

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide



Grade 8

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

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

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



Archdiocese for the Military Services, USA Office of Faith Formation

Task of Catechesis I: Leading to Knowledge of the Faith

Professing What We Believe

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

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

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

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

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

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

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

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

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



Archdiocese for the Military Services, USA Office of Faith Formation

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

Being filled with God's grace

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

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

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

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

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

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

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

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

| Indicator ID | Task of Catechesis II: Initiating into the Celebration of the Mystery | Scripture | CCC | Compendium | USCCA |
|--------------|--|-------------------------------|-------------------------|------------|------------------|
| | Standard 3 Sacraments: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God. | Book, Chapter and Verses | Paragraph USCCB Version | Question | Page |
| 8.03.01 | Recognize that the benefits of the sacramental life are personal and ecclesial . | Jn 16:13, Mt 13:52, 1 Cor 4:1 | 1117-1119 | 226 | 170 |
| 8.03.02 | Recognize the Order of Christian Initiation of Adults (OCIA -formerly known as RCIA) as a faith-formation process in the context of evangelization in which new members are welcomed into the church. | Jn 3:5, Gal 3:27 | 1229-1245, 1278 | 256 | 190-191 |
| 8.03.03 | Recognize confirmation as a Sacrament of Initiation carrying an indelible character sealing the confirmands with the gifts of the Holy Spirit. | Rom 8:15 | 1302-1305, 1317 | 268 | 203-205, 210-211 |
| 8.03.04 | State requirements for validly receiving the Sacrament of Confirmation and the essential elements of the sacrament. | Acts 10:38 | 1290-1316 | 267-269 | 205-206 |
| 8.03.05 | State and describe the gifts of the Holy Spirit . | Gal 5:22-23 | 1303, 1830-1831, 1845 | 389 | 207-209 |
| 8.03.06 | Recognize and explain why the bishop is the ordinary minister of the Sacrament of Confirmation. | Acts 8:14-17 | 1312-1314 | 270 | 206 |
| 8.03.07 | State the meaning of transubstantiation in the Holy Eucharist. | Mt 26:26 | 1376-1377, 1413 | 283 | 223-226 |
| 8.03.08 | State understanding of the permanence of sacramental marriage, a vocation discerned that shares God's love. | Mk 10:9 | 1638-1642 | 346 | 284-287 |
| 8.03.09 | Show understanding that because Christ is at work in the sacraments, they are effective independent of the disposition or holiness of the priest. | 2 Pet 1:4 | 1127-1128, 1584 | 229 | 169 |
| 8.03.10 | Identify the effects of the Sacrament of Holy Matrimony. | Mk 10:9 | 1638-1642 | 346 | 285 |

Key Element II
Liturgy and Sacraments
Grade 8

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



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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 8

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

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

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



Archdiocese for the Military Services, USA Office of Faith Formation

Task of Catechesis IV: Teaching Prayer

Pray with Jesus Christ

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

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

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

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

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

“God draws every human being towards himself, and every human being desires communion with God. Prayer is the basis and expression of the vital and personal relationship of a human person with the living and true God: ‘God tirelessly calls each person to that mysterious encounter known as prayer.’ His initiative comes first; the human response to his initiative is itself prompted by the grace of the Holy Spirit... In prayer, the Holy Spirit not only reveals the identity of the Triune God to human persons, but also reveals the identity of human persons to themselves.” (GDC no. 34 and CCC no. 2567)

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

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

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



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 8

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

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

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

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

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

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

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

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

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