible that tell the stories of God’s Covenant with his Chosen people (Israel), and foretell the plan of salvation for all people.

The stories of people who lived before Jesus.

Old Testament (prefiguring) The first 46 books of the Bible that tell the stories of God’s Covenant with his Chosen people (Israel), and foretell the plan of salvation for all people.

One The mark of the Church which shows that Jesus unites all to God in one body.

One God Even though we use the names of Father, Son and Holy Spirit, we believe that they are all persons of one God.

Ordained (minister) The word we use to describe a man who is a priest.

Ordained Minister A man who has received the sacrament of holy orders and serves as a bishop, priest or deacon.

Ordinary Time The time of the Church year when we pay special attention to the teachings of Jesus.

Original Sin The consequence of the disobedience of Adam and Eve through which all human beings lost the original blessing of God and became subject to sin and

	death.
	The consequence of the disobedience of Adam and Eve which affected human nature. Through this sin human beings lost the original blessing of God and became subject to sin and death.
Our Father	The prayer of Jesus, found in the Gospels.
Palms	The long leaves we get on Palm Sunday. When Jesus was alive people waved palms at him to honor him.
Parable	A story told by Jesus to help his followers to help us understand how God is always calling for us to come to him because he loves us.
Parables	Special stories told by Jesus to help his followers understand his Father in heaven, especially about how much his Father loves us.
Paschal Mystery	Celebrated in the liturgy of the Church; Jesus accomplishes our salvation through his passion, death, and resurrection.
	Celebrated in the liturgy of the Church; Jesus accomplishes our salvation through his passion, death, and resurrection.
Passover	The Jewish feast that marks the remembrance of the escape from slavery of the Jewish people; it was the last meal Jesus celebrated with his disciples.
	A meal celebrating the Hebrew peoples' freedom from slavery in Egypt that Jesus used this meal to establish a new celebration that frees us from our slavery to sin.
Patriarchs	The special men (Abraham, Isaac and Jacob) in Biblical history whom God called to help make clear his plan of love for his people.
Penance	The part of the sacrament of penance where the priest gives us something to do, or something to pray, as an offering to thank Jesus for forgiving us.
Penance/Reconciliation	A sacrament of forgiveness of sin and of healing.
	The sacrament where we ask God to forgive our sins and celebrate our renewed friendship with God and others we have hurt with our sins.
Pentecost	The day the Holy Spirit was sent from heaven, and the Church was born. Pentecost happens on the 50th day after Jesus was raised from the dead.
People of God	All those baptized in the name the Father, Son and Holy Spirit, making of them one people in Christ.
Personal Sin	A sin we choose to commit.

Peter	The fisherman that Jesus chose to be the leader of his apostles.
Physical Sign	The signs you see and the words you hear in a sacrament, that make the grace they represent happen and that make us one with Jesus.
Pope	The visible leader of the Catholic Church on earth, he is called the successor of Peter because he follows all the other popes since the time of Jesus.
Prayer of the Faithful	The part of the Mass where we pray for all the people in our parish and the world to ask God to take care of them and answer their needs.
Presbyterate	The priesthood, as the second rank of holy orders above the diaconate and below the episcopate.
Priest	The special man that works for the Church.
Prince of Peace	A title given to Jesus that shows the peace that he brings to this world.
Prophet	A person who receives a special call from God to speak to the people in God's name.
Providence	Gods loving plan in which he watches over and guides all people so that we can live with him forever in heaven.
Psalms	Prayers found in the Old Testament that are in the form of poems.
Purity of Heart	The habit of a person who is trying to love God above all things; it means putting God's will before our own desires and wishes.
Racism	Discrimination against someone of a different race.
Ramadan	The month-long fast observed by Muslims; each daily fast begins at dawn and ends with sunset.
Real Presence	During the Mass, the Holy Spirit answers the prayers of the priest to change the ordinary bread and wine into the true Body and Blood of Jesus.
Reason	The ability to use one's intellect to explore the truth among alternatives. Reason is a process that works with faith to come to knowledge of God.
Reconciliation	A sacrament of healing that especially helps us to love and forgive others.
Reconciliation (parts of the Rite)	Sorrow for our sins (contrition), confession of sins to the priest, forgiveness of our sins by Christ through the words of the priest (absolution), the offering of prayer or acts as penance for our sins.
Redeemer	Jesus, the Son of God, who set us free from sins through his life, death and resurrection.

	One who saves people from bondage.
Religious	A man or a woman who has a special vocation to serve God and his Church through service and prayer in a common order
Resurrection	Jesus came back to life and visited his friends after being dead for three days.
	When God raised Jesus back to life three days after Jesus' death.
	The bringing back to life of the body of Jesus after he had been dead for three days.
	Jesus came back to life after three days.
Resurrection of the Dead	The Christian belief that before the last judgment every soul will be united with the same body it had on earth.
Revelation	The words and deeds in which God has made himself, and his will, known to us throughout history.
Reverence	To show honor and respect for persons who have some special dignity.
Sabbath	The day set aside each week for the worship and praise of God and rest from our labors. For the Jewish people it is celebrated on Saturday. Christians celebrate on Sunday.
Sacrament	A sign of God's love to us.
Sacrament of Anointing of the Sick	One of the sacraments of healing in which the sick person is anointed with holy oil and receives strength, peace, and courage to rise above the difficulties of illness.
Sacrament of Baptism	The first sacrament we receive, usually as babies. We need to be baptized before we can receive any other sacraments.
Sacrament of Eucharist	Jesus sharing Himself with us during the Mass.
Sacrament of Matrimony	One of the sacraments of service; a sacramental marriage is a grace-filled covenant between a man and woman, both of whom are baptized Christians.
Sacrament of Penance	The sacrament that lets us feel in a special way God's love and forgiveness.
Sacramental	An object, prayer or blessing given by the Church to help us grow in our spiritual life.
Sacramental Signs	The external things we see and words we hear in the celebration of the sacraments that point to the grace and spiritual reality of the sacrament.
Sacramentals	Things that help us to love God.

Sacraments Supernatural signs of grace instituted by Christ and given to the Church to strengthen our faith and make us holy.

The special ways God enters in our life.

Sacraments of Healing The sacraments that give special grace to our soul and body. They are: Penance/Reconciliation and Anointing of the Sick.

Sacraments of Initiation Help Christians to live a life centered on Jesus.

Baptism (begins our Christian life), Confirmation (seals the grace of Baptism), and Eucharist (brings us into union with Christ), these form the foundation upon which the Christian life is built. Each of these Sacraments increases divine life within us.

Sacraments at the Service of Communion The sacraments that help us bring holiness to others. They are: Holy Orders and Marriage (matrimony)

Sacred Scripture The Word of God, written by human authors under the guidance of the Holy Spirit, as found in the Old and New Testaments of the Bible.

The holy writings of Jews and Christians which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit.

The collection of books accepted by Christian Churches as inspired by the Holy Spirit and accepted as the evelation given by God about himself and his will for humankind. Along with Tradition it makes up the teaching authority of the Church.

The collection of sacred writings, in various literary forms, that contains the Revelation of God.

Sacred Scripture (prayer in) The sacred writings inspired by God, and contained in the Bible. Sacred Scripture is the way God has chosen to speak to us; it also teaches us prayers including the Lord's Prayer and the Hail Mary.

Saints Holy persons who have died and now live with God in heaven.

Special friends of God who live with him in heaven who we remember as our heroes.

Special friends of God who live with him in heaven.

Sanctifying Grace A gift from God, given to us without our earning it, that helps us to live our vocation as God's adopted children. It is called sanctifying grace because it makes holy those who possess the gift by giving them a participation in the divine life.

Savior Jesus, the Son of God, who became human to open the doors of heaven for us

	by forgiving our sins.
Scripture	The sacred writings of the Old and New Testaments found in the Bible.
Seasons of Church Year	The celebrations of the Church year that remind and teach us about Jesus' life and death, his mother Mary and the saints.
Seminary	A school established for the academic and spiritual training of men who are preparing for the priesthood.
Sexuality	A gift from God that is expressed in our physical sharing of our bodies, it is fully given in marriage between a man and a woman.
Sign of the Cross	The action where we touch our forehead, heart and shoulders as we say the words: "In the name of the Father and of the Son and of the Holy Spirit. Amen." A way we begin our prayers by touching our head, middle of chest and shoulders while we name Father, Son and Holy Spirit.
Signs	Things that points us in the right direction.
Sin	Something we do on purpose that is against God or his Commandments; it hurts our relationship with God and other people. Choosing to turn away from God. This harms our relationship with God, ourselves and others.
Social Justice	The fair and equal treatment of every human person which flows from our human dignity as children made in the image of God.
Social Sin	Groups, situations or ways of thinking which are against the dignity of the human person and the will of God.
Son of God	Jesus Christ, equal with the Father and the Holy Spirit.
Spiritual Works of Mercy	The ways we practice good works for the spiritual needs of others: convert the sinner; instruct the ignorant; counsel the doubtful; comfort the sorrowful; bear wrongs patiently; forgive injuries; and pray for the living and the dead.
St. John the Baptist	A messenger for God who spends his life pointing the people to Jesus as the other mightier than he.
Stewardship	Our duty to take care of the good things given to us, particularly God's creation, and to share them with others.
Synoptic Gospel	The Gospels of Matthew, Mark and Luke, which present a similar view of the life and teachings of Jesus. The Gospel of Matthew comes first in the Bible but was written after Mark and use Mark's work plus material from other sources.

Synoptic Gospel (identify)	The first three Gospels: Matthew, Mark and Luke, which present a similar view of the life and teachings of Jesus.
Ten Commandments	The ten rules given to Moses by God on Mt. Sinai that teach us how to love God above all things and our neighbor as ourselves.
The Fall	The original sin of Adam and Eve by which they lost perfect friendship with God for themselves and all their human descendants.
The Twelve Apostles	The men Jesus chose to carry out his mission: Simon Peter, James the son of Zebedee, John, Andrew, Bartholomew, Simon the Zealot, Thomas, Jude Thaddaeus, Matthew, Philip, James the son of Alphaeus, and Judas Iscariot.
Tradition	The beliefs and practices of the Church that are passed from one generation to the next under the guidance of the Holy Spirit. The beliefs and practices of the Church handed on from the apostles that they themselves had received under the guidance of the Holy Spirit.
Transfiguration	God's revelation of Jesus' divinity even in His earthly life. This event helps the disciples understand the death and resurrection of Jesus.
Transubstantiation	Bread and wine changes into the Body and Blood of Christ through the Holy Spirit. The change from bread and wine to the Body and Blood of Christ, while still retaining the appearance of bread and wine, in the Eucharistic celebration through the power of the Holy Spirit and the prayer of the priest.
Triduum	The three days just before Easter where we remember how Jesus suffered and died for us. The three days beginning on Holy Thursday which marks the institution of the Eucharist; followed by the passion and death of Jesus on Good Friday; remaining in the tomb on Holy Saturday and the triumphant resurrection from the dead on Easter.
Trinitarian	Any Christian baptized in the name of the Father, Son and Holy Spirit.
Trinitarian God	God is only one God, but he exists in three persons: Father, Son and Holy Spirit
Trinity	The mystery of God as one God in three persons: the Father, the Son and the Holy Spirit. One God with three distinct persons, God the Father, God the Son, and God the Holy Spirit. God the Father, Son and Holy Spirit are the three distinct Persons that make up the unity of the one God. It is a mystery of faith to hold both the unity of God

	and the distinction of Persons in him.
Trinity (revealed at Jesus' Baptism)	Father, Son and Holy Spirit present at the Baptism of the Lord. As John poured the water on the Son, the Spirit came down in the form of a dove and the voice of the Father was heard.
Two Great Commandments	The teaching of Jesus that sums up the ten commandments: to love God and love our neighbor.
Ukrainian	The largest Eastern Church that is in full communion with the Roman Catholic Church.
Validity (Sacrament of Marriage)	Having not only legal force but actually producing the effect intended.
Venial Sin	Something you choose to do knowing that it is against the will of God and keeps you from getting closer to him.
Virtues	Good habits that help us to live holy and happy lives.
Visible Head	The leader we can see. For the Church the pope is the visible head, but Jesus is the true head of the Church.
Vocation	A calling to love God and serve others. The unique way each person is called to live his/her life in holiness and to help build the Kingdom of God as a response to God's call of love.
Vocation (marriage)	The promise between a man and a woman to live together forever in a loving family.
Vocations	The way God wants us to live a holy life.
Vows	Solemn promises to God to do something good. God helps people to fulfill their vows.
Wisdom	God's perfect plan for the world and his people.
Wisdom Books	The books of the Old Testament whose primary purpose is instruction. They are the books of: Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, Wisdom and Sirach.
Womb	A special place inside a woman, where a baby grows.
Word of God	Another name for Scripture, it is the way God has chosen to speak to us; it also teaches us prayers including the Lord's Prayer and the Hail Mary.
Worship	The act of giving adoration and praise to God. The Eucharist is the community's central act of worship.

Archdiocese for the Military Services, USA
Office of Faith Formation

Appendix 4:

Models and Integrated Planning Templates for Adolescent Catechesis

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Models for Adolescent Catechesis

1. **Bible Study and Prayer**– Advent, Lenten, Easter or yearlong Bible studies are usually offered in a small group setting utilizing adult facilitators (Standard 2). Scripture study creates a strong sense of community and an opportunity for youth to integrate Scripture and Catholic teaching into their life. The study can be focused on a book, gospel or epistle or guided by the three-year cycles of the Liturgical Calendar.
2. **Catechumenal Model** – This model is based on the evangelical, spiritual, and formational principle of the Order of Christian Initiation of Adults and the celebration of minor and major rites. Sessions follow the liturgical year and utilize an adult mentor/sponsor.
3. **Diocesan, Regional, National or International Events** – Archdiocesan Youth Gatherings, the National Catholic Youth Conference, Steubenville and Life Teen Conferences, and World Youth Day, etc., are excellent opportunities for youth and adult leaders to connect to the larger Roman Catholic Church, experience worship, listen to witness talks, and attend catechetical sessions. Large group events can serve to enhance a catechetical program but must be preceded and followed by intentional military Catholic faith community catechetical gatherings for faith sharing and prayer.
4. **Guest Speakers/Apologetics** – Youth participate in a series of workshops offered throughout the year or monthly.
5. **Home Study** – Families are provided with materials for home study. Participants can use text, reading list, webinars, online resources, and other printed or digital materials.
6. **Interactive Liturgical** – This model provides a connection between the Mass and catechesis. It utilizes lectionary-based catechesis, the homily, adult witness talks, and fellowship night (Standard 4). A core team works to create an interactive Life Night to explore youth and faith themes. Consider a Holy Hour with the Blessed Sacrament for the family.
7. **Lectionary Based Catechesis** – Teens gather each week to reflect on the Sunday readings and church teaching, which flow from the specific Scripture passages. Materials are based on the weekly readings and intertwine the liturgical year with curriculum guidelines. Inspire the youth to go to Confession frequently and to attend Mass as the source and summit of Christian life.
8. **Mentoring** – Youth are partnered with a trained adult who serves as a spiritual mentor in safe environments through catechesis and/or formation that leads them to fully participate in Mass.
9. **Mini Courses** – This model is similar in design to a community college seminar session. Sessions, two to six weeks long, can be offered in the fall, winter, and spring. Sessions utilize mini course curriculum on a variety of themes. Each of the fourteen standards serve as inspiration for mini courses to deepen the faith of the youth.
10. **Multi Collaborative Moments of Catechesis** – Neighboring parishes and/or Catholic high schools near military installations collaborate to offer a variety of catechetical opportunities together: speakers, parent-teen forums, bible study and prayer, mini courses, retreats, outreach opportunities, Holy Hour with the Blessed Sacrament and fellowship. (e.g., Life Teen has several opportunities for collaboration in the United States at parishes outside the gate of military installations.)
11. **Retreats** – Twilight, day, overnight, and weeklong retreats explore the personal call to a

relationship with God and support faith development through church teaching, peer witness and scripture. Facilitating multiple retreats to enhance a catechetical plan is essential for success.

12. **Summer Sessions** – Opportunities for youth to participate in summer faith and service experiences should be provided. These sessions traditionally have significant hands-on learning components, usually running two weeks in length with daily fellowship, prayer, outreach/service, faith sharing, and catechesis.
13. **Technology Based** – The increasing number of online curricula and youth ministry websites provide opportunities for youth to utilize the Internet as a possible form of catechesis. This affords opportunities for parents and teens to share faith as they interact with online resources.
14. **Traditional Youth Group** – A traditional youth group is an informal gathering of teens on a weekly or monthly basis. Gatherings usually include community building, fellowship, evangelization, and prayer. Effective and common catechetical tools include speakers, Scripture study in the context of prayer, role-play, and 'rap' sessions.
15. **Weeklong Work Camps** – Work camps are excellent opportunities to connect young people to the social justice (Standard 12) teachings of the Church and Jesus' call to serve. Work camps traditionally utilize teams of youth for volunteering at social service agencies with services like cleaning and making repairs. In the evening, youth gather for prayer and worship, evangelization talks, and catechesis. It is important to connect the youth to the social ministry/outreach programs in the military Catholic faith community prior to, and following, work camp experiences. An alternative way to support this method is through the Just Faith resources, justfaith.org, that provide opportunities for catechesis, prayer and service.
16. **Weekly Catechetical Moments at the Chapel** – A weekly meeting in the classroom gathers youth on a consistent basis utilizing a text or published interactive lesson plan in collaboration with effective lesson planning using references provided in the AMS curriculum.

Family Engagement in Adolescent Catechesis

Recognizing that youth ministry formation is closer in nature to an adult formation experience where attendance varies from week to week, topic to topic, and can be dependent on family and school obligations, it is recommended to use family resources for Adolescent Catechesis, both online and print. Such resources permit the parents, the young person, and the youth ministry leader to partner to develop a personal plan for spiritual enrichment, deepening of knowledge of the faith, mentorship, and opportunities for hands on discipleship. These family encounters encourage ongoing growth and build good habits empowering a young person as a disciple of Jesus.

Integrated Planning Templates for Adolescent Catechesis

Three sample templates have been developed as potential models for Catholic faith communities. These templates are not intended as a mandated format but as a tool in the planning process taking-into-account a four-year model and the variety of youth ministry models.

1. **Youth Group/Life Night Template** (A and B) creates a four-year plan for integrating the Standards, Indicators and the USCCB Framework Core Courses into a weekly youth group/life night model. In utilizing the template, the catechetical planning team can use a curriculum resource/reference and youth ministry catechetical resources in meeting the standards and or a stand-alone text or digital platform.
2. **Mini Semester Template/Interwoven Comprehensive Youth Ministry Template** creates a four-year plan for mini-semester sessions. Mini semesters are held consecutively for several weeks utilizing a blend of workshop/classroom/interactive youth ministry. The catechetical planning team selects textbooks or primary resources/reference and youth ministry catechetical resources in which the standards are met. The template also creates a yearly plan in which the catechetical planning team integrates catechesis into a variety of youth ministry components guided by the fourteen standards. The catechetical planning team selects curriculum textbooks and youth ministry catechetical resources in which the standards are met.
3. **Model for Implementation: Year Specific** was developed for military Catholic faith communities that facilitate adolescent catechesis by a four-year process.

Four Year Adolescent Catechesis Planning

		Youth Group/Life Night Template with Curriculum Standards						
Session	**Standard**	**Year 1**	**Standard**	**Year 2**	**Standard**	**Year 3**	**Standard**	**Year 4**
1	I Creed	**Divine Revelation**	I and III	**Pascal Mystery**	II, III, VI, VIII	**Mission of the Church**	II, III, V, VI, VII, VIII, XII	**Life of Jesus**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
2	I and VIII	**Tradition**	I and III	**Creation**	VIII	**Church Instituted by Christ**	V	**Natural Law/Commandments**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
3	II	**Sacred Scripture**	III	**Original Sin**	II	**Mission of the Apostles**	V, VI, VIII, X, XII	**Call to Holiness**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
4	II and III	**Scripture/Life of Church**	III	**Reconciliation**	I and VIII	**Marks of the Church**	II	**Beatitudes**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
5	I, V, VI, VIII	**Who is Jesus Christ**	V and VI	**Call to Holiness**	III, IV, V, VIII, X	**Sacramental Life**	V and VI	**Morality**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
6	I and VIII	**Incarnation**	III, IV, VII	**Eucharistic Life**	III	**Effects of Sacraments**	V and XII	**Social Justice**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
7	I and V	**Created in God's Image**	III and IV	**Liturgy**	III	**Baptism**	III	**Confirmation**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
8	VII	**Jesus teaches us to pray**	III and VII	**Holy Spirit**	III	**Anointing of the Sick**	VIII	**Discipleship**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
10	VII, VIII, X	**Discipleship**	VI and VIII	**Evangelization**	VII	**Prayer**	IV	**Holy Orders/Priesthood**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*
11	V and X	**Jesus teaches us to live**	VI, VIII, XII	**Service to the Poor**	XI and XII	**Vocation**	V, VI, X, XIV	**Celebration of Marriage**
		Youth Night		*Youth Night*		*Youth Night*		*Youth Night*

Four Year Adolescent Catechesis Planning

Interwoven Elements: Theology of the Body, Safe Environment, Outreach, Interfaith/Ecumenical, Pro-Life Rally, Adoration, Reconciliation/Liturgies, Work Camp, Life Issues

Interwoven Comprehensive Youth Ministry/Mini Semester Template Context: Evangelization/Catechesis				
Mini Semesters	**Year 1**	**Year 2**	**Year 3**	**Year 4**
1	**Divine Revelation**	**Pascal Mystery**	**Mission of the Church**	**Life of Jesus**
	Tradition	Eucharistic Life	Church Instituted by Christ	Natural Law
	Sacred Scripture	Liturgy	Mission of the Apostles	Call to Holiness
	Scripture/Life of the Church			
2	**Who is Jesus Christ?**	**Creation**	**Prayer**	**Morality**
	Incarnation	Original Sin	Marks of the Church	Beatitudes
	Created in God's Image	Reconciliation		Social Justice
		Call to Holiness		
3	**Discipleship**	**Evangelization**	**Sacramental Life**	**Discipleship**
	Jesus teaches us to pray	Service to the Poor	Effects of Sacraments	Confirmation
	Jesus teaches us to live	Holy Spirit	Baptism/Confirmation	Holy Orders/Priesthood
			Anointing/Penance	Celebration of Marriage
			Vocation/Holy Orders/Marriage	

Four Year Adolescent Catechesis Planning

Model for Implementation of Adolescent Catechesis for Youth Ministry Curriculum Standards and USCCB Curriculum Framework Template					
Youth Group/Life Night Setting Context: Evangelization/Catechesis					
Session	**Year 1**	**Year 2**	**Year 3**	**Year 4**	**Interwoven element**
1	**Divine Revelation**	**Pascal Mystery**	**Mission of the Church**	**Life of Jesus**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Theology of the Body
2	**Tradition**	**Creation**	**Church Instituted by Christ**	**Natural Law/Commandments**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Safe Environment Session
3	**Sacred Scripture**	**Original Sin**	**Mission of the Apostles**	**Call to Holiness**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Outreach/**Standard XII**
4	**Scripture/Life of Church**	**Reconciliation**	**Marks of the Church**	**Beatitudes**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Interfaith/Ecumenical/**Standard XIII**
5	**Who is Jesus Christ**	**Call to Holiness**	**Sacramental Life**	**Morality**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Pro Life Rally
6	**Incarnation**	**Eucharistic Life**	**Effects of Sacraments**	**Social Justice**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Adoration/Prayer
7	**Created in God's Image**	**Liturgy**	**Baptism**	**Confirmation**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Retreat(s)
8	**Jesus teaches us to pray**	**Holy Spirit**	**Anointing of the Sick**	**Discipleship**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Reconciliation/Liturgies
10	**Discipleship**	**Evangelization**	**Prayer**	**Holy Orders/Priesthood**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Work Camp
11	**Jesus teaches us to live**	**Service to the Poor**	**Vocation**	**Celebration of Marriage**	
	Youth Night	*Youth Night*	*Youth Night*	*Youth Night*	Life Issues

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Appendix 5:

Evangelizing Adolescent Catechesis and the Family

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Adolescent Catechesis within the Context of the New Evangelization

I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life. John 8:12

Young people search for light, truth, a sense of self, and a vision of what they will become. Searching is a normal stage of adolescent development, by which young people become healthy adults physically, socially, and spiritually. Religious educators and youth ministry leaders are privileged to walk with young people through this journey as they develop into active Roman Catholic Christians. In partnership with families throughout the Archdiocese for the Military Services, USA, the Church provides a healthy and safe space for young people to develop into faith-filled disciples. The questions before us are: How does the Church walk with young people on this journey? How do we provide opportunities for this exploration? How do we challenge and form young people in the faith? How do we share the Good News? How do we catechize youth and families? And what do we teach?

Saint John Paul II challenged the Church to invite and welcome young people to follow the Gospel. *"This is what is needed: a Church for young people, which will know how to speak to their heart and enkindle, comfort, and inspire enthusiasm in it with the joy of the Gospel and the strength of the Eucharist; a Church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence; a Church which is not afraid to require much, after having given much; which does not fear asking from young people the effort of a noble and authentic adventure, such as that of following the Gospel"* (John Paul II, 1995 World Day of Prayer for Vocations).

Archbishop Broglio reiterates the importance of invitation, *"Indeed we are charged at the end of every celebration of the Eucharist to go forth and announce the Gospel we have heard. It is so important to invite others to experience this healing presence of the Lord and His word, which saves. Yours may be the only witness that another experiences! You may be the only 'evangelist' (bearer of the Gospel) that he or she meets!"* (Archbishop Timothy P. Broglio, Archbishop for the Military Services, *Archbishop's Year of Faith Pastoral Letter: Seek Peace*, 2012.)

Role of Partners in Adolescent Catechesis: Parents, Priests, Coordinator of Youth Ministry, Coordinator of Religious Education, and Catechists / Adult Mentors

Youth ministry leaders and all catechetical leaders in partnership with parents are empowered by the Archbishop to evangelize, form and nurture young people in the faith. Empowering young disciples, drawing young people to responsible participation in the life of the Catholic faith community, and fostering spiritual growth is the responsibility of the entire military Catholic faith community, under the leadership and direction of the priest, in collaboration with the pastoral staff and the coordinator of youth ministry.

Military Catholic faith communities and parents seek online support resources from the AMS Office of Evangelization for guidance and input related to passing on the rich heritage of our faith and Catholic teaching, while creating an engaging ministry for youth. In collaboration with the Office of Faith Formation, the Office of Evangelization revised *Curriculum Standards for Adolescent Catechesis* to the language and culture of the military. These standards are consistent throughout the developmental stages of the person, but the indicators are changed. The indicators are designed to

respond to the faith development of adolescents and their realities in the context of the military Catholic faith community setting.

Overseeing adolescent catechesis is the responsibility of the entire military Catholic faith community, the home for catechesis, (DC 244-56). On the Archdiocesan level, the Office of Evangelization provides support for adolescent catechesis, Grades 9 through 12. The Office of Faith Formation oversees military Catholic faith community religious education for children, Grades pre-K through 8. These offices collaborate to provide consistent support to priests, Catholic coordinators and catechists striving to share the faith with young people and their families.

Catechetical leaders and parents recognize that the Director of Religious Education (DRE) is the AMS-endorsed Catholic priest. The Coordinator of Youth Ministry (CYM) must collaborate with the priest to follow the vision set for the local military Catholic faith community. This shared collaboration extends throughout the Archdiocese as the local Coordinator of Religious Education (CRE) takes the primary lead with younger adolescent catechesis (6^{th} – 8^{th} grade) in collaboration with the local Coordinator of Youth Ministry. Alternatively, the CYM takes the primary lead with older adolescent catechesis (9^{th} – 12^{th} grade) in collaboration with the CRE.

As the number of certified part-time and volunteer Coordinators of Youth Ministry increases in the Archdiocese for the Military Services, USA, military Catholic faith communities are benefiting from a Coordinator of Religious Education (CRE) and a Coordinator of Youth Ministry (CYM) who share catechetical responsibilities. They both follow the direction of the AMS-endorsed priest (DRE) who sets the goals for catechesis at the local level. Both roles are essential in fostering Catholic identity in military-connected youth. "The ministry of formation flows from the kerygma and is an essential part of ministries with youth, collegians, and young adults, as it trains one for a life of discipleship, the aim of which is "intimacy with Christ," (*Listen, Teach, Send*, USCCB, p. 29.)

For many military Catholic faith communities, the CRE also serves as the CYM. For military Catholic faith communities that cannot hire a CYM, the Catholic community may wish to form a Youth Ministry Advisory Team of committed Catholic adults to oversee youth ministry or designate a volunteer Coordinator of Youth Ministry. In both situations, the team and/or volunteer coordinator of youth ministry works under the direction of the AMS-endorsed priest (DRE) to create a vision, recruit adult volunteers (catechists), and empower and engage youth.

Catechesis as an essential component of Youth Ministry

"Evangelizing catechesis has many expressions. For example, formation can and should take place in the home as parents, grandparents, and families share the Catholic faith with their sons and daughters; it may also occur within religious education or classroom settings, in youth or young adult ministries, in informal dialogue groups, one-on-one conversations, dynamic presentations, online learning, and post-event processing, through visual art, theater, or music, and during the sacramental preparation for Confirmation, Marriage, or the Baptism of children of young adults. There are many learning styles and educational methods that can be used in the proclamation of faith. The *Directory for Catechesis* articulates the five interconnected tasks of catechesis inspired by the way Jesus formed his disciples: leading to knowledge of the faith, initiating into the celebration of the mystery, forming for life in Christ, teaching to pray, and introducing to community life (Directory for Catechesis, nos. 79-88; *Listen, Teach, Send*, USCCB, p. 30).

To meet the challenge of adolescent catechesis in a youth ministry setting, catechesis must be intentional, relational, and systematic. Intentional, relational, and systematic catechesis for adolescents means creating and implementing a vision of catechesis that is reflective of Catholic identity, seeks understanding of the culture, and considers the developmental needs of young people. Faith formation is at the heart of youth ministry. To be effective and engaging with youth, faith formation should include:

- Facilitation by open-minded, authentic, faith-filled qualified adults
- Engagement of youth's energies
- Community building
- Peer sharing, witness and leadership
- Celebrating Catholic identity
- Seizing teachable moments
- Being experiential, active and innovative
- Moving beyond the 'standard classroom model' to foster active engagement
- Catechesis that engages the young person in internalizing the faith (interior life), living as a disciples of Jesus Christ (behavioral) and growing in knowledge of the Lord (cognitive)

In *Listen, Teach, Send,* (2024), the United States Conference of Catholic Bishops sets forth a three-fold plan for ministry with young people modeled on the familiar *Road to Emmaus* scripture passage (Lk 24:13-35):

1. **Listen.** Begin by asking young people, 'What's on your mind?,' 'What's on your heart?' This first step draws closer to young people to help them recognize that Christ is fully present.

2. **Teaching.** Having patiently listened, all Christian formation consists of entering more deeply into the *kerygma*. Faith-filled parents, ministry leaders, and peer leaders share through the lens of faith. The four parts of teaching to mission include: proclaiming the kerygma, passing on the evangelizing catechesis, sharing the truth in love, and helping people encounter Jesus in the Eucharist.

3. **Sending.** One of the goals of the Church's accompaniment of youth and young adults is to guide them toward their mission to transform the world toward the Kingdom of God. This encouragement inspires young people to help others recognize that 'Christ is alive.' Extending charity and justice, fostering bold evangelizing witnesses, supporting vocational discernment, and inspiring faithful protagonists today happens when hearts are converted to the Lord and young people are sent forth to move further along the path God has laid out for them in their lives (cf., *Listen, Teach, Send: A National Pastoral Framework for Ministry with Youth and Young Adults*, USCCB 2024.)

The Family and the Military Catholic Faith Community Partnership

> *The faith is professed, celebrated, expressed, and lived above all in community: "The communitarian dimension is not just a 'frame,' and 'outline,' but an integral part of the Christian life, of witness and evangelization," (DC 88.)*

Believing parents, with their daily example of life, have the most effective capacity to transmit the beauty of the Christian faith to their children. "Enabling families to take up their role as active agents of the family apostolate calls for 'an effort of evangelization and catechesis inside the family," (DC 124 and AL 200.)

The Lord Jesus, who 'sanctified the stage of youth by the very fact that he lived it,' in meeting with young people over the course of his public ministry showed them the Father's kindness, questioned them and inviting to a life of fullness. The Church, manifesting the same solicitude as Jesus, wants to listen to young people with patience, understand their anxieties, have a true heart-to-heart dialogue, accompany them in discerning their life plan. The pastoral care of youth by the Church is therefore to be first of all a humanizing and missionary outreach, which means being capable of seeing the sings of God's love and call in human experience. I tis in the light of faith that the search for truth and freedom, the desire to love and be loved, personal aspirations and impassioned commitments to others and to the world find their authentic meaning (DC no. 252.)

The Church is called to cooperate with parents through suitable pastoral initiatives, assisting them in the fulfillment of their educational mission to become above all the first catechist of their own children (DC, no. 124). Parents contribute to the spiritual growth of their children by nurturing the intellectual, emotional, and physical growth of their children. "Parents have the mission of teaching their children to pray and to discover their vocation as children of God," (CCC 2226.)

The family is a proclamation of faith in that it is the natural place in which faith can be lived in a simple and spontaneous manner. It "has an unique privilege: transmitting the Gospel by rooting it un the context of profound human values" (DC, no. 227). The religious behavior of the parents, whatever it may be, can be called an accurate predictor of religious performance of children. The *Directory of Catechesis* notes that "the Church is called to cooperate with parents through suitable pastoral initiatives, assisting them in the fulfillment of their educational mission" to become above all the first catechists of their own children, (DC 124.)

The catechism states that "the parish 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.

When families work together with the military Catholic faith community, the formation of their children is enriched. These two sources, families and the 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.

The following pages suggest ways the family and the Catholic faith community can enhance each stage of their partnership throughout a child's involvement in the Catholic chapel programs. These recommendations are organized around the five tasks of catechesis, (DC 79-88.)

The recommendations that follow should help families and Catholic faith communities to regularly assess how their witness and example can enhance and strengthen the teaching of the standards in this Archdiocesan Religion Curriculum Guide.

- The family recommendations provided here should be shared with families.

- The military Catholic faith community recommendations below should also be shared with various Catholic leaders in the chapel who assist the AMS-endorsed priest (DRE) in planning and organizing the life of the Catholic faith community such as the chapel staff, Catholic faith community pastoral council or finance committee.

It is hoped that by sharing these recommendations, families and military Catholic faith communities may be strengthened in their partnership by being more intentional in helping those who learn the faith also to live the faith -to come to know, love and serve the Lord in this world and to be happier with him in the next.

Leading to knowledge of the faith

Family: Parents share the Catholic faith story with older adolescents when they turn to the resources of the Catholic faith to respond to moral dilemmas or other challenges of daily living. Values are also shared during family discussions about current events and movies or streaming shows.

Catholic faith community: The military Catholic faith community complements family catechesis by offering catechetical programming including an active Catholic youth ministry through which teens can come together with their peers and AMS certified catechists to discuss the implications of the Sunday readings for their faith lives. These efforts must include a comprehensive approach that involves young people in the ongoing life of the Catholic faith community rather than only providing isolated gatherings for youth.

Initiating into the celebration of the mystery

Family: Families celebrate the liturgical year as well as special life events with rituals and prayers from the Catholic tradition. Patterns of celebrating are adjusted at this time to meet the unique needs of the older adolescent. Families discuss the meaning of the sacraments on a deeper level as the teen matures.

Catholic faith community: The military Catholic faith community invites all confirmed youth to participate fully in the ministries of the Catholic faith community per the particular requirements. Age-appropriate training ought to be provided along with efforts to provide effective mentoring by ministry leaders in the community. Families participate together in a full and active manner in the liturgical life of the Catholic faith community. Teens are introduced to various forms of Catholic spirituality, especially prayer and Lectio Divina that can be easily integrated into daily life. Vocational awareness programs for teens are to be offered on a regular basis.

Forming for life in Christ

Family: Teenagers face a very different world than the one in which parents may have grown up. It is essential that parents make time to listen to and

talk with their teenage child. Make the effort to do things together in order to maintain a healthy, open relationship. Openness means that your child is willing to share with you what is happening and what he or she is feeling, not that you agree with everything they say. Let your communication be based on respect, appreciation, and support for one another, while also teaching your child the truth about the Church's moral teaching, their bodies and love. Let your child know they are a beautiful creation of God, made for a wonderful future.

Catholic faith community: Homilies and participation in programs that apply Catholic Social Teaching to issues in the community are opportunities for young people to make the connection with the Gospel and discipleship. Regular participation in the sacrament of reconciliation helps the young person develop the practice of examination of conscience and comfort in seeking and offering forgiveness.

Teaching prayer

Family: Families incorporate prayer into their daily living both individually and together. Families pray together in times of stress, crisis, joy, and celebration and offer prayers of petition, adoration, thanksgiving, or contrition during mealtime or bedtime prayers. Additional responsibilities are given to the teen regarding planning and implementing family prayer rituals. See Appendix 2 for a list of prayers and Catholic practices.

Catholic faith community: The liturgical year has celebrations that are family-focused and offer something for every member of the family, especially the teen. Teens are invited and welcomed to Catholic faith community prayer events. All graduates receive special recognition and a blessing at a regular Sunday liturgy in the spring.

Introduction to community life

Family: Teenagers are very concerned about community life; yet Catholic faith community life is not always high on their priority list. Keeping a vibrant connection to the Catholic faith community (Chapel) is important as the teen encounters the new challenges and opportunities. Teaching your child to live a life of virtue is important. Hopefully, you have a solid foundation to build upon, but if not, it is never too late to begin. As teens learn to live according to the teachings of Christ, they find new strength and freedom in fulfilling God's will for their lives.

Take extra time to discuss and expose your children to the various vocation choices they are facing. Share with them what marriage, priesthood, or religious life is really like. Provide opportunities for them to engage with others in religious experiences that help them make their

faith their own. Encourage them to continue to attend Mass weekly and regular confession through your own example.

Catholic faith community: Through Catholic faith community outreach teenagers develop a sense of the Catholic character of evangelization. Teenagers come to appreciate service as integral to the Christian life. Offer opportunities of local service and off-site service projects that include opportunities for prayer and reflecting upon ways in which they have encountered Jesus Christ.

The Catholic faith community provides opportunities for families to develop a commitment to learn and apply Catholic Social Teaching in the home and community. This includes active participation of defense of the faith in the Public Square and generous response to archdiocesan and national appeals to aid needy and poor people. This allows teens to develop skills and confidence as evangelizers at home, in school, and in the community.