

# *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
	<b>Standard 1 Creed:</b> 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 <b>Holy Trinity</b> in the <b>Apostles' Creed</b> .	Mt 3:13-17; 17:1-9; 28:19	176-178	<i>Apostles' Creed</i> 16, 27	46
3.01.02	State understanding of the meaning when we say, “I believe in <b>one God</b> .”	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 <b>Jesus</b> Christ as <b>Savior</b> and <b>Redeemer</b> .	Acts 4:12	1, 1026	1	84-85, 486
3.01.05	Identify that God’s Holy Spirit lives in me and <b>inspires</b> 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 <b>sins</b> .	Psalm 38:18 Mk 1:5 Lk 15:18	1422- 1426	296-297, 303	234-237
3.01.07	Recognize God as <b>Judge</b> 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' <b>Resurrection</b> .	Acts 13:26-43	651-655, 658	131	<i>Resurrection</i> 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
	<b>Standard 2 Sacred Scripture:</b> 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 <b>inspired</b> 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 <i>Old Testament</i> , 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 <b>Abraham</b> 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 <b>Our Father</b> (the Lord's Prayer) as the prayer of Jesus in the Gospels.	Mt 9:9-13 Lk 11:1-4	2759, See <i>Lord's Prayer</i> , 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, *Dens 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
	<b>Standard 3 Sacraments:</b> 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 <b>Sacraments of Initiation</b> 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 <b>adoration</b> of Jesus in the <b>Blessed Sacrament</b> outside of Mass.	Heb 12:2	1378-1381, 1418	286	224-227
3.03.04	Identify and describe the <b>Sacraments of Healing</b> as <b>Penance/Reconciliation</b> and <b>Anointing of the Sick</b> .	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 <b>Holy Orders</b> and <b>Holy Matrimony</b> as <b>Sacraments at the Service of Communion</b> in God's saving plan.	Mt 4:18-22; 19:4-6	1533-1536, 1659-1660	321, 322, 338	262-274, 279-285
	<b>Standard 4 Liturgy:</b> 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 <b>liturgy</b> 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 <b>liturgical (church) year: Advent, Christmas, Lent, Triduum</b> (3 days of the <b>Paschal Mystery</b> ), <b>Easter, Ordinary Time</b> .	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
	<b>Standard 5 Conscience:</b> 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 <b>Morality</b> as referring to the goodness or evil of human acts.	Eccl 12:14 Rm 7:19-25	407-409, 1732, 1749-1750	367	<i>Morality</i> , 520
3.05.02	Explain that Jesus sums up the commandments for us in his <b>law of love</b> .	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
	<b>Standard 6 Christian Living:</b> 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 <b>Two Great Commandments</b> encompass the <b>Decalogue</b> .	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 <b>justice</b> . (Col 4:1)	Lev 19:15 Ze 7:9 Lk 6:31	1807, 1836	381	<i>Justice</i> , 517

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

<b>Indicator ID</b>	<b>Task of Catechesis III: Forming for Life in Christ</b>	<b>Scripture</b>	<b>CCC</b>	<b>Compendium</b>	<b>USCCA</b>
3.06.07	Define what <b>virtues</b> 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 <b>Catholic Social Teaching</b> 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
	<b>Standard 7 Prayer:</b> 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
	<b>Standard 8 Catholic Church:</b> 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 <b>Pope, bishops, clergy, religious</b> and <b>lay people</b> .	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 <b>Body of Christ</b> .	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 <b>Gospel</b> .	Mt 4:18-22; 16:18	551-553, 567	109	132-133
3.08.05	Name the <b>Pope</b> as the <b>visible head</b> of the Church on earth and the successor of Peter.	Mt 16:18-19 Jn 21:15-17	880-882, 936-937	182	See <i>Pope</i> , 523
3.08.06	Identify the <b>bishops</b> 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
	<b>Standard 9 Ecumenism:</b> 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
	<b>Standard 10 Interpersonal Relationships:</b> 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
	<b>Standard 11 Vocation Discernment:</b> 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 <b>vocation</b> as a calling to serve others and examine a variety of Christian vocations as a response to the <b>baptismal call</b> .	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
	<b>Standard 12 Catholic Social Teaching:</b> 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 <i>Works of Mercy</i> , p. 904	520	<i>Corporal &amp; Spiritual Works of Mercy</i> , 508, 529
	<b>Standard 13 Interreligious Dialogue:</b> 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
	<b>Standard 14 Missionary Discipleship:</b> 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 <b>evangelization</b> : 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 <i>Evangelization</i> , 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