

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 <i>Nicene Creed</i> , p. 49-50	<i>Nicene Creed</i> , 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 <i>Marks of the Church</i> , 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 <i>Gospel</i> , 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 <i>Gospel</i> , 514
5.02.03	State that the Gospel of Mark is found in the New Testament.	Mk 1:1	120	22	79-80, See <i>Gospel</i> , 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 <i>Disciple</i>
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 <i>Passover</i> , 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



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 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



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 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, <i>Definitions</i> 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



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 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 <i>The Rosary</i> , p. 189	<i>How to Pray the Rosary</i> , 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



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 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 <i>Orthodox Churches</i>
	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, <i>Disciple</i> , 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