

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	<i>Holiness</i> , 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



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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 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



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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 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 <i>The Rosary</i> , 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 <i>Nicene Creed</i> , p. 50, 195	See <i>Nicene Creed</i> , p. 16	46-47, See <i>Nicene Creed</i> , 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



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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 and 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 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 <i>Pope</i> , 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

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	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, <i>Disciple</i> , 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

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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
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, <i>Meditation</i>
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 <i>Books of Bible</i> , xiv, 24, 104-106

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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 <i>Disciple</i> , 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, <i>Evangelization</i>