

PreK – 12 Religion Course of Study

Diocese of Toledo

2018

TABLE OF CONTENTS

PreK – 8 Course of Study

Introduction	7
PreK – 8 Content Structure: Scripture and Pillars of Catechism	9
PreK – 8 Subjects by Grade Chart	11
Grade Pre-K	13
Grade K	20
Grade 1	29
Grade 2	43
Grade 3	58
Grade 4	72
Grade 5	85
Grade 6	102
Grade 7	118
Grade 8	142

High School Course of Study

Introduction	160
Course Option Charts	163
Core Course 1: Faith and Revelation	166
Core Course 2: Who is Christ?	173
Core Course 3: The Mission of Christ	181
Core Course 4: Christ and the Church	188

Core Course 5: Christ and the Sacraments	196
Core Course 6: Moral Living in Christ	207
Core Course 7: The Call of Christ: On Christian Vocation	215
Elective 1: Dei Verbum: An In-Depth Study of the Bible	224
Elective 2: Church History	233
Elective 3: Catholic Social Teaching	245
Elective 4: World Religions and Catholic Faith: Ecumenism and Apologetics	252

APPENDICES

Appendix 1: God’s Plan of Salvation	3
Appendix 2: Catechesis and Developmental Characteristics for PreK – 8	5
Appendix 3: Catholic Prayers	20
Appendix 4: Guide to the Gospels	24
Appendix 5: Glossary	32
Appendix 6: Principles of Catholic Social Teaching Chart	50
Appendix 7: Works of Charity Guide	51
Appendix 8: Works of Charity Reflection Form	52
Appendix 9: Vocation Chart	53

Note: More Appendices to be added for both elementary and high school, such as recommended resources, etc.

Introduction

To help support and advance the catechetical mission of the Diocese of Toledo, we present this revised Religion Course of Study for grades PreK–12. Its purpose is to assist with the ultimate aim or goal of catechesis, which according to St. John Paul II 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.” (*On Catechesis in Our Time*, no. 5)

It is also intended to ensure that the same content is being taught consistently in our parishes and Catholic schools, and to provide guidance for families who homeschool.

In order to most effectively utilize this course of study, we ask each teacher or catechist to follow these practical steps:

- 1) Review PreK-8 chart, or the 9-12 grade chart, to get a basic sense of the subjects being taught for each grade level; later on, you can skim through the Course of Study for more detail.

Note that the content for grades PreK-8 is now divided into 5 categories: Scripture and the Four Pillars of the Catechism of the Catholic Church (Profession of Faith, Sacraments, Life in Christ, and Christian Prayer). The content of Grades 9-12 continues

to follow very closely the 2008 Doctrinal Framework document from the USCCB.

- 2) Familiarize yourself with the material for your own grade level; then mark your teacher's manual to indicate exactly where the material from your course of study is located in your textbook; if your textbook does not cover a certain area indicated in the course of study, it is your responsibility to teach this material from another source.
- 3) Please remember that you are not teaching the textbook --- you are teaching the course of study. Therefore, it is important that you teach all of the material for your grade level as indicated in the course of study. You are not obliged to "finish" the whole textbook, but rather to finish the whole course of study for your grade level.
- 4) Make a general plan for the whole year so that all the topics for your grade level will be covered appropriately.
- 5) Each week carefully plan your lesson to cover the material in the course of study:
 - a. pray to the Holy Spirit before and after you plan your lesson
 - b. write out your lesson plan; vary your activities (note: merely reading from a textbook each class can be deadening, so using a variety approaches is encouraged)

- c. arrive early, have your materials ready, and greet the students at the door
- 6) Be sure to familiarize yourself with the appendix, as there are a number of tools and helpful resources.
- 7) Note there is a Glossary of terms which is designed to help familiarize you, and your students, with key terms and their meaning.

Textbooks

In keeping with diocesan policy, textbooks are to be selected from those listed by the USCCB as being in conformity with the Catechism of the Catholic Church (see this link for the most recent listing:

<http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/index.cfm>

Six Tasks of Catechesis

At the heart of drawing students to communion with Christ is that of formation for discipleship. Jesus instructed his disciples, he prayed with them, he showed them how to live, and he gave them his mission. Christ's method of formation was accomplished by diverse, yet interrelated tasks. His example is the most important inspiration for effective catechesis today. Catechesis must address each of the different dimensions of faith. Each is a distinct yet complimentary task. Faith must be known, celebrated, lived, and expressed in prayer. Catechesis comprises six fundamental tasks, each of which is related to an aspect of faith in Christ. All efforts in catechesis should incorporate the following six tasks (cf. *National Directory for Catechesis*, p. 59-63):

- 1) to promote knowledge of the Catholic Faith
- 2) to promote knowledge of the liturgy and sacraments
- 3) to promote moral formation in Christ
- 4) to teach how to pray
- 5) to prepare the Christian to live in community and to participate actively in the life and mission of the Church
- 6) to promote a missionary spirit that prepares the faithful to be present as Christians in Society

All of those involved in passing on the Catholic Faith to our students are encouraged to keep these six tasks in mind, and to ensure that all catechetical endeavors are shaped and directed by each of them.

May this revised Course of Study prove to be a valuable aid and guide for fruitful catechetical ministry in the Diocese of Toledo!

**Course of Study Content Structure:
Scripture and the Four Pillars of the Catechism**

Sacred Scripture (Grades Pre-K, K, 1, 2, 4, 6, 7)

- A. General
- B. Old Testament
- C. New Testament

Pillar I: The Profession of Faith

- A. Church Ecclesiology and History (Grades 1, 3, 5, 8)
- B. Doctrine (Grades Pre-K, K, 1, 3, 6, 7)

Pillar II: Sacraments. (Grades K, 1, 2, 3, 5, 7)

- A. General
- B. Sacraments I B C E
- C. Sacraments H R A
- D. Sacraments V H O M

Pillar III: Life in Christ

- A. Morality (Grades Pre-K, 2, 4, 6, 7)
- B. Catholic Social Teaching, Service, and Christian Leadership (Grades 4, 6, 8)
- C. Christian Life Choices (Personal Development, Formation for Chaste Living, and Christian Vocation) (Grades Pre-K- 8)

Pillar IV --- Christian Prayer (Grades Pre-K, K, 1, 2, 3, 5, 8)

- A. Personal
- B. Liturgical

	Scripture	Church Ecclesiology & History	Doctrine	Sacraments	Morality	Catholic Social Teaching, Service, Christian Leadership	Christian Life Choices (Personal/Interpersonal Development, Chastity, Vocation)	Christian Prayer
PreK	X		X	X	X		X	X
K	X		X	X			X	X
1	X	X	X	X			X	X
2	X			X	X		X	X
3		X	X	X			X	X
4	X				X	X	X	
5		X		X			X	X
6	X		X		X	X	X	
7	X		X	X	X		X	
8		X				X	X	X

Pre-Kindergarten

Sacred Scripture

(Also taught in grades K, 1, 2, 4, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their knowledge and understanding of the foundational themes, figures, and teachings of Sacred Scripture, and learn how to use Scripture as a sure guide in their own spiritual lives.

GENERAL

The students will:

- begin to learn the Bible is a holy book.
- understand the Bible is about God and God's people.

OLD TESTAMENT

The students will:

- share the creation story.
- show that God made the world good for us.

NEW TESTAMENT

The students will:

- share the Christmas story --- Jesus' birth.
- identify Jesus' family.

Pre-Kindergarten

Pillar I --- The Profession of Faith

B. Doctrine

(Also taught in grades K, 1, 3, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a basic understanding of Catholic doctrine, especially as expressed in the Profession of Faith (The Creed).

GOD

The students will:

- begin to realize that God is loving and good.
- begin to know that God made us and loves us.
- begin to realize that God gave us special people to love and care for us.

JESUS

The students will:

- begin to understand that God sent his Son Jesus as a baby.
- begin to explore Jesus' teaching as a man, "Love one another"

MARY

The students will:

- know that Mary is the Mother of Jesus.

Pillar III --- Life in Christ

A. Morality

(Also taught in grades 2, 4, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a solid understanding of Catholic moral teaching, learn how to cultivate virtue, make wise moral choices with an informed Catholic conscience, and pursue holiness with joy and confidence in God's grace and mercy.

The students will:

- Begin to follow simple rules (Lifelong Guidelines and Life skills)
- Develop respect for all of God's gifts (i.e., people, animals, non-living things and the earth).
- Develop care and concern for others
- Begin to understand the positive feelings of honesty.
- Begin to perform small tasks of service to others --- acts of kindness.

Pre-Kindergarten

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will begin to understand:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.

INTERPERSONAL DEVELOPMENT

The student will begin to understand that:

- each person is valuable and worthy of being treated with dignity because he/she is created by God.
- it is very important to express feelings accurately, appropriately, and responsibly.
- it is very important to listen to the other in conversation.

- that is very important to be able to say "no" to another person when what is asked is not acceptable.
- that person's decisions and choices affect other people's lives.
- that God has made each of us lovable and capable of love.

CHASTE LIVING

- The student will begin to understand we are called to reverence the whole of the other person: body, mind, and spirit.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS

GENERAL

- The student will know that by our Baptism we are called to holiness.

Pre-Kindergarten

Pillar IV --- Christian Prayer

(Also taught in grades K, 1, 2, 3, 5, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the various forms of prayer in the Catholic tradition, with emphasis on the Eucharistic Liturgy and traditional liturgical and non-liturgical devotions.

Learning by Heart

Effective catechesis will incorporate learning "by heart." For centuries the living tradition of the faith was handed on principally through oral tradition. From the earliest time, catechesis has relied on the Creed, the Sacraments, the Decalogue, and Prayers (especially the Our Father), as primary instruments of transmitting the Faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of written materials and could be recalled often as the basis of catechetical instruction. "Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity"
(*General Directory for Catechesis*, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (*National Directory for Catechesis*, p. 102).

PERSONAL PRAYER

General

The students will:

- Begin to explore prayer as listening and talking to God.
- Begin to recognize and participate in group prayer.
- Demonstrate reverence while praying.

- Begin to understand that prayers can be said any time and in any place.

Specific

The students will:

- Begin to recite prayers of thankfulness and forgiveness.
- Begin to learn that singing is a form of prayer.
- Begin to experience that silence is a part of worship.

Kindergarten

Sacred Scripture

(Also taught in grades Pre-K, 1, 2, 4, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their knowledge and understanding of the foundational themes, figures, and teachings of Sacred Scripture, and learn how to use Scripture as a sure guide in their own spiritual lives.

GENERAL

Sources and Nature of Scripture

The students will:

- know the word “Bible” means “book” and that it is a holy book about God and God’s people.
- handle the Bible with reverence.

OLD TESTAMENT

Pentateuch

The students will:

- know that God is good, loves us, and made a good world for us.
- know the story of Noah and the Ark (The Flood).

NEW TESTAMENT

Gospels: Some Events in the Life of Jesus

The students will:

- be able to tell the story of the birth of Jesus.

Some Important New Testament People

The students will:

- identify important people from the New Testament (Jesus, Mary, Joseph).
- know that Jesus blessed the little children. (Lk. 18:15-17).

Some Miracles

The students will be able to discuss:

- these miracle passages:
 - The Calming of the Storm (Mk. 4: 35-41)
 - Jesus cures many people (Mt. 15:29-31)

Some Parables

The students will:

- hear the parable of the Good Shepherd. (John 10: 1-21)
- hear the parable of the house built on a rock (Matthew 7:24-27; Luke 6:47-49)

Kindergarten

Pillar I --- The Profession of Faith

B. Doctrine

(Also taught in grades Pre-K, 1, 3, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a basic understanding of Catholic doctrine, especially as expressed in the Profession of Faith (The Creed).

GOD

The students will:

- know that God is a good and loving God who created the world and is always with us.
- know that God made each of us special and loves us as we are.
- know that God gives us special people to love and care for us.

JESUS

The students will:

- know that God sent His Son Jesus to become man.
- know that Jesus died for us and rose on Easter.

MARY

The students will:

- know that Mary is the Mother of Jesus and our mother.

Kindergarten

Pillar II --- Sacraments

(Also taught in grades 1, 2, 3, 5, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the nature and purpose of the sacraments of the Church, how Jesus continues His presence and ministry through them, and deepen their ability to see the Christian life through a sacramental lens.

SACRAMENTS OF INITIATION:

Baptism, Confirmation, Eucharist

The students will:

- know that through Baptism we become members of God’s family, the Church.
- know some Baptismal symbols: water and white garment, oil.

Reconciliation

The students will:

- express sorrow for unloving choices.
- know that Jesus wants us to love and forgive others.

Kindergarten

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.

INTERPERSONAL DEVELOPMENT

The students will know that:

- each person is valuable and worthy of being treated with dignity because he/she is created by God.
- it is very important to express feelings accurately, appropriately, and responsibly.
- it is very important to listen to the other in conversation.

- that is very important to be able to say "no" to another person when what is asked is not acceptable.
- that person's decisions and choices affect other people's lives.
- that God has made each of us lovable and capable of love.
- that the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

- The student will know that we are called to reverence the whole of the other person: body, mind, and spirit.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS GENERAL

- The student will know that by our Baptism we are called to holiness.

Kindergarten

Pillar IV --- Christian Prayer

(Also taught in grades Pre-K, 1, 2, 3, 5, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the various forms of prayer in the Catholic tradition, with emphasis on the Eucharistic Liturgy and traditional liturgical and non-liturgical devotions.

Learning by Heart

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The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (*National Directory for Catechesis*, p. 102).

PERSONAL PRAYER

General

The students will:

- identify prayer as talking and listening to God.
- know that prayers can be said any time, any place.

- recognize and participate in individual and/or group prayer (spontaneous and traditional).
- demonstrate reverence while praying.
- experience special times of prayer to celebrate and learn more about God.

Specific

The students will:

- memorize the “Sign of the Cross.”
- be able to say a form of Grace before meals and Grace after meals.
- know where the stations of the Cross are in church.

LITURGICAL PRAYER

General

The students will:

- know that the most important way we worship God is in the Mass.
- know that Jesus is present when we celebrate Mass.

Participation at Liturgy

The students will:

- know that singing is a form of prayer.
- experience silence as a part of worship.

Symbols, Articles, Postures and Gestures

The students will:

- be introduced to holy water and how it is used.
- be familiar with the following symbols used during the liturgical seasons: Advent wreath, ashes, palms.

The Liturgical Year

The students will:

- be introduced to and celebrate Advent as four weeks of waiting and preparing for

Jesus.

- celebrate Christmas: Jesus is born.
- celebrate Epiphany: wise men come to worship Jesus.
- know that Lent is the time we prepare for Easter.
- celebrate Easter: Jesus saved us by dying and rising from the dead.

Grade 1

Sacred Scripture

(Also taught in grades K, 2, 4, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their knowledge and understanding of the foundational themes, figures, and teachings of Sacred Scripture, and learn how to use Scripture as a sure guide in their own spiritual lives.

GENERAL

Sources and Nature of Scripture

The students will:

- identify the Bible as a holy book about God and God's people.
- handle the Bible with reverence.
- describe the Bible as the word of God, written by people especially chosen by God.
- know that God uses the stories of the Bible to teach truths.

Map Skills (to be taught with the appropriate scripture events)

The students will:

- be shown on a map the location of Bethlehem, Nazareth and Jerusalem.

Application of Scripture

The students will:

- recognize the Bible as the word of God speaking to us today.
- be able to apply the meaning of a Scriptural passage to present day life.
- be able to use Scripture as a basis for prayer and reflection.

OLD TESTAMENT

Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

The students will:

- know the stories of creation; e.g., Gen. 1-2:1-4 and Gen. 2: 4-9, 15-24.
- know the lesson of the story of Noah and the Ark. (The Flood).

Historical Books

The students will:

- know the story of Samuel.

Prophetic Books (Prophets)

The students will:

- hear the story of Jonah.

NEW TESTAMENT

General

The students will:

- know that the Gospels are a special type of writing which tell about the life of Jesus.
- know that the word “Gospel” means “Good News.”

Gospels: Some Events In The Life Of Jesus

The students will:

- listen to the story of the shepherds and the wise men as related in the Infancy Narratives of Luke and Matthew.

Some Important New Testament People

The students will:

- identify important people from the New Testament (Jesus, Mary, Joseph, John the Baptist).

Some Miracles

The students will be able to discuss:

- the miracle passage:
-The Raising of Jairus' Daughter (Mk. 5: 21-24, 35-43)

Some Parables

The students will:

- hear and discuss some of the parables; e.g. Good Samaritan (Lk. 10:29-37).

Grade 1

Pillar I – The Profession of Faith

A. Church Ecclesiology and History

(Also taught in grades 3, 5, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their understanding of the nature and mystery of the Catholic Church, as well as a basic understanding of her history, Saints and key figures.

GENERAL

The students will:

- know that through Baptism they belong to the Catholic Church.
- know that the Church is God’s family.
- know that a church is a place of prayer and celebration.
- know the name of their parish church.

STRUCTURE OF THE CHURCH

The students will:

- know the name of the pastor/pastoral leader and associate pastor, if applicable.
- know the name of the current Pope.

ECUMENISM

The students will:

- know that God loves all people and invites them to friendship.
- know that all Christians use the Bible for prayer and worship.
- show respect for other Christian traditions; e.g., Lutheran, Methodist, etc.

MISSIONARY CHURCH

The students will:

- understand that we help the people of mission countries when we pray and sacrifice.

Grade 1

Pillar I --- The Profession of Faith

B. Doctrine

(Also taught in grades Pre-K, K, 3, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a basic understanding of Catholic doctrine, especially as expressed in the Profession of Faith (The Creed).

GOD

The students will:

- know that God is a good and loving God who created the world and is always with us.
- be introduced to the word “Trinity” and be able to name the three Persons of the Trinity as God the Father, God the Son, and God the Holy Spirit.
- know that God made each of us special and loves us as we are.

JESUS

The students will:

- know that Jesus Christ is the Son of God who became man to save us. The name Jesus means “God saves.”
- know that Jesus is a model for us.
- know that Jesus died for us and rose on Easter.

HOLY SPIRIT

The students will:

- know that God sent the Holy Spirit on Pentecost.

LAST THINGS

The students will:

- know that heaven is being with God forever and experiencing total happiness. (CCC # 1023-1029)

ANGELS

The students will:

- know that God gives us a guardian angel to protect us.

Grade 1

Pillar II --- Sacraments

(Also taught in grades K, 2, 3, 5, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the nature and purpose of the sacraments of the Church, how Jesus continues His presence and ministry through them, and deepen their ability to see the Christian life through a sacramental lens.

SACRAMENTS OF INITIATION: BAPTISM, CONFIRMATION, EUCHARIST

The students will:

- know that through Baptism we become members of God’s family, the Church.
- know the Baptismal symbols and their meanings: pouring of water and saying the words of Baptism, white garment, candle, oils.
- know that Baptism removes Original Sin and gives us new life in Christ.
- be introduced to the meaning of Baptismal Promises.
- know that the ordinary minister of Baptism is the priest or deacon. (In necessity, anyone with the right intention, may serve as an extraordinary minister of the sacrament by pouring water over the head of the person to be baptized while saying, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit”).
- know names of their godparents and role of godparents and parents.

Grade 1

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.

INTERPERSONAL DEVELOPMENT

The student will know:

- that each person is valuable and worthy of being treated with dignity because he/she is created by God.
- that it is very important to express feelings accurately, appropriately, and responsibly.
- that it is very important to listen to the other in conversation.

- that is very important to be able to say "no" to another person when what is asked is not acceptable.
- that a person's decisions and choices affect other people' s lives.
- that God has made each of us lovable and capable of love.
- that the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

- The students will know that we are called to reverence the whole of the other person: body, mind, and spirit.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS

GENERAL

The students will know:

- that by our Baptism we are called to holiness.
- a variety of vocations through contact with others.

Grade 1

Pillar IV --- Christian Prayer

(Also taught in grades Pre-K, K, 2, 3, 5, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the various forms of prayer in the Catholic tradition, with emphasis on the Eucharistic Liturgy and traditional liturgical and non-liturgical devotions.

Learning by Heart

Effective catechesis will incorporate learning "by heart." For centuries the living tradition of the faith was handed on principally through oral tradition. From the earliest time, catechesis has relied on the Creed, the Sacraments, the Decalogue, and Prayers (especially the Our Father), as primary instruments of transmitting the Faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of written materials and could be recalled often as the basis of catechetical instruction. "Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity" (*General Directory for Catechesis*, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (*National Directory for Catechesis*, p. 102).

PERSONAL PRAYER

General

The students will:

- identify prayer as talking and listening to God.
- know that prayers can be said any time, any place.
- recognize and participate in individual and/or group prayer (spontaneous and

traditional).

- demonstrate reverence while praying.
- experience special times of prayer to celebrate and learn more about God.

Specific

The students will:

- memorize and understand the “Sign of the Cross.”
- know the “Our Father.”
- know the “Hail Mary.”
- be able to say Grace before meals and Grace after meals.
- know prayers of praise, thanksgiving, petition and sorrow.
- know what a Rosary looks like and that it is prayed to honor Mary.
- experience praying the Stations of the Cross.

LITURGICAL PRAYER

General

The students will:

- know that the Mass is a time for celebration as God’s family.
- know that Jesus is present when we celebrate Mass.

Liturgy of the Word

The students will:

- know that God speaks to us when we hear His word read from the Bible at Mass.
- know that the homily is a lesson about the readings from the Bible.

Liturgy of the Eucharist (See Sacraments, Eucharist)

The students will:

- know that the second part of the Mass prepares us to receive Jesus in Holy Communion.

Participation at Liturgy

The students will:

- learn how to participate at Mass.
- begin to learn the appropriate responses at Mass.
- know that singing is a form of prayer.
- know what the General Intercessions are.
- experience silence as a part of worship.

Symbols, Articles, Postures and Gestures

The students will:

- know the following postures used at Mass (Liturgy): genuflecting, kneeling, standing, bowing, folding hands.
- know these articles located in the worship space: altar, candles, ambo (pulpit), tabernacle.
- be shown these articles used at Mass (Liturgy): altar cloth, vestments, chalice, Lectionary.
- be introduced to holy water and be shown the location of the baptismal font and holy water fonts in the church.
- be familiar with the various items used during the liturgical seasons: Advent wreath, ashes, palms.

The Liturgical Year

The students will:

- know and celebrate Advent as four weeks of waiting and preparing for Jesus.
- know the story of Christmas: Jesus is born.
- know the story of Epiphany: wise men came to worship Jesus.
- know that Lent is a preparation for Easter.
- know that Holy Thursday, Good Friday and Holy Saturday are special and are the final preparation for Easter.

- know that Easter is the central event of our Christian Faith because Jesus, our Savior, died and rose from the dead for us.
- know that Easter Time lasts fifty days between Easter and Pentecost.
- know that Pentecost celebrates the coming of the Holy Spirit.

Grade 2

Sacred Scripture

(Also taught in grades Pre-K, K, 1, 4, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their knowledge and understanding of the foundational themes, figures, and teachings of Sacred Scripture, and learn how to use Scripture as a sure guide in their own spiritual lives.

GENERAL

Sources and Nature of Scripture

The students will:

- identify and name the Bible as a holy book about God’s love for his people.
- handle the Bible with reverence.
- describe the Bible as the word of God, written by people especially chosen by God.
- know that God uses the stories of the Bible to teach truths.

Location and Identification of Scripture Passages

The students will:

- name the two divisions of the Bible, locate them, and explain the difference between the two.

Map Skills

The students will:

- be shown on a map the location of: Bethlehem, Nazareth, Jerusalem, Samaria, the Sea of Galilee and the Jordan River.

Application of Scripture

The students will:

- recognize the Bible as the word of God speaking to us today.
- be able to apply the meaning of a Scriptural passage to present day life.
- be able to use Scripture as a basis for prayer and reflection.

OLD TESTAMENT

Pentateuch

The students will:

- know the stories of creation; e.g., Gen. 1-2:1-4 and Gen. 2: 4-9, 15-24 and the story of Cain and Abel (Gen. 4)

Historical Books

The students will:

- hear the stories of David and Goliath, and David as King.

NEW TESTAMENT

General

The students will:

- know that the Gospels are a special type of writing which tell about the life of Jesus.
- know that the books of Matthew, Mark, Luke, John are called the Gospels.

Gospels: Some Events In The Life Of Jesus

The students will:

- know the story of the Epiphany (Matthew 2).
- know the title “Son of David.”

Some Important New Testament People

The students will:

- be able to identify important people from the New Testament (Jesus, Mary, Joseph, John the Baptist, Mary Magdalene).

Some Miracles

The students will be able to discuss:

- these miracle passages:
 - Healing the Paralytic (Mk. 2:1-12)
 - Miracle of the Loaves and Fish (Mt. 14:13-21)

Some Parables

The students will:

- read and discuss some of the parables; e.g.,
 - Good Shepherd (Jn. 10:1-21).
 - Prodigal Son (Lk. 15:11-32).

Grade 2

Pillar II --- Sacraments

(Also taught in grades K, 1, 3, 5, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the nature and purpose of the sacraments of the Church, how Jesus continues His presence and ministry through them, and deepen their ability to see the Christian life through a sacramental lens.

GENERAL

The students will:

- define the term sacrament.
- be able to name the seven sacraments.
- know that adults are baptized through the Rite of Christian Initiation (RCIA) process.
- know that through the sacraments we encounter Jesus.
- know the Gospel stories which relate to the sacraments; e.g., Lk. 22:14-20 (Last Supper), Mt. 28:16-20 (Baptism).

SACRAMENTS OF INITIATION: BAPTISM, CONFIRMATION, EUCHARIST

Baptism

Note: Regarding the baptism of children who have reached catechetical age (i.e., 7 years), see “*Norms and Catechetical Guidelines for the Sacraments of Initiation and First Reconciliation*,” Diocese of Toledo, 2018.

The students will:

- know that through Baptism we become members of God’s family, the Church.
- know the Baptismal symbols and their meanings: pouring of water and saying the words of Baptism, white garment, candle, oils.

Eucharist

Note: Regarding preparation for First Eucharist, see “*Norms and Catechetical Guidelines for the Sacraments of Initiation and First Reconciliation,*” Diocese of Toledo, 2018.

The students will:

- know the parts of the Mass
- know that we celebrate the Sacrament of the Eucharist at Mass.
- understand that Eucharist is a special community meal in which Jesus is present to us.
- know that the Sacrament of the Eucharist was given to us by Jesus Christ at the Last Supper.
- know Scripture stories that relate to the Eucharist; e.g., Lk. 22:14-20.
- know that the bread and wine consecrated by the priest at Mass become the Body and Blood of Jesus whom we receive.
- know that, in the distribution of Holy Communion, the ordinary ministers of the Eucharist are the priest and deacon. Some members of the church community may serve as Extraordinary Ministers of Holy Communion.
- know who can receive Holy Communion: those who have been baptized, who have reached the age of reason (about seven years old), and who know that Jesus is really present under the appearance of bread and wine.
- know that when we receive Jesus in the Eucharist, we are strengthened to love and serve others.

SACRAMENTS OF HEALING, RECONCILIATION AND ANOINTING OF THE SICK

Reconciliation

Note: Regarding preparation for First Reconciliation, see “*Norms and Catechetical Guidelines for the Sacraments of Initiation and First Reconciliation,*” Diocese of Toledo, 2018.

The students will:

- know that the primary means of forgiveness is through the Sacrament of Reconciliation.
- know that the Sacrament of Reconciliation leads us away from sin and toward God.
- know that through the Sacrament of Reconciliation we are reconciled with God and others.
- know that Jesus has the power to forgive and heal us.
- know Scripture stories that relate to Reconciliation; e.g., Jn. 10:1-19 (Good Shepherd).
- know that the sign and symbol of the Sacrament of Reconciliation are the words of absolution, the prayer given by the priest to announce God's forgiveness or pardon of sin.
- know that the priest is the minister of the Sacrament of Reconciliation.
- know that in the Sacrament of Reconciliation there is a confessional seal, which means that the priest must keep any sin revealed to him by the penitent completely secret for all time.
- express sorrow for unloving (selfish) choices.
- know and recite an Act of Contrition.
- know that Jesus wants us to love and forgive others.
- know how to examine their conscience in preparation for receiving the Sacrament of Reconciliation.
- know the essentials of the Sacrament of Reconciliation: sorrow for sin, confession, absolution and penance.
- know that the Sacrament of Reconciliation reconciles us with God and the community, increases grace and charity.
- know the three forms of the rite of Reconciliation: private; communal; and, in the case of necessity, general absolution.

SACRAMENTS OF VOCATION (SACRAMENTS AT THE SERVICE OF COMMUNION): HOLY ORDERS AND MATRIMONY

Holy Orders (cf. “Vocation Chart” handout #1 and “I Can Find My Way” handout #2)
The students will:

- know that priests represent Christ and act in the name of the whole Church. (CCC #1552-53)

Grade 2

Pillar III --- Life in Christ

A. Morality

(Also taught in grades Pre-K, 4, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a solid understanding of Catholic moral teaching, learn how to cultivate virtue, make wise moral choices with an informed Catholic conscience, and pursue holiness with joy and confidence in God's grace and mercy.

FOUNDATION: THE DIGNITY OF THE HUMAN PERSON

The students will:

- know and respect life as a gift from God.
- realize and show that, as children of God, we respect ourselves, others, and God's creation.
- know and demonstrate that we are called to use our gifts and talents for the good of others.

DEFINITION

The students will:

- understand human behavior as caring or selfish.

CALL TO LIVING A VIRTUOUS LIFE

The students will:

Virtue

- know what a good habit is and develop good habits of acting.
- give examples of people with good habits and what lessons they can learn from them.

Freedom and Decision Making

The students will:

- know that God gives people the freedom to make caring or selfish choices.
- know that we are responsible for our personal choices and the consequence of these choices.
- distinguish between caring or selfish choices.

Salvation (Redemption)

The students will:

- know that God has saved us from sin by sending his Son, Jesus, our Savior, who gave his life and rose from the dead for us.

Grace

The students will:

- know that we have God’s life (Grace) within us.

CONSCIENCE

Definitions

The students will:

- define conscience as the power inside us to know what is right or wrong.

Formed Conscience

The students will:

- know the importance of listening to their conscience.

SIN

Definition of Sin

The students will:

- know the meaning of sin as a selfish or unloving choice.

Original Sin

The students will:

- understand the concept of Original Sin as the first sin committed by Adam and Eve when they turned away from God.

Venial and Mortal Sin

The students will:

- know the difference between serious and less serious sin.

RECONCILIATION AND FORGIVENESS

The students will:

- identify God as loving and forgiving.
- explain how forgiveness is part of reconciliation.
- share experiences of reconciliation in their lives.
- be aware of personal sinfulness and reconciliation and how each affects the Christian community.

MORAL GUIDES

The Two Great Commandments

The students will:

- know that the two great commandments are to love God and to love others.

The Ten Commandments

The students will:

- know that the Ten Commandments are our guides in making responsible moral choices.

Corporal and Spiritual Works of Mercy (Mt 25:34-40)

The students will:

- know the Corporal Works of Mercy.

The Authority of the Church

The students will:

- understand, recognize and respect authority figures in their lives.

Role Models

The students will:

- recognize that Jesus and his teachings are guides in our daily living; e.g., Jn. 10: 1-18.
- use the qualities of saints as guides for daily living.

Grade 2

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for
Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.

INTERPERSONAL DEVELOPMENT

The students will know:

- that each person is valuable and worthy of being treated with dignity because he/she is created by God.
- that persons derive faith and values from interaction with their family and community.

- that it is very important to express feelings accurately, appropriately, and responsibly.
- that it is very important to listen to the other in conversation.
- that it is very important to be able to say "no" to another person when what is asked is not acceptable.
- that a person's decisions and choices affect other people's lives.
- that God has made each of us lovable and capable of love.
- that the loss of a relationship (loss of friend, divorce, death) causes grief. (define grief and give examples of how grief is manifested.)

CHASTE LIVING

The students will know:

- that we are called to reverence the whole of the other person: body, mind, and spirit.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS:

GENERAL

The students will know:

- that by our Baptism we are called to holiness.
- a variety of vocations through contact with others.

Grade 2

Pillar IV --- Christian Prayer

(Also taught in grades Pre-K, K, 1, 3, 5, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the various forms of prayer in the Catholic tradition, with emphasis on the Eucharistic Liturgy and traditional liturgical and non-liturgical devotions.

Learning by Heart

Effective catechesis will incorporate learning "by heart." For centuries the living tradition of the faith was handed on principally through oral tradition. From the earliest time, catechesis has relied on the Creed, the Sacraments, the Decalogue, and Prayers (especially the Our Father), as primary instruments of transmitting the Faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of written materials and could be recalled often as the basis of catechetical instruction. "Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity" (*General Directory for Catechesis*, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (*National Directory for Catechesis*, p. 102).

LITURGICAL PRAYER

Participation at Liturgy

The students will:

- prepare and participate in liturgy
- know and use the appropriate responses at Mass.

- know that singing is a form of prayer and an expression of faith.
- know the purpose of and how to write intercessions for the Universal Prayer.
- experience silence as a time to pray in their hearts.
- define the following roles: lector, gift bearer, Eucharistic minister, cross bearer, candle bearer, altar server, priest.

Symbols, Articles, Postures and Gestures

The students will:

- know the following postures used at Mass (Liturgy): genuflecting, kneeling, standing, bowing, folding hands.
- know the names and location of these articles located in the worship space: crucifix, altar, candles, tabernacle, sanctuary light, ambo (pulpit), baptismal font.
- know these articles used at Mass (Liturgy): altar cloth, vestments, chalice, Lectionary, Sacramentary.
- know the meaning and use of holy water and incense.
- be familiar with the various items used during the liturgical seasons: Advent wreath, ashes, palms, Paschal Candle, Jesse Tree, etc.

Grade 3

Pillar I – The Profession of Faith

A. Church Ecclesiology and History

(Also taught in grades 1, 5, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their understanding of the nature and mystery of the Catholic Church, as well as a basic understanding of her history, saints, and key figures.

GENERAL

The students will:

- know that they can become truly holy in the Church.
- know and define the marks of the Church: one, holy, catholic and apostolic.
- know that the Church is a community of the faithful.
- know that Mary, under the title of the Immaculate Conception, is the patroness of the Catholic Church in the United States.
- realize that, as Christians, Catholics have a special bond of unity with the Jewish people.

STRUCTURE OF THE CHURCH

The students will:

- know the names and the role of the pastor/pastoral leader and other ministers of their parish church: deacon, liturgist, catechetical leader, and other lay ministers.
- know that the Pope is the head of the Catholic Church.
- be aware that the bishops have authority over various geographic areas called dioceses.
- know they belong to the Diocese of Toledo and know the name(s) of our current

bishop(s).

THE CHURCH IN APOSTOLIC TIMES

The students will:

- know the names of the twelve Apostles called by Jesus.
- know that St. Peter was chosen by Jesus to lead the Apostles (First Pope).
- be able to identify St. Paul as the Apostle to the Gentiles (non-Jews).

ECUMENISM

The student will:

- know that through baptism followers of Jesus are called Christians.
- know that all Christians study the Bible and use it in prayer and worship.
- show respect for non-Christian traditions; e.g. Hinduism, Islam, Judaism.

MISSIONARY CHURCH

The students will:

- understand that the Church in America is a missionary church and that we are to reach out to share the Good News.

Grade 3

Pillar I – The Profession of Faith

B. Doctrine

(Also taught in grades Pre-K, K, 1, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a basic understanding of Catholic doctrine, especially as expressed in the Profession of Faith (The Creed).

GOD

The students will:

- define the term Trinity and be able to identify the role of each of the three Persons of the Trinity: God the Father--Creator; God the Son--Savior; and God the Holy Spirit--Sanctifier.
- know that God reveals Himself to us through nature and people.

JESUS

The students will:

- know that the term Incarnation means that Jesus, the second Person of the Trinity, became man.
- know that Jesus most fully reveals who God is because he is God.
- know that the title “Christ” means “Anointed One” or Messiah.
- know that Jesus suffered, died and rose to save us. This is called redemption.
- know that Jesus ascended to heaven (Ascension).

HOLY SPIRIT

The students will:

- know that Pentecost is called the birthday of the Church.

MARY

The students will:

- know that Mary is the Mother of God.
- know that Mary was conceived and born without sin (Immaculate Conception).
- know what the Annunciation means.
- know that Mary is our model of faith.

LAST THINGS

The students will:

- know that heaven is eternal life with God.
- know that saints lived faithful lives on earth and now live with God in heaven.

ANGELS

The students will:

- know that angels are servants and messengers of God.

Grade 3

Pillar II --- Sacraments

(Also taught in grades K, 1, 2, 5, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the nature and purpose of the sacraments of the Church, how Jesus continues His presence and ministry through them, and deepen their ability to see the Christian life through a sacramental lens.

GENERAL

The students will:

- be able to identify the categories of sacraments: Sacraments of Initiation, Sacraments of Healing, and Sacraments of Vocation.
- know that adults ordinarily receive the Sacraments of Initiation in the RCIA process.
- know that through the sacraments we experience grace and deepen our relationship with God.
- know the Scripture stories which relate to the sacraments; e.g., James 5: 14-15 (Healing the sick), Jn. 2: 1-12 (The Wedding at Cana).

SACRAMENTS OF INITIATION: BAPTISM, CONFIRMATION, EUCHARIST

Baptism

The students will:

- know that Baptism calls us to holiness.
- know that through Baptism we become active members of God’s family and are called to worship with the community, the Church.
- know that the call to holiness is named our “vocation.”
- know that our vocation (call to holiness) can be answered in three ways: marriage, single life, ordained, or vowed religious life. (cf. “Vocation Chart”

handout #1)

- know the baptismal symbols and their meanings: water, white garment, candle, oils.
- know that Baptism removes Original Sin and all personal sins committed since birth; Baptism gives us new life in Christ.
- understand the meaning of Baptismal Promises.
- know that the ordinary minister of Baptism is the priest or deacon. In necessity, anyone with the right intention, may serve as an extraordinary minister of the sacrament by pouring water over the head of the person to be baptized while saying, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”
- know the role of the parents and godparents.
- know that Baptism calls us to worship with the community, to share our faith, and to be of service.

Confirmation

The students will:

- know that through Confirmation the baptized person is strengthened by the Holy Spirit.
- know that the bishop is the ordinary minister of the Sacrament of Confirmation.

Eucharist

The students will:

- know Scripture stories that relate to the Eucharist; e.g., Mk 14:22-26.
- know that, through the words of consecration said by the priest at Mass, the bread and wine become the Body and Blood of Christ whom we receive.
- know that, in the distribution of Holy Communion, the ordinary ministers of the Eucharist are the priest and the deacon. Some members of the church community may serve as extraordinary ministers of the Eucharist.
- know that when we receive Jesus in the Eucharist, we nourish the life of grace in us which strengthens us to love and serve others.

SACRAMENTS OF HEALING, RECONCILIATION AND ANOINTING OF THE SICK

Reconciliation

The students will:

- know that through the Sacrament of Reconciliation we are reconciled with God and others.
- know Scripture stories that relate to Reconciliation; e.g., Lk 15:11-32.
- know that the symbols of the Sacrament of Reconciliation are the words of absolution, the prayer given by the priest to announce God's forgiveness or pardon of sin.
- know how to examine their conscience in preparation for receiving the Sacrament of Reconciliation.
- know the three forms of the rite of Reconciliation: private, communal, and in case of necessity, general absolution.

The Anointing of the Sick

The students will:

- know The Anointing of the Sick as the sacrament through which Jesus gives comfort, strength, forgiveness and healing.

SACRAMENTS OF VOCATION (SACRAMENTS AT THE SERVICE OF COMMUNION): HOLY ORDERS AND MATRIMONY

Holy Orders

The students will:

- define Holy Orders as the sacrament in which Jesus gives the church bishops, priests and deacons.
- know some Scripture stories that relate to the Sacrament of Holy Orders; e.g., Lk. 22: 14-20.

Matrimony

The students will:

- know that the Sacrament of Matrimony symbolizes Christ's love for the couple and strengthens their love.
- know some Scripture stories that relate to Sacrament of Matrimony (Jn 2:1-12)

- know that the exchange of vows means that the couple will remain faithful to each other for life.
- know that some aspects of Matrimony are love, companionship and support.

Grade 3

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.

INTERPERSONAL DEVELOPMENT

The student will know:

- that each person is valuable and worthy of being treated with dignity because he/she is created by God.
- that persons derive faith and values from interaction with their family and community.

- that it is very important to express feelings accurately, appropriately, and responsibly.
- that it is very important to listen to the other in conversation.
- that it is very important to be able to say "no" to another person when what is asked is not acceptable.
- that a person's decisions and choices affect other people's lives.
- that God has made each of us lovable and capable of love.
- that the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

- The student will know that we are called to reverence the whole of the other person: body, mind, and spirit.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS:

GENERAL

The student will know:

- the difference between a Christian vocation and a career.
- a variety of vocations through contact with others.

Grade 3

Pillar IV --- Christian Prayer

(Also taught in grades PreK, K, 1, 2, 5, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the various forms of prayer in the Catholic tradition, with emphasis on the Eucharistic Liturgy and traditional liturgical and non-liturgical devotions.

Learning by Heart

Effective catechesis will incorporate learning "by heart." For centuries the living tradition of the faith was handed on principally through oral tradition. From the earliest time, catechesis has relied on the Creed, the Sacraments, the Decalogue, and Prayers (especially the Our Father), as primary instruments of transmitting the Faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of written materials and could be recalled often as the basis of catechetical instruction. "Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity" (*General Directory for Catechesis*, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (*National Directory for Catechesis*, p. 102).

PERSONAL PRAYER

General

The students will:

- identify prayer as talking and listening to God.
- know that prayers can be said any time, any place.
- recognize and participate in individual and/or group prayer (spontaneous and

traditional).

- demonstrate reverence while praying
- experience special times of prayer to celebrate and learn more about God.
- experience and understand meditative, reflective, vocal and other prayer styles.

Specific

The students will:

- memorize and understand the “Sign of the Cross.”
- memorize and understand the “Our Father.”
- memorize and understand the “Hail Mary.”
- be able to say Grace before meals and Grace after meals.
- know and understand the “Glory Be.”
- know an Act of Contrition in their own words.
- know prayers of praise, thanksgiving, petition and sorrow.
- know the Apostles’ Creed.
- understand how the Rosary is said and experience praying it.
- experience praying the Stations of the Cross.

LITURGICAL PRAYER

General

The students will:

- know that the Mass is the central act of worship for Catholics.
- know that the Mass is a time for celebration as God’s family for prayer, for giving thanks, and for offering gifts.
- identify the Liturgy of the Word and the Liturgy of the Eucharist as the two principal parts of the Mass.

- know that Jesus is present when we celebrate Mass.
- know that at Mass we forgive others and ask for forgiveness for ourselves.
- know that in the Mass Jesus offers Himself to God and gives Himself to us.

Liturgy of the Word

The students will:

- know that God speaks to us through the Liturgy of the Word.
- know that the parts of the Bible read at Mass are from a book called the Lectionary.
- know that the homily is part of the Liturgy of the Word and helps us understand the readings.
- know that the Liturgy of the Word ends with the General Intercessions.

Liturgy of the Eucharist (See Sacraments, Eucharist)

the student will:

- know that the second part of the Mass is called the Liturgy of the Eucharist.
- know that through the words of consecration said by the priest at Mass the bread and wine become the Body and Blood of Christ.

The Liturgical Year

The student will:

- know these colors used during the Liturgical Year: violet, white, green, red, and purple.
- know and celebrate Advent as four weeks of waiting and preparing for Jesus.
- know that the liturgical season of Christmas is celebrated for twelve days.
- know the story of Epiphany: magi come to worship Jesus.
- know that the word “Lent” means spring and consists of forty days of preparing for Easter by prayer, fasting, giving alms.
- know the term Easter Triduum (“tri” means three; “duum” means days): three days commemorating the Passion, Death, and Resurrection of Jesus: Holy Thursday, Good Friday, Holy Saturday.

- * celebrate Easter as the central event of our Christian Faith because Jesus saved us by dying and rising from the dead.
- know that Easter Time lasts fifty days between Easter and Pentecost, including Ascension.
- know that Pentecost is the Birthday of the Church and the coming of the Holy Spirit.
- know that there are Holy Days of Obligation in the Catholic Church in the United States.

Grade 4

Sacred Scripture

(Also taught in grades Pre-K, K, 1, 2, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and His Church, develop a personal relationship with Him, and come to know and understand His message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their knowledge and understanding of the foundational themes, figures, and teachings of Sacred Scripture, and learn how to use Scripture as a sure guide in their own spiritual lives.

GENERAL

Sources and Nature of Scripture

The students will:

- know that the Bible has two major divisions: Old Testament and New Testament.
- handle the Bible with reverence.
- describe the Bible as the word of God, written by people especially chosen by God and guided by the Holy Spirit.
- know that God uses the stories of the Bible to teach truths.

Location and Identification of Scripture Passages

The students will:

- name the two divisions of the Bible and explain the difference between the two.
- know the number of books in the Old Testament (46) and the number of books in the New Testament (27).
- be able to locate books of the Bible.

Map Skills (to be taught with the appropriate scripture events)

The students will:

- locate on a map: Bethlehem, Nazareth, Jerusalem, Judea, Galilee, Samaria, the Sea of Galilee, the Jordan River, and the Dead Sea.

Application of Scripture

The students will:

- recognize the Bible as the word of God speaking to us today.
- be able to apply the meaning of a Scriptural passage to present-day life.
- be able to use Scripture as a basis for prayer and reflection.

OLD TESTAMENT

General

The students will:

- know that God's chosen people are the Jews.

Pentateuch

The students will:

- know that God created people and the earth, and everything is good.
- know the story of the Tower of Babel.
- know that Abraham was called to be the father of God's chosen people and he responded with faithfulness.
- be able to identify Abraham, Sarah, Isaac, Jacob and Rebecca.
- know the story of the life of Joseph (Old Testament).
- know that Moses, Miriam and Aaron were called to lead God's people.
- become familiar with the Passover story.
- know what the Passover meal was.
- know that Moses received the Ten Commandments (Ex 20: 1-18) from God.

Historical Books

The students will:

- know the story of the call of David, his anointing by Samuel, and his role of soldier and king.

NEW TESTAMENT

General

The students will:

- know where to locate the Gospels of Matthew, Mark, Luke, and John.
- know that the Gospel of Mark is the shortest Gospel.

Gospels: Some Events In The Life Of Jesus

The students will:

- find and read the Infancy Narratives of Luke and Matthew.
- know the story of the finding of the boy Jesus in the Temple (Lk 2: 41-52).
- know two of Jesus' important titles: Lamb of God, Messiah.

Some Important New Testament People

The students will:

- identify important people from the New Testament (Jesus, Mary, Joseph, John the Baptist, the Apostles).
- memorize the names of the twelve Apostles.

Some Miracles

The students will be able to discuss:

- these miracle passages:
 - Blind Bartimeus (Mk. 10: 46-52)
 - Walking on Water (Matt 14:22-33)

Some Parables

The students will:

- know that a parable, as a literary device, is a short, fictitious story that illustrates a moral attitude or religious principle.
- read and discuss this parable:
 - Mustard Seed (Mt. 13:31-32)

Acts of the Apostles

The students will:

- know that Luke wrote the Acts of the Apostles.
- be aware that the Acts of the Apostles tells how the Holy Spirit guided the Church in its early days.
- know the story of the coming of the Holy Spirit at Pentecost.
- know that Stephen was the first martyr.
- know the story of Paul's call and conversion. (Acts 9:1-19)

Epistles

The students will:

- know where to locate the Epistles in the New Testament.
- identify the Epistles as letters written to the early Christians.
- know that Paul wrote most of the Epistles.

Grade 4

Pillar III --- Life in Christ

A. Morality

(Also taught in grades Pre-K, 2, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a solid understanding of Catholic moral teaching, learn how to cultivate virtue, make wise moral choices with an informed Catholic conscience, and pursue holiness with joy and confidence in God's grace and mercy.

FOUNDATION: THE DIGNITY OF THE HUMAN PERSON

The students will:

- know and respect life as a gift from God and a right of every human being.
- know our obligation to care for our lives and the lives of others.

DEFINITION

The students will:

- know the basic principle of morality is to do good and avoid evil.
- live life according to the principles of Jesus.

CALL TO LIVING A VIRTUOUS LIFE

Virtue

The students will:

- know that good habits of acting are called virtues.
- know that by practicing virtues people become virtuous.
- know that the Theological Virtues of Faith, Hope, and Charity are foundations for moral living. (cf. Glossary)

- identify and practice the virtues of loyalty, thankfulness, forgiveness, truthfulness, trustworthiness, respect for others, etc.

Freedom and Decision Making

The students will:

- know that God gives people free will to make choices between right and wrong.
- know that we are responsible for our personal choices and the consequence of these choices.
- distinguish between good choices and bad choices.

Salvation (Redemption)

The students will:

- know that the terms “salvation” and “redemption” mean that God has saved us (redeemed us) from sin so we can live a virtuous life.

Grace

The students will:

- know that grace is a gift of God, a share in God’s life.

CONSCIENCE

Definitions

The students will:

- know that conscience is a gift from God.

Formed Conscience

The students will:

- use and develop their conscience to make correct moral decisions.

SIN

Definition of Sin

The students will:

- know the difference between temptation and sin.

Original Sin

The students will:

- understand that Original Sin is the basic condition or state of the world affected by sin into which every member of the human race (except Jesus and Mary) is born.

Venial and Mortal Sin

The students will:

- know that serious sin is called mortal and lesser sin is called venial.

Sins of Commission and Omission

The student will:

- understand the difference between sins of commission and sins of omission.

RECONCILIATION AND FORGIVENESS

The students will:

- identify God as loving and forgiving.
- explain how forgiveness is part of reconciliation.
- share experiences of reconciliation in their lives and explain how these experiences affect their lives.
- be able to recognize the effects of reconciliation and forgiveness on the Christian community and the world.

MORAL GUIDES

The Two Great Commandments

The students will:

- know and understand that the two great commandments are to love God and to love others; e.g., Deut. 6:4-6; Tobit 4:15 “Never do to anyone else anything you would not want someone to do to you.” God and to love others; e.g., Deut 6:4-6, Tobit 4:15.

The Ten Commandments

The students will:

- know in order the Ten Commandments as guides to make responsible moral choices.

Beatitudes (Mt. 5:3-12 and Luke 6:20-26)

The students will:

- know that the Beatitudes are at the heart of Jesus' preaching.
- know that the Beatitudes call us to live beyond the requirements of the Ten Commandments.
- know the Beatitudes and be able to discuss ways of acting on them.

The Corporal and Spiritual Works of Mercy (Mt. 25:34-40)

The students will:

- know the Corporal Works of Mercy.
- know the Spiritual Works of Mercy.
- know and practice the Corporal and the Spiritual Works of Mercy.

The Authority of the Church

The students will:

- give examples of those people who respect authority in their lives.

Role Models

The students will:

- use the life of Jesus and his teachings as guides in making responsible choices; e.g., Parable of the Good Samaritan, Lk. 10:25-37.
- know about, and imitate as guides for daily living, the qualities of saints who model the person of Jesus.

Grade 4

Pillar III --- Life in Christ

B. Catholic Social Teaching

(Also taught in grades 6, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will know the social teaching of the Catholic Church and learn that service of others in imitation of Christ is constitutive of who we are as Christians.

SCRIPTURE BASE

The students will:

- use some passages from the New Testament to show how the Church's teaching on social justice is rooted in Scripture; e.g., Mk 6:30-44, Lk 10: 25-37, Lk 16: 19-31.
- know that all service and ministry find their source in the life and mission of Jesus, as revealed in the Scriptures.

SACRAMENTAL BASE

The students will:

- know that Baptism calls them to witness a new way of life; to spread the Good News to all peoples.
- know that prayer helps them to know God's will and guides them to follow it.

THE MISSION OF THE CHURCH

The students will:

- know that works of charity and bearing witness to the Gospel through good deeds are a part of the total mission of the Church and the responsibility of each member.
- recognize and experience works of charity as an essential element of discipleship.
- understand that Christian discipleship and being a member of the Church involves supporting Catholic missions in the world through prayer and giving.

BASIS IN TRADITION

Primary Principle

The students will:

- know that the primary principle of Catholic social teaching is “The Life and Dignity of the Human Person.”
- know and be able to apply the principle of “The Life and Dignity of the Human Person” to situations where life is not respected; e.g., pollution, child abuse, animal cruelty, excluding others, etc.

Other Principles (cf. handout “Seven Principles of Catholic Social Teaching”)

The students will:

- know that from the principle of “The Life and Dignity of the Human Person” flows the principle of “Rights and Responsibilities”; e.g., the rights to food, shelter, clothing, etc.; the responsibility to family members and the responsibility to respect the rights of others.
- know the principle of the “Option for the Poor and Vulnerable”; realize that Christian responsibility includes special care for those who are poor and vulnerable.
- know the principle of “Solidarity”; recognize the interdependence of the human family; person to person.
- know the principle of “Care for God’s Creation”; realize that all of the earth is God’s creation and people are responsible to care for it.
- be able to apply the following principles of Catholic social teaching: “Life and Dignity of the Human Person,” “Rights and Responsibilities,” “Option for the Poor and Vulnerable,” “Solidarity,” and “Care for God’s Creation.”

HISTORICAL PERSPECTIVE ON CATHOLIC SOCIAL TEACHING

The students will:

- be familiar with the ministry of:
 - St. Francis of Assisi (Care for God’s Creation)
 - Mother Frances Xavier Cabrini (Solidarity)
 - St. Charles Lwanga (Rights and Responsibilities)
 - modern-day role models, such as St. Teresa of Calcutta, St. John XXIII and St. John Paul II. (Option for the Poor and Vulnerable, Solidarity)

PERSONAL APPLICATION

The students will:

- recognize the talents they have and how these may be shared in the service of others in family and parish.
- pray for others in need so that God and people will help them.
- perform service projects based on the Corporal and Spiritual Works of Mercy. (cf. Works of Charity Guide and Reflection Form)
- reflect on their experience of service.
- know some non-violent responses and situations and be able to apply them.

Grade 4

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.

INTERPERSONAL DEVELOPMENT

The student will know:

- that each person is valuable and worthy of being treated with dignity because he/she is created by God.
- that it is very important to express feelings accurately, appropriately, and responsibly.
- that it is very important to listen to the other in conversation.

- that it is very important to be able to say "no" to another person when what is asked is not acceptable.
- that a person's decisions and choices affect other people's lives.
- that God has made each of us lovable and capable of love.
- that the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

The student will know:

- that we are called to reverence the whole of the other person: body, mind, and spirit.
- that the media often portray lifestyles in a way very opposed to a Christian lifestyle.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS:

GENERAL

The student will know:

- that all Christian vocations are a means of living out our baptismal call to holiness: single, married, ordained, or vowed religious.
- the difference between a Christian vocation and a career.
- that within every vocation there is a call to holiness and a deep personal relationship with Jesus.
- a variety of vocations through contact with others.

Grade 5

Pillar I – The Profession of Faith

A. Church Ecclesiology and History

(Also taught in grades 1, 3, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their understanding of the nature and mystery of the Catholic Church, as well as a basic understanding of her history, Saints, and key figures.

GENERAL

The students will:

- know that they live the Gospel and become holy in the Church.
- know that the Church is a sign of Christ's presence among us.
- describe how some parts of the celebration of the Eucharist grew from Jewish rituals.

STRUCTURE OF THE CHURCH

The students will:

- be aware that the bishops and archbishops have authority over various geographic areas called dioceses and archdioceses.
- realize that their commitment to Christ as expressed through the Catholic Church calls them to certain responsibilities, some of which are called Laws/Precepts of the Church.

THE CHURCH IN APOSTOLIC TIMES

The students will:

- understand that the early Christian communities were the beginnings of the Christian Church.
- compare and contrast initiation into the early Church with initiation into the Church today.

- describe St. Paul’s role in the early Church.
- define the term “martyr” and know some of the early martyrs and their stories.

ECUMENISM

The students will:

- show some ways that Christians study the Bible and use it in prayer and worship; e.g., Bible study groups.
- explain some aspects of other Christian traditions.
- define ecumenism and identify ways to practice ecumenism.

MISSIONARY CHURCH

The students will:

- understand that, like the early Apostles, we are sent to help people believe in Jesus.
- be familiar with the efforts of the Diocese of Toledo in mission lands.

Grade 5

Pillar II --- Sacraments

(Also taught in grades K, 1, 2, 3, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the nature and purpose of the sacraments of the Church, how Jesus continues His presence and ministry through them, and deepen their ability to see the Christian life through a sacramental lens.

GENERAL

The students will:

- be able to define the term sacrament and recognize in themselves and the world the potential to be a sign or sacrament for others.
- be able to identify and explain the categories of sacraments: Sacraments of Initiation, Sacraments of Healing and Sacraments of Vocation.
- know the difference between a catechumen and a candidate.
- know that catechumens and candidates are normally received into the church at the Easter Vigil.
- know that through the sacraments we encounter Jesus, experience grace, deepen our relationship with God and God deepens his relationship with us.
- know some Scripture stories which relate to the sacraments; e.g., Jn 20:19-23 (Reconciliation), I Cor. 11:23-25 (Eucharist).

SACRAMENTS OF INITIATION: BAPTISM, CONFIRMATION, EUCHARIST

Baptism

The students will:

- know that Baptism calls us to holiness.
- know that through Baptism we are committed to be active members of God's family, the Church.

- know that the call to holiness is named our “vocation.”
- know that our vocation (call to holiness) can be answered in three ways: Lay, Ordained, or Vowed Religious Life. (cf. Appendix 9 “Vocation Chart”)
- know the Scripture stories which relate to Baptism; e.g., Mt. 28:16-20.
- know the baptismal symbols and their meanings: pouring the water and saying the words of Baptism, white garment, candle, oils.
- know that Baptism removes Original Sin and all personal sins committed since birth; Baptism gives us new life in Christ.
- describe the effects of Original Sin: lost the grace of Original Holiness, became subject to death, and sin became universally present in the world.
- understand and explain the meaning of Baptismal Promises.
- know that the ordinary minister of Baptism is the priest or deacon. In necessity, anyone with the right intention, may serve as an extraordinary minister of the sacrament by pouring water over the head of the person to be baptized while saying, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”
- know the role of the parents, godparents and community.
- know that Baptism calls us to worship with the community, share our faith and to be of service.
- know that some women and men take special vows as a fulfillment of their Baptismal vows: these are vowed religious called sisters, brothers, and priests.
- know the names of some communities of vowed religious: Ursulines, Notre Dames, Franciscans.
- know the names of some communities of vowed men religious: Jesuits, Oblates of St. Francis de Sales, etc.
- know the effects of Baptism: cleanses the soul, makes us a child of God, incorporates us into the faith community, gives us a share in God’s life, indelibly marks us with the sign of faith, admits us into Christ’s roles of priest, prophet and king.

Confirmation

The students will:

- know that through Confirmation the baptized person is strengthened and gifted by the Holy Spirit to go out and serve the community.
- know the Gifts and Fruits of the Holy Spirit.
- know the Scripture stories that relate to Confirmation; e.g., Acts 2:1-4.
- know the signs and symbols of Confirmation: anointing with oil (Sacred Chrism), the laying on of hands and the words, “Be sealed with the gift of the Holy Spirit.”
- know that the bishop is the ordinary minister of the Sacrament of Confirmation.
- know the role of the sponsor as a guide and helper on the spiritual journey.
- realize that Confirmation is a personal response which renews one’s baptismal commitment.
- know the essentials of the Rite of Confirmation: renewal of baptismal promises, anointing with Sacred Chrism, laying on of hands, inquiry by bishop.

Eucharist

The students will:

- know that the Catholic celebration of the Eucharist is the celebration of a sacrament; we call this the Mass (Eucharistic Liturgy).
- understand that Eucharist is a special community meal with roots in the Jewish tradition of Passover in which Christ is present to us.
- know that the Eucharist is both a memorial of Jesus’ passion, death and resurrection and a sacrifice for the sins of the world.
- know Scripture stories that relate to the Eucharist; e.g., Mt 26:26-30.
- know that through the words of consecration said by the priest at Mass, the bread and wine become the Body and Blood of Christ whom we receive.
- know that, in the distribution of Holy Communion, the ordinary ministers of the Eucharist are the priest and the deacon. Some members of the church community may serve as extraordinary ministers of the Eucharist.
- know that the proper preparation for receiving Holy Communion includes one hour fasting from food, an attitude of respect; e.g., folding hands, focusing on who it is we are going to receive, making a gesture of reverence, not chewing

gum or candy.

- know that when we receive Jesus in the Eucharist, our venial sins are forgiven.

SACRAMENTS OF HEALING, RECONCILIATION AND ANOINTING OF THE SICK

Reconciliation

The students will:

- know that the primary means of forgiveness is through the Sacrament of Reconciliation.
- know that the Sacrament of Reconciliation leads us away from sin and toward God.
- know that through the Sacrament of Reconciliation we are reconciled with God and the whole community.
- know that Jesus has the power to forgive and heal us.
- know Scripture stories that relate to Reconciliation; e.g., Jn 20:19-23.
- know and understand that the symbols of the Sacrament of Reconciliation are the words of absolution, the prayer given by the priest to announce God's forgiveness or pardon of sin.
- know that in the Sacrament of Reconciliation the priest represents both God and the community.
- know that in the Sacrament of Reconciliation there is a seal of confession between the priest and penitent; this means that any sin revealed to the priest must be kept completely secret for all time.
- express sorrow for sin (unloving choices) which hurt our relationship with God and others.
- know and recite an Act of Contrition.
- know that we should follow Jesus' example of love and reconciliation.
- know how to examine their conscience in preparation for the Sacrament of Reconciliation.
- know the meaning of the essentials of the Rite of the Sacrament of Reconciliation: sorrow for sin, confession, absolution and penance.

- know the three forms of the rite of Reconciliation: private; communal; and, in the case of necessity, general absolution.

The Anointing of the Sick

The students will:

- know and discuss The Anointing of the Sick as the sacrament through which Jesus gives comfort, strength, forgiveness and healing.
- know the Scripture stories which relate to the sacrament; e.g., James 5:14-15; Jn 6:54, 58; Mk 5:34, 36.
- know the signs and symbols for the Sacrament of the Anointing of the Sick: anointing of the forehead and hands with the Oil of the Sick accompanied by the prayer of the celebrant, and laying on of hands.
- know that only the priest is the minister of this sacrament.
- identify appropriate candidates for the reception of the Sacrament of the Sick: baptized persons whose health is seriously impaired by sickness or old age.
- know that there are two rites for the Anointing of the Sick: Public and Private.
- know the essentials of the Rite of the Sacrament of the Sick: the priest in silence lays hands on the sick, prays over them, then anoints them with the Oil of the Sick.
- understand the term “viaticum,” as the Sacrament of the Eucharist given at the time of death.

SACRAMENTS OF VOCATION (SACRAMENTS AT THE SERVICE OF COMMUNION): HOLY ORDERS AND MATRIMONY

Holy Orders (cf. “Vocation Chart” handout #1 and “I Can Find My Way” handout #2)

The students will:

- define Holy Orders as a call to men to serve the whole church as bishops, priests and deacons.
- know some Scripture stories that relate to the Sacrament of Holy Orders; e.g., Acts 6: 1-6.
- know the signs and symbols of Holy Orders: oil (Sacred Chrism), stole, laying on of hands.

- know that only a bishop can confer the Sacrament of Holy Orders.
- know that “the Church confers the sacrament of Holy Orders only on baptized men whose suitability for the exercise of the ministry has been duly recognized.” (CCC #1577, 1598)
- know that priests represent Christ and act in the name of the whole Church. (CCC #1552-53)
- know the effects of the Sacrament of Holy Orders: configures the recipient to Christ by a special grace of the Holy Spirit to serve as Christ’s instrument for the Church, confers an indelible spiritual character as in Baptism and Confirmation and empowers recipients to teach, to lead (build community), and to sanctify.
- know the three degrees of Holy Orders: bishop, priest, and deacon.
- distinguish between the permanent and the transitional diaconate.
- know the essentials of the Rite of Holy Orders: laying on of hands and the words of the consecrating prayer.

Matrimony

The students will:

- know that Matrimony symbolizes God’s love for the Church and strengthens the couple’s love and fidelity.
- know some Scripture stories that relate to the Sacrament of Matrimony; e.g., Mk.10:2-12.
- know that the exchange of vows means that the couple will remain faithful to each other for life.
- know that, in the Roman Church, the bride and groom are themselves the ministers of the sacrament.
- know the official witnesses of Matrimony are normally the priest or deacon, and two others.
- know that some aspects of Matrimony are love, fidelity, permanency, companionship and support.
- know that the Sacrament of Matrimony is for the love and unity of the couples and involves an openness to procreation.

- know the essentials of the Rite of Matrimony: the marriage covenant of the bride and groom to give themselves permanently to each other in the presence of the priest or deacon and the Church community.

Grade 5

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for
Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible of their decisions and the consequences of these decisions.
- that emotions are an ordinary part of life that tell us how things are. It is what we do with our emotions for which we are responsible.

INTERPERSONAL DEVELOPMENT

The students will know that:

- each person is valuable and worthy of being treated with dignity because her/she is created by God.
- it is very important to express feelings accurately, appropriately, and responsibly.

- it is very important to listen to the other in conversation.
- it is very important to be able to say "no" to another person when what is asked is not acceptable.
- a person's decisions and choices affect other people's lives.
- God has made each of us lovable and capable of love.
- the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

The students will know that:

- their sexuality is integral to their personality.
- sexual development is part of the maturation process.
- we are called to reverence the whole of the other person: body, mind, and spirit.
- sexual intercourse is a share in the creative power of God; it is a sacred gift meant to be used responsibly only in marriage.
- sexual intercourse is intended only for marriage as a sign of love, lasting union, commitment, exclusivity and permanence.
- marital fidelity involves faithfulness that is physical, emotional, spiritual.
- marriage is a symbol of Jesus' faithful and never-ending love for the Church.
- the Church considers premarital intercourse, cohabitation, and adultery to be sinful.
- the media often portray lifestyles in a way very opposed to a Christian lifestyle.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS:

GENERAL

The students will know:

- that all Christian vocations are a means of living out our baptismal call to be holiness: single, married, ordained, or vowed religious.
- the difference between a Christian vocation and a career.

- that within every vocation there is a call to holiness and a deep personal relationship with Jesus.
- a variety of vocations through contact with others.

MATRIMONY

- The student will know that the married vocation is a call to a deep personal relationship with Jesus, a meaningful and fulfilling vocational lifestyle.

VOWED RELIGIOUS LIFE

(see Vocation Chart handout)

The students will know:

- that religious life is a call to a deep personal relationship with Jesus through living the vows of chastity, poverty, and obedience.
- the obligation to prayer, community, service and ministry embodied in the vowed lifestyle.
- the names of some religious communities of sisters, priests, and brothers; e.g., Ursulines, Franciscans, Jesuits, Dominicans, Notre Dames, etc.

ORDAINED LIFE

The students will know:

- that ordained life is a call to a deep personal relationship with Jesus.
- that the priestly vocation (Holy Orders) is that of an ordained minister in the Church called to service, leadership, and presiding at sacraments.
- the function and ministry assigned to each of the three orders in the Catholic community: bishop, priest, and deacon.

Grade 5

Pillar IV --- Christian Prayer

(Also taught in grades Pre-K, K, 1, 2, 3, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the various forms of prayer in the Catholic tradition, with emphasis on the Eucharistic Liturgy and traditional liturgical and non-liturgical devotions.

Learning by Heart

Effective catechesis will incorporate learning "by heart." For centuries the living tradition of the faith was handed on principally through oral tradition. From the earliest time, catechesis has relied on the Creed, the Sacraments, the Decalogue, and Prayers (especially the Our Father), as primary instruments of transmitting the Faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of written materials and could be recalled often as the basis of catechetical instruction. "Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity" (*General Directory for Catechesis*, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (*National Directory for Catechesis*, p. 102).

PERSONAL PRAYER

General

The students will:

- identify prayer as talking and listening to God; conversation with God.
- know that prayers can be said any time, any place.
- recognize and participate in individual and/or group prayer (spontaneous and traditional).

- demonstrate reverence while praying.
- experience special times of prayer to celebrate and learn more about God.
- experience and understand meditative, reflective, vocal and other prayer styles.

Specific

The students will:

- memorize and understand the “Our Father.”
- memorize and understand the “Hail Mary.”
- be able to say Grace before meals and Grace after meals.
- memorize and understand the “Glory Be.”
- say an Act of Contrition in their own words and understand the meaning.
- know the difference between prayers of praise, thanksgiving, petition and sorrow.
- memorize and understand the Apostles’ Creed.
- memorize the mysteries of the Rosary and how they are used in praying the Rosary.
- know the names of the Stations of the Cross and experience praying them.

LITURGICAL PRAYER

General

The students will:

- know that the Mass (Eucharistic Liturgy) is the central act of worship for Catholics.
- know that the Eucharist is a time for celebration as God’s family for prayer, for giving thanks, and for offering gifts as a Catholic community.
- know the order of the Mass.
- know that at Mass we forgive and are forgiven.
- define the term Eucharistic Prayer.

- know that at Mass the Church celebrates Christ's life, suffering, death and resurrection.
- know that in the Mass Jesus gives Himself to us so we have the strength to witness and to serve others.

Liturgy of the Word

The students will:

- know that the Lectionary contains readings from the Old and New Testaments.
- know that at every Mass there is a reading from the Gospel.
- know that the homily is part of the Liturgy of the Word and helps us understand the readings.
- know that the Liturgy of the Word ends with the General Intercessions.

Liturgy of the Eucharist (See Sacraments, Eucharist)

The students will:

- know what the Eucharistic prayer is.
- know that through the words of consecration said by the priest at Mass, the bread and wine become the Body and Blood of Christ.
- know that only the priest can validly say the words of consecration at Mass.

Participation at Liturgy

The students will:

- prepare and participate in liturgy.
- know and use the appropriate responses at Mass.
- know that singing is a form of prayer and an expression of faith.
- know the purpose of and how to write General Intercessions.
- experience silence as a time to pray in their hearts.
- define the following roles: lector, cantor, gift bearer, choir member, music minister, deacon, crucifer, candle bearer, acolyte (altar server), celebrant (priest or bishop), assembly, extraordinary minister of Holy Communion.

Symbols, Articles, Postures and Gestures

The students will:

- know the reason we use the following postures at Mass (Liturgy): genuflecting, kneeling, standing, bowing, folding hands.
- know the history and meaning of the following articles: altar, tabernacle, candles, sanctuary light, baptismal font, ambo (pulpit).
- know these articles used at Mass (Liturgy): altar cloth, vestments, chalice, cruets. Lectionary, ciborium, corporal, purificator.
- know these articles used in other liturgical and non-liturgical celebrations: monstrance, sanctuary light, censer, pyx.
- be familiar with and know the meanings of the Advent wreath, ashes, Paschal candle, Jesse Tree, etc.

The Liturgical Year

The students will:

- know the structure of the Liturgical Year.
- know, understand, and celebrate Advent as four weeks of waiting and preparing for Jesus.
- know that Advent means “coming to,” and “arrival.”
- know the real meaning of Christmas and why we celebrate it.
- know that the word “Epiphany” means manifestation of Jesus to all people.
- know that during Lent people between the ages of twenty-one and fifty-nine fast on Ash Wednesday and Good Friday.
- know what the church laws of abstinence are: Catholics fourteen years and older do not eat meat on the Fridays of Lent; this is called Lenten abstinence.
- know some of the ritual components of the Easter Triduum: Holy Thursday, Good Friday, Holy Saturday.
- know that Easter is the highest feast day in the Catholic Church.
- know how the use of Easter eggs, chickens and rabbits is connected with the real meaning of Easter.

- know, understand and celebrate Easter Time: 50 days between Easter and Pentecost, including Ascension, which is a holy day in the Catholic Church.
- know, understand and celebrate as recorded Pentecost as the birthday of the Church, and the coming of the Holy Spirit in the Acts of the Apostles.
- know that there are thirty-four weeks in Ordinary Time.
- know the names, dates and meaning of the Holy Days of Obligation in the United States. (cf. Glossary)

Grade 6

Sacred Scripture

(Also taught in grades Pre-K, K, 1, 2, 4, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their knowledge and understanding of the foundational themes, figures, and teachings of Sacred Scripture, and learn how to use Scripture as a sure guide in their own spiritual lives.

GENERAL

Sources and Nature of Scripture

The students will:

- appreciate the Old Testament (Hebrew Scripture) writings as holy and precious.
- know the meaning of the term “inspiration” as it applies to the Bible.
- know the definition of Revelation. (cf. Glossary)
- know that the Old Testament (Hebrew Scripture) began as oral tradition.
- know that the Church is the official interpreter of scripture.
- be able to define “Tradition” as the rich and dynamic process by which the entire story of the people of God is handed on to diverse communities. It includes: doctrine, unique customs, values and practices, moral rules, rituals, witness and contemporary attitudes of the Catholic Christian tradition. Tradition is inseparably united with the Scriptures which were written under the inspiration of the Holy Spirit who guides the Church in handing on Tradition. (cf. Glossary)

Literary Forms

The student will:

- know that the Bible is written in a variety of literary forms; e.g., genealogies, psalms, letters, parables, wise sayings.

- name the different kinds of books of the Old Testament (Hebrew Scripture): Pentateuch (Torah or Law), historical books, prophetic books, wisdom books.

Location and Identification of Scripture Passages

The students will:

- be able to locate Scripture references by book, chapter and verse.
- be able to identify the books of the Old Testament (Hebrew Scripture) by abbreviation.

Map Skills

The students will:

- be able to locate on a map: Mesopotamia, Ur, Haran, Canaan and the Tigris and Euphrates Rivers (in relation to the story of Abraham).
- be able to locate on a map: Egypt, the Nile, the Sinai Peninsula, Mount Sinai/Horeb, Canaan and Jericho, Red Sea, Dead Sea, Jordan River and the Mediterranean Sea (all in relation to the story of the Exodus).
- be able to locate on a map: the Divided Kingdom; Jerusalem, Judah, Israel, Dead Sea, Sea of Galilee, Jordan River, and Mediterranean Sea.

Application of Scripture

The students will:

- be able to apply the meaning of a Scriptural passage to present-day life.
- be able to use Scripture as a basis for prayer and reflection.

OLD TESTAMENT

General

The students will:

- know that God's chosen people are the Jews.
- know the terms covenant and Yahweh.

Pentateuch

The students will:

- know the names of the books of the Pentateuch.

- know and be able to retell what the creation stories teach about God’s relationship with us (covenant).
- know the stories of Cain and Abel, the Tower of Babel and Noah and the Ark.
- know that Abraham was the first Patriarch, (chief father or head of the Israelite families, of God’s chosen people), and he responded with faithfulness.
- be able to identify Abraham, Sarah, Isaac, Jacob, Rebecca, Hagar and Ishmael.
- understand the role of God’s providence through the events of the life of Joseph (Old Testament).
- know that the Messiah comes through the lineage of Judah (Israel).
- know that Moses, Aaron and Miriam were called to lead God’s people.
- be able to retell the story of the Passover.
- have a basic understanding of the Passover meal (and a Seder meal).
- know how the Passover meal and Jesus’ Last Supper are related.
- be able to compare the Passover event with Jesus’ suffering, death, and Resurrection.
- know the conditions of the Sinai Covenant.

Historical Books

The students will:

- know what a Judge was.
- know the story of Samson.
- know the stories of the following people: Saul, David, and Solomon.
- know the stories of some significant women in the Old Testament; e.g., Deborah, Ruth, Esther, and Judith.

Prophetic Books (Prophets)

The students will:

- know the role of a prophet as one who speaks to the people for God, helping them understand what God wants them to do.

- know the difference between a major and a minor prophet.
- know the names of the major prophets
- know the names of some of the minor prophets.
- know the role and some significant passages of some of the major prophets.
- know the story of Hosea (Osee).
- know the story of Jonah.
- know the story of Isaiah.
- know the story of Ezekiel and the dry bones.

Wisdom Literature

The students will:

- know what wisdom literature is.
- know the story of Job.
- be familiar with some of the psalms and learn to pray them.
- be familiar with some proverbs from the Book of Proverbs.

Grade 6

Pillar I – The Profession of Faith

B. Doctrine

(Also taught in grades Pre-K, K, 1, 3, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a basic understanding of Catholic doctrine, especially as expressed in the Profession of Faith (The Creed).

GOD

The students will:

- know that a good God created a good universe and invites humans to respect and protect it.
- know that God is a Triune God: One God in Three Persons.
- know that we are created in God's image.
- understand that God reveals Himself through the Scriptures and invites our response.
- know some of the attributes of God; e.g., eternal, faithful, powerful, almighty.
- know that God enters into covenant with people; e.g., Noah, Abraham, Moses, the Chosen People (Jews).

JESUS

The students will:

- realize that Jesus is both God and man.
- know that the mystery of the Most Holy Trinity is the central mystery of the Christian faith and the Christian life.
- understand that Jesus is both the New Covenant and the fulfillment of the Old Covenant.

HOLY SPIRIT

The students will:

- know that the Holy Spirit inspired the writers of Scripture and the prophets.

LAST THINGS

The students will:

- know that all people are called to eternal life.
- understand the concepts of death, heaven, hell, and purgatory, the final purification.
(CCC #1030)

Grade 6

Pillar III --- Life in Christ

A. Morality

(Also taught in grades PreK, 2, 4, 6, 7)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a solid understanding of Catholic moral teaching, learn how to cultivate virtue, make wise moral choices with an informed Catholic conscience, and pursue holiness with joy and confidence in God's grace and mercy.

FOUNDATION: THE DIGNITY OF THE HUMAN PERSON

The students will:

- know that the dignity of the human person is rooted in his/her creation in the image and likeness of God.

DEFINITION

The students will:

- know that the basic principle of morality is to do good and avoid evil.
- know that morality is a way of living out human deeds and actions according to the Gospel.

CALL TO LIVING A VIRTUOUS LIFE

The students will:

Virtue

- know that good habits of acting are called virtues and are a response to a call to holiness.
- explain and practice virtues; e.g., honesty, responsibility, faithfulness kindness, forgiveness, individuality, freedom, obedience, patience, and self-control,

diligence, etc.

Freedom and Decision Making

The students will:

- know that God gives people free will and the power of reason so they can make responsible choices.
- know that we are responsible for our personal choices and the consequences of these choices.
- distinguish between virtues and vices (sins).
- know that sinful attitudes lead to sinful acts.

Salvation (Redemption)

The students will:

- know that salvation history is the history of God's loving relationship with his people.

Grace

The students will:

- know that because we have God's life (Grace) within us, we are called to act morally and live a virtuous life.

CONSCIENCE

Definitions

The students will:

- define conscience as the power inside us to know what is right or wrong.

Formed Conscience

The student will:

- know the sources which help them form their conscience: mind, heart, family, community, Catholic tradition.

SIN

Definition of Sin

The students will:

- know that sin is choosing, with freedom and knowledge, what is unloving.

MORAL GUIDES

The Two Great Commandments

The students will:

- give examples of how they can live the two great commandments to love God and to love others; e.g., Deut 6:4-6; Tobit 4:15.

The Ten Commandments

The students will:

- know, understand and use the Ten Commandments to make responsible moral choices.
- know that, by being faithful to the Ten Commandments, they are living their baptismal covenant with God.
- know that another name for the Ten Commandments is Decalogue.

The Authority of the Church

The students will:

- understand the concept of authority.
- be able to respect authority in their lives.
- give examples from the Old Testament of people who respected authority in their lives; e.g., Abraham, Moses, etc.

Role Models

The students will:

- be able to recognize qualities of saintliness in those living today who model the person of Jesus.

Grade 6

Pillar III --- Life in Christ

B. Catholic Social Teaching

(Also taught in grades 4, 8)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will know the social teaching of the Catholic Church and learn that service of others in imitation of Christ is constitutive of who we are as Christians.

SCRIPTURE BASE

The students will:

- use some passages from the Old Testament (Hebrew Scripture) to show how the Church’s teaching on social justice is rooted in Scripture; e.g., Gen 1-2: 4, Dt. 30, Micah 6, Lev. 25.
- be able to evaluate and respond to current issues in light of Gospel values.

THE MISSION OF THE CHURCH

The students will:

- know that service, sharing and witness are a part of the total mission of the Church and the responsibility of each member.
- recognize and experience service as an essential element of discipleship.
- realize that Christian responsibility includes daily concern for missions in the world through prayer and giving.

BASIS IN TRADITION

Primary Principle

The students will:

- know and understand that the primary principle of Catholic social teaching is “The Life and Dignity of the Human Person.”

- know and be able to apply the principle of “The Life and Dignity of the Human Person” to situations where life is not respected; e.g., abortion, immoral sexual activity, prejudice (race, religion, gender), abuse, bullying, harassment, teasing, drug/alcohol abuse, suicide, etc.

Other Principles (cf. “Seven Principles of Catholic Social Teaching” Handout)

The students will:

- know the principle of the “Call to Family, Community and Participation”; discuss the family as an authentic Church community and the role of families in serving the mission of the Church; (e.g., stewardship, missions, family prayer, participation in parishes and community.)
- understand that from the principle of “The Life and Dignity of the Human Person” flows the principle of “Rights and Responsibilities”; e.g., the rights to the basic necessities of life, to education, to employment, etc. and the responsibilities to families, schools, communities and to respect the rights of others.
- know the principle of the “Option for the Poor and Vulnerable”; understand and explain why Christian responsibility includes special care for those who are poor and vulnerable.
- know the principle of “Solidarity”; recognize the interdependence of the human family: person to person, and nation to nation.
- know the principle of “Care for God’s Creation”; know that Catholic tradition states that one way to respect God as Creator is to be good stewards of creation.
- be able to apply the following principles of Catholic social teaching “Life and Dignity of the Human Person,” “Call to Family, Community and Participation,” “Rights and Responsibilities,” “Option for the Poor and Vulnerable,” “Solidarity,” and “Care for God’s Creation.”

HISTORICAL PERSPECTIVE ON CATHOLIC SOCIAL TEACHING

The students will:

- be familiar with the ministry of:
 - St. Martin de Porres (Option for the Poor and Vulnerable)
 - St. Paul (Rights and Responsibilities)
 - St. Elizabeth of Hungary (Option for the Poor and Vulnerable)
- modern-day role models, such as the Women of El Salvador (Jean Donovan, Sr. Dorothy Kazel, Sr. Ita Ford, and Sr. Maura Clarke); Bishop Oscar Romero (Call to Family, Community and Participation)

PERSONAL APPLICATION

The students will:

- recognize the talents they have and how these may be shared in the service of others in family, parish, local and national community.
- pray that God will give them the courage to respond appropriately to the needs of others.
- perform service projects based on the Corporal and Spiritual Works of Mercy. (cf. Works of Charity Guide and Reflection Form)
- develop realistic expectations of service and action and reflect on their experiences
- know some non-violent responses and situations and be able to apply them.

Grade 6

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K – 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation. (Students in 8th. grade will learn the basics of the Theology of the Body according to the teaching of St. John Paul II.)

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.
- that emotions are an ordinary part of life that tell us how things are. It is what we do with our emotions for which we are responsible.
- that gaining appropriate autonomy and interdependence is part of the maturation process.
- that maturing Christians will, at times, need to stand prophetically among their peers.

INTERPERSONAL DEVELOPMENT

The student will know that:

- each person is valuable and worthy of being treated with dignity because he/ she is created by God.
- persons derive faith and values from interaction with their family and community.
- it is very important to express feelings accurately, appropriately, and responsibly.
- it is very important to listen to the other in conversation.
- it is very important to be able to say "no" to another person when what is asked is not acceptable.
- a person's decisions and choices affect other people's lives.
- God has made each of us lovable and capable of love.
- the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

The student will know that:

- their sexuality is integral to their personality.
- sexual development is part of the maturation process.
- we are called to reverence the whole of the other person: body, mind, and spirit.
- sexual intercourse is a share in the creative power of God; it is a sacred gift meant to be used responsibly only in marriage.
- sexual intercourse is intended only for marriage as a sign of love, lasting union, commitment, exclusivity and permanence.
- marital fidelity involves faithfulness that is physical, emotional, spiritual.
- marriage is a symbol of Jesus' faithful and never-ending love for the Church.
- the Church considers premarital intercourse, cohabitation, and adultery to be sinful.
- the media often portray lifestyles in a way very opposed to a Christian lifestyle.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS:

GENERAL

The student will know:

- that discernment about one's vocation and lifestyle choices is based on openness to God's call, personal experience, abilities, feelings, guidance from others, family background and role, careful reflection, and religious values.
- a variety of vocations through contact with others.
- that prayer, community, and service are components of all Christian vocations.
- that within every vocation there is a call to ministry.

SINGLE LIFE

The student will know:

- that the single vocation is a call to a deep personal relationship with Jesus, a meaningful and fulfilling vocational lifestyle.
- the uniqueness of the single lifestyle as a call to love, through prayer, service and ministry.
- the value of remaining single as a way of living out one's identity, goals, and career choices.
- some myths and misconceptions of the single lifestyle: single people would rather be married; singles are those unable to be successfully married; only marriage and children fulfill a person; single life is glamorous and free from burdens.

MATRIMONY

The student will know:

- that the married vocation is a call to a deep personal relationship with Jesus, a meaningful and fulfilling vocational lifestyle.
- that matrimony and the family form the "church of the home," the "domestic church."
- that married and family life are sacred, and that married and family activities are holy.

VOWED RELIGIOUS LIFE

(see Vocation Chart handout)

The student will know:

- that religious life is a call to a deep personal relationship with Jesus through living the vows of chastity, poverty, and obedience.
- the obligation to prayer, community, service and ministry embodied in the vowed lifestyle.
- the names of some religious communities of sisters, priests, and brothers; e.g., Ursulines, Franciscans, Jesuits, Dominicans, Notre Dames, etc.
- the difference between the terms "nun" and "sister."
- the process of becoming a vowed religious sister, brother or priest.
- the myths and misconceptions of vowed religious life: religious could not find marriage partners; religious life is an escape from the world; religious are "superhuman;" religious are holier than others, never have fun, etc.

ORDAINED LIFE

The student will know:

- that ordained life is a call to a deep personal relationship with Jesus.
- that the priestly vocation (Holy Orders) is that of an ordained minister in the Church called to service, leadership, and presiding at sacraments.
- the myths and misconceptions of the priesthood: priests were unable to find a marriage partner; priests could not hold a job in the "real" world; priests are super-heroes, priests never have fun; etc.

Grade 7

Sacred Scripture

(Also taught in grades PreK, K, 1, 2, 4, 6)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their knowledge and understanding of the foundational themes, figures, and teachings of Sacred Scripture, and learn how to use Scripture as a sure guide in their own spiritual lives.

GENERAL

Sources and Nature of Scripture

The students will:

- appreciate the New Testament writings as holy and precious.
- recognize that the Bible is the inspired word of God written in the words of human beings.
- know the definition of Revelation. (cf. Glossary)
- know that the New Testament (Christian Scripture) began as oral tradition.
- know that the Church is the official interpreter of scripture.
- be able to define “Tradition” as the rich and dynamic process by which the entire story of the people of God is handed on to diverse communities. It includes: doctrine, unique customs, values and practices, moral rules, rituals, witness and contemporary attitudes of the Catholic Christian tradition. Tradition is inseparably united with the Scriptures which were written under the inspiration of the Holy Spirit who guides the Church in handing on Tradition. (cf. Glossary)

Literary Forms

The students will:

- know that the Bible is written in a variety of literary forms; e.g., genealogies,

psalms, letters, parables, wise sayings.

- name the four types of books of the Christian Scripture (New Testament): Gospels, Letters (Epistles), Acts of the Apostles, and the Book of Revelation.

Location and Identification of Scripture Passages

The students will:

- be able to locate Scripture references by book, chapter and verse.
- be able to identify the books of the New Testament (Christian Scripture) by abbreviation.

Map Skills

The students will:

- be able to find some geographic locations of major events in the New Testament: Bethlehem, Nazareth, Jerusalem, Galilee, Samaria, Judea, Capernaum, Bethany, Cana, Sea of Galilee, Jordan River, the Mediterranean Sea and Dead Sea.
- be able to locate on a map sites in Jerusalem important to the final days of Jesus, beginning with Passion Sunday.

Application of Scripture

The students will:

- be able to apply the meaning of a Scriptural passage to present-day life.
- be able to use Scripture as a basis for prayer and reflection.

NEW TESTAMENT

General

The students will:

- appreciate who Jesus is and what He wants of us, based on Christian Scripture.
- know that the evangelists (writers of Good News) are Matthew, Mark, Luke and John.
- know that the Gospels of Matthew, Mark, and Luke are called Synoptic Gospels because they follow the same general outline.
- know the dates, sources, oral traditions, intended audience, literary characteristics and theological message of each of the four Gospels.

- be able to identify the purpose of the Acts of the Apostles, Epistles (Letters), and the Book of Revelation.
- understand some of the Jewish culture and thought at the time of Jesus.

Gospels: Some Events in The Life Of Jesus

The students will:

- compare the Infancy Narratives of Luke and Matthew.
- know that “Incarnation” is the term the Church uses to name our belief that the Son of God became man.
- know the significance of Jesus’ baptism--recognition by God of Jesus as His Son; beginning of Jesus’ public ministry.
- know the significance of the temptation in the desert--Jesus experiences humanness; need for prayer in preparation for ministry.
- know some of Jesus’ titles: Prophet, Mediator, High Priest, the Christ, Lamb of God, Messiah, Son of David, King, Son of Man.
- be able to relate the story of the calling of the twelve apostles.
- find some of Jesus’ teachings in the Gospels in relation to the Ten Commandments and the Great Commandment of Love. (adultery, divorce, revenge, love of enemies, charity, prayer, fasting, service and leadership).
- study and discuss the Scripture passages in which Jesus predicts his Passion, Death, and Resurrection (Paschal Mystery).
- study the institution of the Holy Eucharist found in Luke 22:14-23.
- know that the resurrection is at the core of the Catholic faith.

Some Important New Testament People

The students will:

- identify important people from the New Testament (Jesus, Mary, Joseph, John the Baptist, the Apostles, Mary Magdalene, Elizabeth, Zachary, Simeon and Anna).
- search the Gospels to find significant passages about Peter.
- be able to identify the following groups: Sanhedrin, Pharisees, Sadducees, and

Scribes.

- give examples from the Gospels of Mary's qualities of openness and acceptance of God's will, concern for family, and concern for others.
- give examples of Joseph's qualities of loyalty and justice.
- know that John the Baptist preached on the themes of repentance and renewal.
- find some examples of how John the Baptist, the precursor (one who prepares the way for Jesus) modeled the personal disposition needed to accept Jesus in our lives.
- know that all the apostles but John died a martyr's death.

Some Miracles

The students will be able to discuss:

- these miracle passages:
 - Curing Lepers (Lk. 17:11-19)
 - The Wedding of Cana (John 2)
- the difference between healing miracles and nature miracles.

Some Parables

The students will:

- know that a parable as a literary device is a short, fictitious story that illustrates a moral attitude or religious principle.
- know and be able to discuss these parables:
 - Talents (Mt. 25:14-30 or Lk. 19:11-27)
 - Hidden Treasure (Mt. 13:44-46)
 - The Sower and the Seed (Mt. 13: 1-8, 18-23)
- be able to relate the key themes of some of the parables.

Acts of the Apostles

The students will:

- be aware that the Acts of the Apostles tells how the Holy Spirit guided the Church in its early days.
- know the story of the coming of the Holy Spirit at Pentecost.

- know that Stephen was the first martyr.
- know the story of Paul’s call and conversion. (Acts 9:1-19)
- know that Luke wrote the Acts of the Apostles and that sometimes the term “Luke-Acts” is used to show the connection between the Gospel of Luke and the Acts of the Apostles.
- know the journeys of St. Paul.
- know how St. Paul died.

Epistles (letters)

The students will:

- know the names of Paul’s Epistles.
- know the names of some of the non-Pauline epistles.
- read I Cor. 12:12-31 and discuss its meaning.

Book of Revelation

The students will:

- know the location of the Book of Revelation in the Bible.
- know that the author of the Book of Revelation was an early Christian who calls himself “John”; this is not the same author as the Gospel writer.
- know that the Book of Revelation is a form of apocalyptic literature which uses signs, symbols, and colors.
- know that the Book of Revelation is not to be taken literally.
- know that the Book of Revelation is written to offer comfort to the early Christians who were being persecuted by the Romans.

Grade 7

Pillar I – The Profession of Faith

B. Doctrine

(Also taught in grades Pre-K, K, 1, 3, 6)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a basic understanding of Catholic doctrine, especially as expressed in the Profession of Faith (The Creed).

GOD

The students will:

- know that God reveals himself by his words and deeds, and these have been passed on in two forms: Sacred Scripture and Sacred Tradition
- know that Jesus established his Church on the rock of St. Peter, and promised that the Holy Spirit would guide him and the apostles into all truth (this is, in part, the biblical basis for the teaching authority of the Church, or “magisterium” cf. Matthew 16:18-19; John 14:26, 16:13)
- understand that the things God has made (i.e., creation, nature) also manifest aspects of God’s nature and attributes

JESUS

The students will:

- know that Jesus is fully human and fully divine.
- identify Jesus as Word of God, the second Person of the Trinity, the One who most fully reveals who God is because he is God.
- know that since Jesus is fully divine he shows us who God is and since he is fully human he shows us what we can become with God’s help. (CCC #460)
- know that Jesus is the Christ (“Christ” means “Anointed One”) because God anointed him with the Holy Spirit and with power.

- know that Jesus came to proclaim and build God’s Kingdom on earth and is a model for each person’s turning daily to God.
- understand that Jesus is both the New Covenant and the fulfillment of the Old Covenant.
- know that Jesus’ passion, death, and resurrection is a saving event (redemption) and is called the Paschal Mystery.
- understand how the resurrection is the foundation of our faith and how it impacts our lives individually and as a Church.
- know that at the Ascension Jesus returned to the Father, preceding us into heaven.

HOLY SPIRIT

The students will:

- know that the Holy Spirit is the Spirit of Jesus and the love between the Father and the Son.
- know that the Holy Spirit is our spiritual guide and dwells within us. We are temples of the Holy Spirit.
- know that the Spirit remains with the Church and gives gifts to individuals and the Church. (Gifts of the Spirit, Fruits of the Spirit, charisms)

MARY

The students will:

- know that Mary is the Mother of Jesus and Mother of God.
- know the terms Annunciation and Virgin Birth.
- be able to explain the two Marian dogmas of the Immaculate Conception and Assumption.
- know that Mary is the Mother of the Church and Disciple par excellence.

LAST THINGS

The students will:

- understand the concepts of judgment, heaven, hell, and purgatory.
- know that God predestines no one to go to hell.

- know that hell is a state of definitive self-exclusion from communion with God and the blessed. (CCC #1033-1037).
- know that Jesus will come again at the final judgment.

ANGELS

The students will:

- know that the existence of the spiritual, non-corporeal beings that Scripture calls “angels” is a truth of faith. (CCC #528)

Grade 7

Pillar II --- Sacraments

(Also taught in grades K, 1, 2, 3, 5)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the nature and purpose of the sacraments of the Church, how Jesus continues His presence and ministry through them, and deepen their ability to see the Christian life through a sacramental lens.

GENERAL

The students will:

- know the history of the RCIA process.
- know some Scripture stories which relate to the sacraments; e.g., Acts 2: 1-4 (Receiving the Holy Spirit); I Cor. 12: 12-14, 26-27.

SACRAMENTS OF INITIATION: BAPTISM, CONFIRMATION, EUCHARIST

Baptism

Note: Regarding the baptism of children who have reached catechetical age (i.e., 7 years), see “Norms and Catechetical Guidelines for the Sacraments of Initiation and First Reconciliation,” Diocese of Toledo, 2018.

The students will:

- know that Baptism is necessary for salvation. (CCC # 1257)
- know that Baptism is a call to holiness.
- know that our vocation (call) can be answered in three ways. (cf. “Vocation Chart” handout #1 and “I Can Find My Way” handout #2)
- know that catechumens who die before their Baptism are saved because of their explicit desire to receive it (baptism of desire). (CCC #1259)
- know that those who suffer death for the sake of the faith without having received

Baptism are baptized by their death for and with Christ (baptism of blood).

- know the history of the baptismal symbols and rituals.
- know that Baptism does not remove the tendency toward sin which is called concupiscence. (CCC #1426)
- recognize that baptism in other Christian traditions may be valid.
- understand the meaning of conditional baptism. (Canon 869)
- explore the connection between godparents for Baptism and sponsors for Confirmation.
- know that all of us have a role as baptized people in sharing Christ's work of priest (liturgical worship), prophet (teacher and messenger), and king (leadership in the community).
- know the essentials of the Rite of Baptism: pouring of water or immersion into water with the words, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

Confirmation

Note: Regarding preparation for Confirmation, see "Norms and Catechetical Guidelines for the Sacraments of Initiation and First Reconciliation," Diocese of Toledo, 2018.

The students will:

- know that though Confirmation is sometimes called "the sacrament of Christian maturity," that does not mean its reception must await physical, mental or social maturity. (CCC #1308)
- know that in Eastern Catholic churches Baptism, Confirmation and Eucharist are received immediately after each other to show the unity of Christian initiation.
- know the Scripture stories that relate to Confirmation; e.g., Ezekiel 36: 25-27.
- know the meaning of the signs and symbols of Confirmation.
- know that the bishop is the ordinary minister of the Sacrament of Confirmation; abbots and priests may confirm by delegation of the bishop.
- know the role of the Confirmation sponsor as a guide and helper on the spiritual journey.

- know that it is appropriate that the Confirmation sponsor be one of the baptismal godparents to emphasize the unity of the two sacraments.
- know the qualifications necessary for a Confirmation sponsor.
- realize that Confirmation is a personal response which renews one's baptismal commitment.
- know the effects of the Sacrament of Confirmation: increases and deepens baptismal grace, strengthens us by word and action to be a true witness of Christ, gives an indelible spiritual mark, "character," or seal of the Holy Spirit, clothing us with power to be Christ's witnesses.
- know the essentials of the Rite of Confirmation: renewal of baptismal promises, anointing with Sacred Chrism, laying on of hands, inquiry by bishop.

Eucharist

The students will:

- know that the Eucharist is both the sacrament of our salvation accomplished by Christ on the cross and also a sacrifice of praise in thanksgiving for the work of creation (sacrament and sacrifice). (CCC #1359)
- understand that the ultimate fruit of the Eucharist is the unity of the Body of Christ.
- know that the Eucharist makes sacramentally present Jesus' sacrifice on the cross.
- know Scripture stories that relate to the Eucharist.; e.g., The Acts of the Apostles.
- know that in the Eucharist, the substance of the bread and wine is transformed into the substance of the Body and Blood of Christ; this is called transubstantiation. (CCC #1374-76, 1413)
- know that, in the distribution of Holy Communion, the ordinary ministers of the Eucharist are the priest and the deacon. Some members of the church community may serve as extraordinary ministers of the Eucharist.
- know that the proper preparation for receiving Holy Communion includes: one hour fasting from food, an attitude of respect; e.g., folding hands, focusing on who it is we are going to receive, making a gesture of reverence, not chewing gum or candy.
- know that when we receive Jesus in the Eucharist, our love for others increases

and the Church community is strengthened.

SACRAMENTS OF HEALING, RECONCILIATION AND ANOINTING OF THE SICK

Reconciliation

The students will:

- know the effects of the Sacrament of Reconciliation: forgives sin, reconciles us with God and the community, increases grace and charity, increases self-knowledge and strengthens the will.
- know that for the faithful, "individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church." (CCC #1484, 1497)

The Anointing of the Sick

The students will:

- know the effects of the celebration of the Anointing of the Sick: the first grace of this sacrament is the gift of the Holy Spirit which brings comfort, strength, forgiveness and healing; union with the suffering of Christ which gives suffering a new meaning; those who receive this sacrament contribute to the good of the people of God; this sacrament could be a preparation for the final journey.

SACRAMENTS OF VOCATION (SACRAMENTS AT THE SERVICE OF COMMUNION): HOLY ORDERS AND MATRIMONY

Holy Orders (cf. "Vocation Chart" handout #1 and "I Can Find My Way" handout #2)

The students will:

- define Holy Orders as a call to men to serve the whole church as bishops, priests and deacons.
- know some Scripture stories that relate to the Sacrament of Holy Orders; e.g., Mt. 10: 1-8.
- know the signs and symbols of Holy Orders: oil (Sacred Chrism), stole, laying on of hands.
- know that only a bishop can confer the Sacrament of Holy Orders.
- know the difference between a diocesan priest and an "order" priest such as a Jesuit, Oblate of St. Francis de Sales, Redemptorist, etc.

- know that "the Church confers the sacrament of Holy Orders only on baptized men whose suitability for the exercise of the ministry has been duly recognized." (CCC #1577, 1598)
- know the effects of the Sacrament of Holy Orders: configures the recipient to Christ by a special grace of the Holy Spirit to serve as Christ's instrument for the Church, confers an indelible spiritual character as in Baptism and Confirmation, and empowers recipients to teach, to lead (build community), and to sanctify.
- know that called by God and the Church, priests are ordained for service as co-workers with the bishop in serving the Catholic community. (CCC #1551, 1562, 1578)
- know the three degrees of Holy Orders: bishop, priest, and deacon.
- distinguish between the permanent and the transitional diaconate.
- know that priests remain celibate for the sake of the kingdom of heaven. (CCC #1579, 1599); however, a few Latin-rite priests are married (usually minister-converts from another denomination)
- know the effects of the Rite of Holy Orders: increases friendship with God, confers the special powers of the order received, indelibly marks the person and gives special graces enabling recipients to lead, teach and sanctify people.

Matrimony (cf. "Vocation Chart" handout #1)

The students will:

- know that Matrimony is a covenant by which a man and a woman form with each other an intimate communion of life and love.
- know some Scripture stories that relate to the Sacrament of Matrimony; e.g., Gen. 1:27-28.
- understand the meaning of the wedding vows as a bond between the spouses which is perpetual and exclusive.
- know that, in the Roman Church, the bride and groom are themselves the ministers of the sacrament.
- know the official witnesses of Matrimony are normally the priest or deacon, and two others.
- know that Christ is present in the graces of the Sacrament of Matrimony to enable the couple to live out their vocation. (CCC #1615, 1641-42, 1648)

- know that Jesus taught that Matrimony is permanent and cannot be dissolved; the Church cannot change that teaching. (CCC #1640)
- know that, by its very nature, Matrimony is established for the good of the couple as well as the creation and education of children. (CCC #1643, 1652-53)
- know that persons who are divorced and remarried without an annulment are not excluded from the Church but cannot receive Holy Communion. (CCC #1665)
- know that the Christian home is the place where children receive the first education in the faith. For this reason, the family home is called the “domestic church,” a community of grace and prayer, a school of human virtues and of Christian love.
- know the essentials of the Rite of Matrimony: the marriage covenant of the bride and groom to give themselves permanently to each other in the presence of the priest or deacon and the Church community.
- know the effects of the Sacrament of Matrimony: increases friendship with God, entitles the married couple to special graces, unites husband and wife with each other in Christ indissolubly makes the couple a sign of God’s love.

Grade 7

Pillar III --- Life in Christ

A. Morality

(Also taught in grades Pre-K, 2, 4, 6)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will acquire a solid understanding of Catholic moral teaching, learn how to cultivate virtue, make wise moral choices with an informed Catholic conscience, and pursue holiness with joy and confidence in God's grace and mercy.

FOUNDATION: THE DIGNITY OF THE HUMAN PERSON

The students will:

- know that each human being is to be respected because he/she is a son/daughter of God our Father.

DEFINITION

The students will:

- know that the basic principle of morality is to do good and avoid evil.
- know the difference between moral, immoral, and amoral decisions.

CALL TO LIVING A VIRTUOUS LIFE

The students will:

Virtue

- know that Jesus calls us to live virtuous lives.
- understand the relationship between virtue and character.
- know that, from the grace of Baptism, we receive the Theological Virtues of faith, hope and charity which are the foundations of moral activity (CCC 1813).
- identify and define the four Moral (Cardinal) Virtues: Prudence, Justice, Fortitude

and Temperance. (cf. Glossary)

- give examples of people who live the Moral (Cardinal) Virtues.
- understand and practice virtues; e.g., honesty, responsibility, faithfulness, kindness, forgiveness, diligence, freedom, obedience, patience, self-control, etc.

Freedom and Decision Making

The students will:

- know that God gives people free will and the power of reason so they can make good moral decisions.
- know that we are responsible for our personal choices and the consequences of these choices.
- show how sinful attitudes lead to sinful acts.
- understand that God gives us free will guided by Jesus' life and teachings and the leadership of the Church as guides.
- be able to recognize basic values that influence our decisions, even when these values conflict; e.g., generosity vs. greed, vulnerability vs. power.
- reflect on and discuss some of the values of society reflected in youth culture, media, etc., that are contrary to Catholic Christian values and be able to explain why.

Salvation (Redemption)

The students will:

- know that God has saved us from sin through his Son, Jesus, in order that we might live a virtuous life and go to heaven.

CONSCIENCE

Formed Conscience

The students will:

- recognize and give examples of morally mature people.

Informed Conscience

The students will:

- recognize the necessity of an informed conscience and the steps to develop that

conscience: prayer, study, consultation, and an understanding of the teachings of the Church.

- know the three moral determinants: act itself, the situation(s) surrounding the act, the intention behind the act.
- understand how the moral determinants affect moral decision-making.

SIN

Definition of Sin

The students will:

- know that sin is a conscious turning away from God's loving offer of friendship which leads to a weakening or total breakdown of our relationship with God and with others.

Original Sin

The students will:

- differentiate between Original Sin and personal sin.

Venial and Mortal Sin

The students will:

- know the difference between mortal (serious) and venial (lesser) sin and the conditions necessary for mortal sin.

Sins of Commission and Omission

The students will:

- understand and give examples of the difference between sins of commission and sins of omission.

RECONCILIATION AND FORGIVENESS

The students will:

- identify God as manifesting unconditional love and forgiveness.
- know that as people of God we are called to forgive ourselves and others.
- discuss the role of reconciliation in living the Christian life today.

MORAL GUIDES

The Two Great Commandments

The students will:

- give examples of the two great commandments to love God and to love others; e.g., Deut. 6: 4-6; Tobit 4:15.

Beatitudes (Mt. 5:3-12 and Luke 6:20-26)

The students will:

- know that the Beatitudes are at the heart of Jesus' preaching.
- know that the Beatitudes call us to live beyond the requirements of the Ten Commandments.
- know and explain the Beatitudes.
- recognize and practice the Beatitudes in their lives.

Corporal and Spiritual Works of Mercy (Mt 25:34-40)

The students will:

- know that the Spiritual Works of Mercy strengthen our relationship with Christ and others.
- know and practice the Corporal and the Spiritual Works of Mercy.

The Authority of the Church

The students will:

- know Jesus' teaching on authority; e.g., Lk 20:25; Mt 5:17 ff.
- know that Jesus established his Church on the rock of St. Peter, and promised that the Holy Spirit would guide him and the apostles into all truth (this is, in part, the biblical basis for the teaching authority of the Church, or "magisterium" cf. Matthew 16:18-19; John 14:26, 16:13)
- the Pope and bishops are successors to St. Peter and the Apostles, and share in their authority to teach and guide the Church in Faith (what we are to believe) and Morals (how we are to live)
- know that this teaching authority is called the "Magisterium" of the Church.

Role Models

The students will:

- be able to use the life of Jesus and his teachings as guides in making responsible choices (e.g., Parable of the Prodigal Son, Lk. 15:11-32; Woman in Adultery, Jn. 8: 1-11.)
- recognize the qualities of people in past history or currently living who model the person of Jesus as guides for daily living.

Grade 7

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation. (Students in 8.th grade will learn the basics of the Theology of the Body according to the teaching of St. John Paul II.)

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.
- that emotions are an ordinary part of life that tell us how things are. It is what we do with our emotions for which we are responsible.
- that gaining appropriate autonomy and interdependence is part of the maturation process.
- that maturing Christians will, at times, need to stand prophetically among their peers.

INTERPERSONAL DEVELOPMENT

The students will know that:

- each person is valuable and worthy of being treated with dignity because he/ she is created by God.
- persons derive faith and values from interaction with their family and community.
- it is very important to express feelings accurately, appropriately, and responsibly.
- it is very important to listen to the other in conversation.
- it is very important to be able to say "no" to another person when what is asked is not acceptable.
- a person's decisions and choices affect other people's lives.
- God has made each of us lovable and capable of love.
- God has made us capable of commitment and faithfulness in relationships.
- a faithful relationship depends on authenticity and honesty, respect, love, and an understanding of change in self and others.
- the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

The students will know that:

- their sexuality is integral to their personality.
- sexual development is part of the maturation process.
- we are called to reverence the whole of the other person: body, mind, and spirit.
- it is important to make wise choices about establishing relationships with persons of the opposite sex:
 - a. exclusive dating makes a statement of commitment and should be entered into only when there is such commitment
 - b. exclusive and one-on-one dating presents temptations to an intimacy which is premature
 - c. sexual involvement is very enticing; it is better to establish limits beforehand through clear and honest communication.

- sexual intercourse is a share in the creative power of God; it is a sacred gift meant to be used responsibly in marriage.
- sexual intercourse is intended only for marriage as a sign of love, lasting union, commitment, exclusivity and permanence.
- marital fidelity involves faithfulness that is physical, emotional, spiritual.
- marriage is a symbol of Jesus' faithful and never-ending love for the Church.
- the Church considers premarital intercourse, cohabitation, and adultery to be sinful.
- the media often portray lifestyles in a way very opposed to a Christian lifestyle.

DISCERNMENT FOR LIFE CHOICES/VOCATIONS:

GENERAL

The students will know:

- that discernment about one's vocation and lifestyle choices is based on openness to God's call, personal experience, abilities, feelings, guidance from others, family background and role, careful reflection, and religious values.
- a variety of vocations through contact with others.
- that prayer, community, and service are components of all Christian vocations.
- that within every vocation there is a call to ministry.

SINGLE LIFE

The students will know:

- that the single vocation is a call to a deep personal relationship with Jesus, a meaningful and fulfilling vocational lifestyle.
- the uniqueness of the single lifestyle as a call to love, through prayer, service and ministry.
- the value of remaining single as a way of living out one's identity, goals, and career choices.
- some myths and misconceptions of the single lifestyle: single people would rather be married; singles are those unable to be successfully married; only marriage and children fulfill a person; single life is glamorous and free from burdens.

MATRIMONY

The students will know:

- that matrimony is an intimate, exclusive, permanent and faithful partnership of husband and wife.
- that matrimony is a covenant relationship in unity with God and a vowed partnership of a man and a woman equal in dignity and value, a relationship of mutuality.
- that matrimony and the family form the "church of the home," the "domestic church."
- that married and family life are sacred, and that married and family activities are holy.
- that the committed intimacy of married love is in contrast to the romantic feeling of being "in love" (infatuation).
- the relationship between sexual intercourse and exclusive fidelity.

VOWED RELIGIOUS LIFE

(see Vocation Chart handout)

The students will know:

- that a religious vocation is not a sacrament in itself, but a fulfillment of the Baptismal commitment.
- what each of the vows means: poverty, chastity, obedience.
- what "charism" is and how charism is reflected in different religious communities.
- the myths and misconceptions of vowed religious life: religious could not find marriage partners; religious life is an escape from the world; religious are "superhuman;" religious are holier than others, never have fun, etc.

ORDAINED LIFE

The students will know:

- how to distinguish between diocesan and religious order priests.
- the formational process of becoming a priest: education, pastoral year, ministries, declaration of candidacy, and transitional diaconate.
- that the Eastern Catholic churches have a tradition of married priests.
- the myths and misconceptions of the priesthood: priests were unable to find a

marriage partner; priests could not hold a job in the "real" world; priests are superheroes, priests never have fun; etc.

Grade 8

Pillar I – The Profession of Faith

A. Church Ecclesiology and History

(Also taught in grades 1, 3, 5)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will deepen their understanding of the nature and mystery of the Catholic Church, as well as a basic understanding of her history, Saints, and key figures.

GENERAL

The students will:

- know that, by living the Gospel in the context of the Church, they fulfill their vocation to become truly holy.
- show how the Church reveals itself as one, holy, catholic and apostolic.
- reflect on the meaning of the word “Church” and come to better understand the mystery of the Church as People of God, Body of Christ, and Institution.
- be able to show the relationship between Christianity and Judaism.

STRUCTURE OF THE CHURCH

The students will:

- know the role of the following: Pope, cardinals, bishops, priests, deacons, religious, laity; and identify present Catholic Church leadership: Pope, Bishop, Pastor/Pastoral leader.
- know that Vatican City is an independent state in Italy and that the Pope lives there.
- know that the Pope is the Bishop of Rome and the head of the College of Bishops.
- know the process for the election of a pope.

- know that magisterium is the teaching authority and teaching office of the Catholic Church.
- become familiar with and know the Laws/Precepts of the Church.

THE CHURCH IN APOSTOLIC TIMES

The students will:

- know that the Acts of the Apostles relates the story of the early Church.
- recognize the early beginning of the Church through the Pentecost event in the Acts of the Apostles.
- recognize the various ministries of women and men operative in the early Church; e.g., St. Paul, St. Peter, St. James, St. Stephen, St. Cornelius, St. Lydia, St. Priscilla.
- trace the missionary journeys of St. Paul and understand their implications.
- know that the letters (epistles) were a means of communication to the early Christian communities.
- identify the Jewish-Gentile controversy as a major conflict in the development of the early Church.
- know that the Council of Jerusalem was a response to this conflict.
- know that in Antioch the followers of Jesus were first called Christians.
- know the causes of the persecutions and their effects on the early Church.

EARLY CHURCH/CHURCH LEADERS

The students will:

- recognize that following Constantine's conversion he issued the Edict of Milan (313 A.D.) granting toleration to Christianity.
- understand the role of Church councils in resolving conflicts and in the preservation of authentic teaching.
- define heresy and recognize early heresies and how they brought about the development of orthodox doctrines.
- know the purpose and results of the Council of Nicea (315 A.D.).
- describe the role of some of these early Church leaders and apologists in spreading

the Good News: St. Augustine, St. Jerome, St. John Chrysostom, St. Basil, St. Gregory of Nyssa, St. Justin Martyr, St. Ignatius of Antioch, St. Irenaeus.

EARLY MIDDLE AGES

The students will:

- know the influence of the Germanic migrations on the Church in the West.
- appreciate the contribution of monasticism to the Church.
- know that the Catholic Church is made up of twenty-one Eastern Churches and one Roman (Latin) Church.
- explain how church buildings (e.g. basilicas and cathedrals), relics, and pilgrimages were expressions of faith during this period.

LATER MIDDLE AGES

The students will:

- understand the reasons for and the impact of the Eastern Schism (1054 A.D.).
- describe the military, religious, social, and moral dimensions of the Crusades.
- explore the influences (positive and negative) of the Renaissance on the developing Church.
- identify some of these key figures of this period: St. Dominic, St. Francis, St. Clare, St. Joan of Arc, St. Catherine of Siena.

REFORMATION/CATHOLIC REFORMATION

The students will:

- be able to identify Martin Luther (Germany) and explain his beliefs.
- understand the various causes of the Reformation and identify some other key figures: Calvin, Zwingli, Henry VIII.
- understand that the Council of Trent was the response of the Catholic Church to the Reformation.

EIGHTEENTH AND NINETEENTH CENTURIES

The students will:

- know how the Enlightenment challenged the Church's world view: the relationship between the Age of Reason and Faith.

- trace the historical, social, political and religious background of Vatican I and show how its pronouncement of infallibility was a response to a crisis of authority.
- know that during this period new religious communities were founded to meet the needs of the poor and uncatechized; e.g., St. Julie Billiart (1751-1816); St. Catherine McAuley (1778-1841); St. Katherine Drexel (1858-1955); St. John Bosco (1815-1888).

TWENTIETH CENTURY

The students will:

- know that Pope John XXIII called the Second Vatican Council in order to better announce the Gospel to the modern world.
- know that the major results of Vatican II include sixteen documents which exist to achieve the goal of bringing the Church up to today, leading to various results in the life of the Church.
- know that the sixteen Vatican II documents discuss such topics as liturgical reform, the Church's understanding of herself, the Church's understanding of other Christians, dialogue with the modern world, etc.
- describe how the Church changed as a result of Vatican II.

CHURCH IN AMERICA

The students will:

- be able to discuss the role of women and men religious in the growth of the Church in America.
- identify the first permanent Catholic settlement in the New World for the Spanish (St. Augustine, Florida); the French (Quebec); and the English (Baltimore).
- know that John Carroll was the first Bishop of the first United States diocese (Baltimore, Maryland) and understand his importance in the development of the United States hierarchy.
- identify St. Elizabeth Seton's role in the beginning of Catholic Parochial education in the United States.
- describe the work of the Church among the immigrant communities who settled in the United States; e.g., through such persons as St. John Neumann and St. Frances Cabrini.

- know the importance of the 1884 Plenary Council of Baltimore in the establishment of parish schools and the publication of the Baltimore Catechism.
- know that the following groups displayed anti-Catholic sentiments: Puritans, Know-Nothings, KKK.
- know that the Church in America was regarded as a mission church until the early twentieth century (1908).

ECUMENISM

The student will:

- know some aspects of the major non-Christian world religions: Hinduism, Buddhism, Islam, Judaism.
- understand the Church's attitude toward Christian and non-Christian religions.

MISSIONARY CHURCH

The students will:

- understand that the mission of the Church is to evangelize.
- be familiar with the evangelization efforts of the Catholic Church in the world today.
- be aware that, even today, Catholic missionaries around the world are being martyred, especially for their work among the poor.
- be able to name some modern-day martyrs and tell their stories; e.g., Oscar Romero, Jean Donovan.

Grade 8

Pillar III --- Life in Christ

B. Catholic Social Teaching

(Also taught in grades 4, 6)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will know the social teaching of the Catholic Church and learn that service of others in imitation of Christ is constitutive of who we are as Christians.

SCRIPTURE BASE

The students will:

- use some passages from the New Testament (Christian Scripture) to show how the Church's teaching on social justice is rooted in Scripture; e.g., Lk 4: 16-19, Lk 6: 20-26, Lk 21: 1-4.
- know that all service and ministry find their source in the life and mission of Jesus, as revealed in the Scriptures.
- be able to evaluate and respond to current issues (such as life issues, sexual morality, social injustice, etc.) in light of Gospel values.

SACRAMENTAL BASE

The students will:

- know that Baptism and Confirmation call them to witness a new way of life and to spread the Good News to all peoples and nations
- realize that, for the baptized person, living the Christian life includes involvement with, and being of service to, others.

THE MISSION OF THE CHURCH

The students will:

- recognize and experience service as an essential element of discipleship.
- understand that the very nature of the Church’s mission demands prayer and action on behalf of justice.
- realize that Christian responsibility includes daily concern for missions in the world through prayer and giving.

BASIS IN TRADITION

Primary Principle

The students will:

- know and explain why the primary principle of Catholic social teaching is “The Life and Dignity of the Human Person.”
- know and be able to apply the principle of “The Life and Dignity of the Human Person” to situations where life is not respected; e.g., abortion, capital punishment, suicide, immoral sexual activity, drug/alcohol abuse, verbal abuse, euthanasia, etc.

Other Principles (cf. Handout “Seven Principles of Catholic Social Teaching”)

The students will:

- know the principle of the “Call to Family, Community and Participation”; discuss the role of all Christians in forming a peaceful and just community.
- apply the principle of “Rights and Responsibilities” to current times.
- know the principle of the “Option for the Poor and Vulnerable”; realize that Christian responsibility includes a preferential option for the poor and vulnerable and working toward freedom from oppression.
- know the principle of the “Dignity of Work and the Rights of Workers”; know that all work has dignity and each worker must be respected.
- be able to identify, discuss, and apply all seven principles of Catholic social teaching.

HISTORICAL PERSPECTIVE OF CATHOLIC SOCIAL TEACHING

The students will:

- be familiar with the ministry of:
 - St. Vincent de Paul (Option for the Poor and Vulnerable)

- St. Peter Claver (The Life and Dignity of the Human Person)
 - St. Hildegard of Bingen (Care for God’s Creation)
 - St. Isidore (Dignity of Work and the Rights of Workers)
 - modern-day role models such as Dorothy Day and Martin Luther King, Jr. (Call to Family, Community and Participation)
- study and understand some of the issues and the Church documents which address these topics: discrimination, poverty, economic injustice, ecological injustice, war and arming for war, world-wide hunger issues.

PERSONAL APPLICATION

The students will:

- recognize the talents they have and how these may be shared in the service of others in family, parish, local and national community, and globally.
- pray that God will give them the courage to respond appropriately to the needs of others.
- perform works of charity projects based on the Corporal and Spiritual Works of Mercy. (cf. Works of Charity Guide and Reflection Form)
- know the difference between service (charity) and justice (changing unjust systems and institutions).
- develop realistic expectations and reflect on student experiences in the context of the broader perspective: community, diocese, state, nation.
- know some non-violent responses and situations and be able to apply them.

Grade 8

Pillar III --- Life in Christ

C. Christian Life Choices

(Personal Development, Formation for Chaste Living, and Christian Vocation)

Pre-K - 8

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand key elements of healthy personal development, chaste living and how to discern one's Christian vocation. Students in 8.th grade will learn the basics of the Theology of the Body according to the teaching of St. John Paul II.

(Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, "*Catechetical Formation in Chaste Living.*")

PERSONAL DEVELOPMENT

The students will know:

- that they are unique and specially created by God.
- the need for building a strong and realistic concept of self and accepting themselves as worthwhile persons.
- that they are worthy of respect and capable of giving respect.
- that they are responsible for their decisions and the consequences of these decisions.
- that emotions are an ordinary part of life that tell us how things are. It is what we do with our emotions for which we are responsible.
- that gaining appropriate autonomy and interdependence is part of the maturation process.
- that maturing Christians will, at times, need to stand prophetically among their peers.

INTERPERSONAL DEVELOPMENT

The student will know that:

- each person is valuable and worthy of being treated with dignity because he/she is created by God.
- persons derive faith and values from interaction with their family and community.
- it is very important to express feelings accurately, appropriately, and responsibly.
- it is very important to listen to the other in conversation.
- it is very important to be able to say "no" to another person when what is asked is not acceptable.
- a person's decisions and choices affect other people's lives.
- God has made each of us lovable and capable of love.
- God has made us capable of commitment and faithfulness in relationships.
- a faithful relationship depends on authenticity and honesty, respect, love, and an understanding of change in self and others.
- the loss of a relationship (loss of friend, divorce, death) causes grief. (Define grief and give examples of how grief is manifested.)

CHASTE LIVING

The students will know that:

- their sexuality is integral to their personality.
- sexual development is part of the maturation process.
- we are called to reverence the whole of the other person: body, mind, and spirit.
- it is important to make wise choices about establishing relationships with persons of the opposite sex:
 - a. exclusive dating makes a statement of commitment and should be entered into only when there is such commitment
 - b. exclusive and one-on-one dating presents temptations to an intimacy which is premature

- c. sexual involvement is very enticing; it is better to establish limits beforehand through clear and honest communication.
- sexual intercourse is a share in the creative power of God; it is a sacred gift meant to be used responsibly in marriage.
- sexual intercourse is intended only for marriage as a sign of love, lasting union, commitment, exclusivity and permanence.
- marital fidelity involves faithfulness that is physical, emotional, spiritual.
- marriage is a symbol of Jesus' faithful and never-ending love for the Church.
- the Church considers premarital intercourse, cohabitation, and adultery to be sinful.
- the media often portray lifestyles in a way very opposed to a Christian lifestyle.

THEOLOGY OF THE BODY PER THE TEACHING OF POPE ST. JOHN PAUL II

Note: There are two options for teaching Theology of the Body. Option #1: Use the text and DVD program “Theology of the Body for Teens,” Middle School Edition, Ascension Press, to cover this material in 8th grade. Visit www.ascensionpress.com for more info about that program.

Or Option #2: Participate in a pilot program of a new grades 6-8 Theology of the Body curriculum from Ruah Woods (visit www.ruahwoodspress.com for more info about that new curriculum. To be clear, Option #2 would mean doing this pilot program in grades 6, 7 and 8. For more info about Option #2, please contact the diocesan Office for Catechetical Formation: 419-214-4925 dmccutchen@toledodiocese.org).

DISCERNMENT FOR LIFE CHOICES/VOCATIONS:

GENERAL

The student will know:

- a variety of vocations through contact with others.
- that within every vocation there is a call to ministry.

SINGLE LIFE

The student will know:

- that the single vocation is a call to a deep personal relationship with Jesus, a meaningful and fulfilling vocational lifestyle.
- the uniqueness of the single lifestyle as a call to love, through prayer, service and ministry.
- the value of remaining single as a way of living out one's identity, goals, and career choices.
- some myths and misconceptions of the single lifestyle: single people would rather be married; singles are those unable to be successfully married; only marriage and children fulfill a person; single life is glamorous and free from burdens.

MATRIMONY

The student will know:

- that matrimony is an intimate, exclusive, permanent and faithful partnership of husband and wife.
- that matrimony is a covenant relationship in unity with God and a vowed partnership of a man and a woman equal in dignity and value, a relationship of mutuality.
- that matrimony and the family form the "church of the home," the "domestic church."
- that married and family life are sacred, and that married and family activities are holy.
- that the committed intimacy of married love is in contrast to the romantic feeling of being "in love" (infatuation).
- the relationship between sexual intercourse and exclusive fidelity.
- the Church's teaching on the Sacrament of Matrimony, divorce, and annulment.
- how to compare society's view of matrimony and divorce with that of the Church's.
- how to respect the power of procreation as an expression of love and a participation with God in creating new life.

VOWED RELIGIOUS LIFE

(see Vocation Chart handout)

The student will know:

- that a religious vocation is not a sacrament in itself, but a fulfillment of the Baptismal

commitment.

- what each of the vows means: poverty, chastity, obedience.
- what "charism" is and how charism is reflected in different religious communities.
- the myths and misconceptions of vowed religious life: religious could not find marriage partners; religious life is an escape from the world; religious are "superhuman;" religious are holier than others, never have fun, etc.

ORDAINED LIFE

The student will know:

- how to distinguish between diocesan and religious order priests.
- the formational process of becoming a priest: education, pastoral year, ministries, declaration of candidacy and transitional diaconate.
- that the Eastern Catholic churches have a tradition of married priests.
- the myths and misconceptions of the priesthood: priests were unable to find a marriage partner; priests could not hold a job in the "real" world; priests are super heroes, priests never have fun; etc.

Grade 8

Pillar IV --- Christian Prayer

(Also taught in grades PreK, K, 1, 2, 3, 5)

PROGRAM GOAL: That students are brought more deeply into the mystery of Christ and his Church, develop a personal relationship with him, and come to know, understand and live his message and mission --- as well as the basic teachings and history of the Catholic Church.

SUBJECT GOAL: Students will understand the various forms of prayer in the Catholic tradition, with emphasis on the Eucharistic Liturgy and traditional liturgical and non-liturgical devotions.

Learning by Heart

Effective catechesis will incorporate learning "by heart." For centuries the living tradition of the faith was handed on principally through oral tradition. From the earliest time, catechesis has relied on the Creed, the Sacraments, the Decalogue, and Prayers (especially the Our Father), as primary instruments of transmitting the Faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of written materials and could be recalled often as the basis of catechetical instruction. "Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity" (*General Directory for Catechesis*, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (*National Directory for Catechesis*, p. 102).

PERSONAL PRAYER

General

The students will:

- know that it is only through the Holy Spirit that we have the ability to pray.
- recognize and participate in individual and/or group prayer (spontaneous and traditional).
- demonstrate reverence while praying.

- experience special times of prayer, to celebrate and learn more about God.
- know that “contemplative prayer is the simple expression of the mystery of prayer. It is a gaze of faith fixed on Jesus, an attentiveness to the Word of God, a silent love.” (CCC #2709-19, 2724)
- have opportunities for contemplative prayer.

Specific

The students will:

- understand prayers of blessing; we bless God for the blessings he has bestowed upon us. (CCC #2626-27, 2645)
- memorize and understand the Nicene Creed.
- know the mysteries of the Rosary, how they are used in praying the Rosary, and how the Rosary began.
- know and understand the Stations of the Cross and experience praying them.
- know that the Liturgy of the Hours is the Church’s full cycle of prayer to be prayed at stated times throughout the day.
- know that formerly only monks and nuns prayed the Liturgy of the Hours, but currently it may be prayed by all the baptized.
- know that the structure of the Liturgy of the Hours includes Psalms, Scripture readings, intercessions, hymns, and blessings.

LITURGICAL PRAYER

General

The students will:

- know that liturgy is the official public worship of the Church.
- know the three forms of liturgy: Mass (Eucharistic liturgy), celebration of the Sacraments, and the Prayer of Christians (Divine Office).
- know the order and meaning of the Mass.
- know during which parts of the Mass we forgive and are forgiven; e.g., Lord Have Mercy, Our Father, Sign of Peace and Lamb of God.

- know that at Mass the Church celebrates Christ's life, suffering, death and resurrection (Paschal Mystery).
- know that in the Mass Jesus gives Himself to us so we have the strength to witness and to serve others.

Liturgy of the Word

The students will:

- know the order and origin of the Scripture readings in the Liturgy of the Word (i.e., from which portions of the Bible the readings are selected)
- know that in Ordinary Time the Responsorial Psalm and Alleluia verse precede the Gospel.
- know that in Lent there is no Alleluia following the Responsorial Psalm before the Gospel.
- understand the format of the Lectionary: liturgical cycle; years ABC; daily readings years one and two.
- know the parts of the Liturgy of the Word: opening prayer, scripture reading, responsorial psalm, Alleluia (except in Lent), Gospel, homily, profession of faith (Sundays and Feast Days), and Universal Prayer.

Liturgy of the Eucharist (See Sacraments, Eucharist)

The students will:

- know that the Eucharistic prayer comes from the Jewish prayer of thanksgiving.
- know that in the Eucharist, the substance of the bread and wine is transformed into the substance of the Body and Blood of Christ. This is called transubstantiation. (CCC #1374-76, 1413)

Participation at Liturgy

The students will:

- prepare and participate in liturgy.
- know that singing is a way of celebrating with the community at Mass.
- know the purpose of and how to write General Intercessions.
- know that periods of quiet at Mass are opportunities for reflection and prayer.

Symbols, Articles, Postures and Gestures

The students will:

- know the meaning of and location in the church of the following oils used in liturgy: Oil of Catechumens, Oil of the Sick, and Sacred Chrism.

The Liturgical Year

The students will:

- know the structure of the Liturgical Year and the meaning of the colors used.
- know that Advent celebrates the threefold coming of Christ: in history (life of Jesus); in mystery (in sacraments); and in majesty (coming again at the end of time).
- know that the Epiphany account is found only in the Gospel of Matthew.
- know the abstinence laws of the Church: Catholics fourteen years and older do not eat meat on Ash Wednesday, and the Fridays of Lent; this is called the Lenten abstinence.
- know the fasting laws of the Church: on Ash Wednesday and Good Friday people between the ages of twenty-one and fifty-nine may eat only one full meal and may not eat solid food between meals.
- be able to explain in their own words the Gospel Passion and Death narratives.
- be able to explain in their own words the Gospel Resurrection narratives.
- know the meaning of the Ascension and be able to tell in their own words the Ascension narratives.
- be able to explain in their own words the Pentecost event as presented in the Acts of the Apostles.
- know that the term Ordinary Time does not mean plain or simple but comes from the word “ordo” (to order). Ordinary Time is part of the order of the Liturgical Year between Christmas and Lent, and between Pentecost and Advent.
- know the names, dates and meaning of the Holy Days of Obligation in the United States. (cf. Glossary)

High School Religion Course of Study

Introduction

This High School Course of Study is an adaptation of the USCCB's *Doctrinal Elements of a Curriculum Framework* (henceforth "DF") for the Catholic high schools of the Diocese of Toledo.

This document follows the DF very closely. However, a few adaptations have been made. Most of the courses have been given different titles than those found in the DF. As well, while the DF contains 6 Core semester-length courses, our Course of Study contains 7 Core Courses (to be taken *in sequence*.)

Our 7th. Core Course was created by moving a course on Christian vocations from the Elective category of the DF to our required Core Courses category. This 7th. Core Course is titled, "The Call of Christ: On Christian Vocation." In addition to a standard treatment of Christian vocation, this course is also to include a study of the Theology of the Body.

Two Curriculum Options

There are two curriculum options in our Course of Study (see enclosed chart for overview of options). Option 1 allows for one Elective course placed in either the junior or senior year. This Elective Course is to be chosen from the group of Electives given in DF.

Option 2 allows for two Electives, placed as one in the junior year and one in the senior year, or both in the senior year. Room for this second Elective is created by covering three Core Courses in only one year (either Courses 3, 4 and 5 in the sophomore year; or Courses 5, 6 and 7 in the junior year).

The purpose of Option 2 is to make room for schools to offer a course on the *unique spirituality or charism* of their school. With Option 2, a school chooses one Elective from the Electives given in the DF, and either creates its own second Elective, or chooses a second Elective from the Electives list in the DF.

The Structure of Course of Study

To make the contents of the DF more user friendly, we have provided a list of "Objectives" for each course. The Objectives list for our 7 Core Courses end with a list of "Challenges." The Challenges have been formulated from the Challenges section provided in the DF for each course (the Challenges provided are not intended to be exhaustive and teachers are encouraged to formulate additional ones). Teachers are likewise encouraged to formulate Challenges for the Elective courses from the ones provided in the DF content outlines for the Elective courses.

The purpose of the Challenges is to provide a component of apologetics for each course (i.e., defending and showing the basis for Catholic beliefs). This is to help equip our students to effectively handle common questions and critiques, and to strengthen their confidence in the reasonableness of our Catholic Faith in the midst of the many challenges of our contemporary culture.

Each list of Objectives is then followed by the full doctrinal content outline reproduced verbatim from the DF. Department Chairs and Teachers are asked to familiarize themselves with these full outlines from the DF and to make sure their course content is consistent with them.

Textbooks

The use of textbooks designed in light of the DF will be essential to a successful implementation of this Course of Study. In keeping with diocesan policy, textbooks must be selected from those listed by the USCCB as being in conformity with the Catechism of the Catholic Church (see this page for a PDF link to the most recent listing:

<http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/index.cfm>

Regarding textbooks for Elective courses, first consult the USCCB Conformity List. If an Elective course warrants the use of textbooks that fall outside the scope of this Conformity List, teachers are responsible for ensuring that the content is consistent with the teaching of the Catechism of the Catholic Church and Catholic magisterial teaching in general. Please consult with the Office for Catechetical Formation with any questions in this regard.

Acknowledgements (2011 edition)

We wish to express our appreciation for the courses of study made available to us by other dioceses. These provided ideas and models for our project and were quite helpful --- in particular, the Diocese of Lansing, Michigan. Likewise, we are grateful to all of our High School Religion Chairpersons for their helpful suggestions. Finally, a special word of thanks is due to the Religion Chairpersons who served as members of our Core Committee --- they gave invaluable input and direction for this project: Fr. Eric Culler, Calvert High School; Fr. Tim Ferris, Lima Central Catholic; Mr. Mark Dubielak, St. Ursula Academy; and Mrs. Kelly Reed, Notre Dame Academy.

		Two curriculum scenarios are possible. Option #1 allows for one Elective course:	
Grade		<p>Option #1:</p> <p>7 Required Core Courses offered in sequence 1 Elective (placed in either 11th. or 12th. Grade)</p> <p>(Note: These courses correspond to USCCB <i>Doctrinal Framework</i>, but some of course <i>titles</i> are unique to Diocese of Toledo.)</p>	Textbook(s)
<u>9th Grade</u>		<u>Faith and Revelation: An Introduction to Scripture</u> (Core 1) <i>(In Doctrinal Framework: “The Revelation of Jesus Christ in Scripture”)</i> Note: This course may begin with a basic introduction to Catholicism at discretion of the school.	
		<u>Who is Christ?</u> (Core 2)	
<u>10th Grade</u>		<u>The Mission of Christ</u> (Core 3)	
		<u>Christ and the Church</u> (Core 4) <i>(In Doctrinal Framework: “Jesus Christ’s Mission Continues in the Church”)</i>	
<u>11th Grade</u>		<u>Christ and the Sacraments</u> (Core 5) <i>(In Doctrinal Framework: “Sacraments as Privileged Encounters with Christ”)</i>	
		<u>Moral Living in Christ</u> (Core 6) <i>(In Doctrinal Framework: “Life in Jesus Christ”)</i>	
<u>12th Grade</u>		<u>The Call of Christ: On Christian Vocation</u> (Core 7) <i>(In Doctrinal Framework: “Responding to the Call of Jesus Christ”)</i>	
		<p>1 Elective that is chosen from <i>Doctrinal Framework</i> options below:</p> <ul style="list-style-type: none"> ● <u>Dei Verbum: An In-depth Study of the Bible</u> (a more systematic course on Bible than 9th. Grade introduction) ● <u>Church History</u> ● <u>Catholic Social Teaching</u> ● <u>World Religions and Catholic Faith: Ecumenism and Apologetics</u> 	

		Option #2 allows for two Electives:	
		<p>Option #2: 7 Required Core Courses offered in sequence 2 Electives (By covering three Core Courses in either the sophomore or junior year, a spot is opened for a second elective. However, the sequence of the core courses is maintained.)</p>	Textbook(s)
9th Grade		<u>Faith & Revelation: An Introduction to Scripture</u> (Core 1)	
		<u>Who is Christ?</u> (Core 2)	
10th Grade 3 Core Courses		<u>The Mission of Christ</u> (Core 3) <u>Christ and the Church</u> (Core 4) <u>Christ and the Sacraments</u> (Core 5)	
OR	11th Grade 3 Core Courses	<u>Christ and the Sacraments</u> (Core 5) <u>Moral Living in Christ</u> (Core 6) <u>The Call of Christ: On Christian Vocation</u> (Core 7)	
12 Grade		<p>2 Electives:</p> <p>(Both are chosen from the <i>Doctrinal Framework</i> Elective options listed below; or one is selected from DF and one is designed by the school --- the purpose of Option 2 is to make room for a school to design a course that focuses on its unique spirituality/charism):</p> <ul style="list-style-type: none"> ● <u>Dei Verbum: An In-depth Study of the Bible</u> (a more systematic course on Bible than 9th grade introduction) ● <u>Church History</u> ● <u>Catholic Social Teaching</u> ● <u>World Religions and Catholic Faith: Ecumenism and Apologetics</u> 	

Core Course 1 - “Faith and Revelation: An Introduction to Scripture”

The purpose of this course is to give students a general knowledge and appreciation of the Sacred Scriptures. Through their study of the Bible they will come to encounter the living Word of God, Jesus Christ. In the course they will learn about the Bible, authored by God through Inspiration, and its value to people throughout the world. If they have not been taught this earlier, they will learn how to read the Bible and will become familiar with the major sections of the Bible and the books included in each section. The students will pay particular attention to the Gospels, where they may grow to know and love Jesus Christ more personally.

(Note: At the discretion of each school, this course may begin with a basic introduction to Catholicism.)

Core Course 1 objectives:

I. HOW DO WE KNOW ABOUT GOD?

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify, in their own life, a personal longing for God and a societal longing for God		
2. Distinguish how God is revealed through natural and divine revelation		
3. Compare and contrast the ways that God is revealed through natural and divine revelation		
4. Justify how sacred scripture is an outgrowth of God’s revelation through Tradition		
5. Explain how Apostolic tradition connects us to the person of Jesus		

II. ABOUT SACRED SCRIPTURE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Characterize the authorship of Scripture as both divine and human		
2. Describe the Catholic understanding of biblical inspiration		
3. Summarize how the Bible came to be		
4. Utilize Sacred Scripture in a variety of ways for personal and communal prayer		
5. Describe the purpose and steps of lectio divina		

III. UNDERSTANDING SCRIPTURE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain the role of the teaching office of the church in the authentic interpretation of Scripture		
2. Apply the four senses of Scripture (literal, allegorical, moral, and anagogical) to their daily lives		

3. Articulate and apply the Church’s criteria for the personal reading of Scripture		
4. Distinguish between theological truth, scientific truth, and historical truth. Explain why they cannot be in conflict		

IV. OVERVIEW OF THE BIBLE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify the major sections of the Old Testament		
2. Explain how the Old Testament foreshadows the coming of Jesus		
3. Explain the difference between Catholic and (some) Protestant Old Testament books		
4. Identify the major sections of the New Testament		
5. Demonstrate the unity between the Old and New Testament		

V. THE GOSPELS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain why the Gospels occupy the central place in Scripture		
2. Illustrate how the Gospels lead us to accept Jesus Christ in faith and apply His teachings to our lives		
3. Define the term “synoptic” and describe the characteristic features of the synoptic Gospels		
4. Compare and contrast the Gospel of John with the synoptic Gospels		

VI. CHALLENGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain the role of the teaching office (magisterium) of the Church in our understanding of the Bible.		
2. The Catholic Church teaches that Divine Revelation has been given to us in two forms: “written” (Sacred Scripture) and “passed on” (Sacred Tradition). Describe one or two specific sources where one can encounter this “Sacred Tradition.”		
3. Explain what it means to read Scripture in light of the “analogy of faith.”		

Note: The following is the full content outline for Core Course 1 from the USCCB *Doctrinal Framework*. The title of course 1 in the DF is “The Revelation of Jesus Christ in Scripture:”

I. How Do We Know About God?

- A. The thirst and desire for God (Catechism of the Catholic Church [CCC], nos. 27-30, 44-45, 1718).
 - 1. Within all people there is a longing for God.
 - 2. That longing itself is from God, who desires and initiates a relationship with each person.
 - 3. Only in God can lasting joy and peace be found in this life and in the next.
- B. God revealed in many ways.
 - 1. Natural Revelation (CCC, nos. 32-34).

- a. Natural Revelation attested to in Sacred Scripture (CCC, no. 32).
 - 1) Old Testament references, including Genesis and Wisdom.
 - 2) Paul's Letter to the Romans.
 - b. Patristic testimony (CCC, no. 32).
 - c. Scholastic theology's arguments for the existence of God (CCC, nos. 31, 34).
 - 1) St. Thomas Aquinas and the five proofs for the existence of God.
 - d. Vatican I: we can grasp with certainty the existence of God through human reason (CCC, nos. 36-38, 46-47).
 - e. Contemporary arguments based on the human person's opening to truth, beauty, moral goodness, freedom, voice of conscience (CCC, no. 33).
2. Divine Revelation.
 - a. Definition/meaning (CCC, nos. 50-53, 68-69).
 - b. Scripture as a divinely inspired record of God's Revelation in history (CCC, nos. 54-64, 70-72).
 - 1) Abraham, Isaac, Jacob (CCC, nos. 59, 145, 147).
 - 2) Moses (CCC, no. 61).
 - 3) Old Testament prophets (CCC, nos. 61-64, 522).
 - 4) Wisdom literature.
 - 5) Preparation through John the Baptist (CCC, nos. 523, 717-720).
 - c. Jesus Christ, the first and the last, the definitive Word of Revelation, the one to whom all Scripture bears witness, is God's only Son (CCC, nos. 65-67, 73, 101-104, 134, 423).
 3. The transmission of Divine Revelation (CCC, nos. 74-95).
 - a. Apostolic Tradition (CCC, nos. 74-79, 96).
 - b. The relationship between Tradition and Sacred Scripture (CCC, nos. 80-83, 97).
 - c. The Deposit of Faith and the role of the Church (CCC, nos. 84-95, 98-100).

II. About Sacred Scripture

A. Divine Inspiration.

1. Inspiration is the gift of the Holy Spirit by which a human author was able to write a biblical book which really has God as the author and which teaches faithfully and without error the saving truth that God willed to be consigned to us for our salvation (CCC, nos. 105, 135).
2. Since God inspired the biblical writers, he is the author of Scripture (CCC, nos. 105-106, 136).
3. Because the human authors needed to use the language and thinking of their time, we need to study the conditions and use of language in the context of their time and understand what they intended to communicate, remembering that these human authors might not have been conscious of the deeper implications of what God wanted to communicate (CCC, nos. 106, 108-114).
4. The Bible is inerrant in matters of Revelation and faith: because God is the author of Scripture, all the religious truths that God intends to reveal concerning our salvation are true; this attribute is called "inerrancy" (see DV, no. 11; CCC, no. 107).
5. The Bible is a sacred text for Christians; it contains in the Old Testament writings sacred to the Jews.

B. How the Bible came to be.

1. Oral tradition and its role (CCC, nos. 76, 126).
2. Development of the written books (CCC, nos. 76, 106).
3. Setting the canon of Scripture (CCC, no. 120).
 - a. Apostolic Tradition is the basis for which books the Church included (CCC, nos. 120, 138).
 - b. Sometimes other criteria came into play, e.g., the Gnostic gospels were rejected in part

- because they did not include or shied away from the suffering and Death of Jesus.
- c. Local Councils of Hippo (AD 393) and Carthage (AD 397).
 - d. Ecumenical Council of Trent (AD 1545-1563).
4. Translations of Scripture.
- C. Sacred Scripture in the life of the Church.
1. Importance of Sacred Scripture (CCC, nos. 131, 133, 141).
 2. Study of Sacred Scripture (CCC, no. 132).
 3. Scripture and prayer.
 - a. Liturgy of the Hours (CCC, nos. 1176-1177).
 - b. Scripture at Mass and other liturgies (CCC, nos. 103, 1096, 1100, 1184, 1190, 1349).
 - c. The psalms and the Our Father are biblical prayers shared by all Christians (CCC, nos. 2585ff., 2759ff.).
 - d. Lectio divina: a meditative, prayerful approach to Scripture (CCC, nos. 1177, 2708).
 - e. Scripture as basis for individual prayer and for prayer within small Christian communities and other parish, school, or local gatherings (CCC, nos. 2653-2654).

III. Understanding Scripture

- A. Authentic interpretation of the Bible is the responsibility of the teaching office of the Church (CCC, nos. 85-87, 100).
1. Divino Afflante Spiritu (Pius XII, 1943; permitted limited use of modern methods of biblical criticism).
 2. Dei Verbum (DV) (Vatican II, 1965; Church teaching on Revelation).
 3. Pontifical Biblical Commission, Interpretation of the Bible in the Church, 1993, nos. 5-19.
- B. Criteria for interpreting the Sacred Scripture (CCC, nos. 109-114, 137).
1. Read and interpret Sacred Scripture within the tradition and teaching of the Church.
 2. Give attention both to what the human authors intended to say and to what God reveals to us by their words.
 3. Take into account the conditions of the time when it was written and the culture where it was written.
 4. Read and interpret Sacred Scripture in the light of the same Holy Spirit by whom it was written (DV, nos. 12-13).
 5. Read and interpret each part of Sacred Scripture with an awareness and understanding of the unity of the content and teaching of the entire Bible.
 6. Be attentive to the analogy of faith, that is, the unity that exists in all Church teaching.
- C. Senses of Scripture (CCC, nos. 115, 118-119).
1. The literal sense: the meaning conveyed by the words of Scripture and discovered by exegesis (CCC, nos. 109-110, 116).
 2. The spiritual sense (CCC, no. 117).
 - a. Allegorical sense: recognizing the significance of events in the Bible as they relate to Christ.
 - b. Moral sense: Scripture teaches us and encourages us how to live and act.
 - c. Anagogical sense: Scripture speaks to us of eternal realities.
- D. The Bible in relation to science and history (CCC, nos. 37, 159, 1960).
1. The Church teaches us how to relate truths of faith to science.
 2. There can be no conflict between religious truth and scientific and historical truth (CCC, no. 159).
 3. The difference between the Catholic understanding of Scripture and that of those who interpret the Bible in an overly literalist, fundamentalist way or with an approach limited to a symbolic understanding.
- E. Ancillary approaches to Scripture.
1. Research done by scholars' critiques of Scripture's texts, history, editing, etc.

2. Biblical archaeology: discoveries of Dead Sea Scrolls, Nag Hammadi, targums, and other authentic ancient texts.
3. The forms of literature in the Bible.

IV. Overview of the Bible

A. Old Testament (CCC, nos. 121-123, 138).

1. This is the name given to the forty-six books which make up the first part of the Bible and record salvation history prior to the coming of the Savior, Jesus Christ (CCC, no. 120).
 - a. Many Protestant Bibles have only thirty-nine books in the Old Testament; other Protestant Bibles contain the additional seven, referring to them as “deuterocanonical.”
 - b. Catholics rely on the Greek version of the Old Testament for their Bible, while Protestants tend to rely on a Hebrew version.
2. It is called the “Old” Testament because it relates God’s teaching and actions prior to the coming of Jesus Christ, who is the fullness of Revelation. It also focuses on the covenant God made with the Jewish people, which is called the “Old Covenant” to distinguish it from the New Covenant made

by

Jesus Christ (CCC, nos. 121-123).

3. The Old Testament contains the Pentateuch, the Historical books, the Wisdom books, and the Prophetic books.

B. New Testament (CCC, nos. 120, 124-127).

1. This is the name given to those twenty-seven books which compose the second part of the Bible and which focus on the life and teachings of Jesus Christ and some writings of the early Church.
2. The New Testament is composed of the Gospels, the Acts of the Apostles, the Epistles or Letters, and the book of Revelation.

C. The unity of the Old Testament and the New Testament (CCC, nos. 124-125, 128-130, 140).

V. The Gospels

A. The Gospels occupy the central place in Scripture (CCC, nos. 125, 139).

1. They proclaim the Good News of Jesus Christ, the Word of God, the definitive Revelation of God.
2. The Gospels contain a record of the life of Jesus Christ and of his teachings and redeeming work.
3. The Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives.

B. Three stages in the formation of the Gospels (CCC, no. 126).

C. The Synoptic Gospels: Matthew, Mark, and Luke.

1. Approximate dates for each Gospel.
2. What is known about each of these three evangelists.
3. The churches for whom Matthew, Mark, and Luke wrote.
4. The contents of the Synoptic Gospels (CCC, nos. 512-667).
 - a. Infancy narratives in Matthew and Luke.
 - b. The Baptism of Jesus.
 - c. The Temptation of Jesus.
 - d. Sermon on the Mount in Matthew; Sermon on the Plain in Luke.
 - e. Jesus’ teaching, including the parables.
 - f. The miracles.
 - g. Last Supper, the Passion, Death, Resurrection, Ascension (CCC, nos. 1329, 1337, 1366, 1323, 1412, 1521-1522, 1532, 1708, 1992, 2020).

D. The Gospel of John.

1. Approximate date of the Gospel and churches for which John wrote.
2. What is known about John.
3. The content of the Gospel of John.

- a. The Prologue (CCC, nos. 241, 291).
- b. John uses Christ's dialogues and personal testimony and is more mystical (CCC, nos. 547-550).
- c. John treats miracles as signs of Christ's glory/divinity—flows from John 1:14.
- d. The Bread of Life discourse (Jn 6).
- e. Christ's Last Supper discourse and priestly prayer.
- f. The Passion, Death, Resurrection.

VI. Challenges

- A. Is it true that Catholics do not use or read the Bible?
 1. No. Catholics use the Bible regularly. The Bible or Scripture is an integral part of Catholic prayer life, forming part of every Mass, every sacramental celebration, and the official daily prayer of the Church—the Liturgy of the Hours (CCC, nos. 141, 1190).
 2. The Church urges Catholics to use the Bible in personal prayer (CCC, nos. 2653-2654).
 3. Scripture study and prayer groups using Scripture are a common part of parish life.
 4. In the fourth century, St. Jerome said that “ignorance of the Scriptures is ignorance of Christ”; this underlines the importance of Scripture in the life of the Church (CCC, no. 133).
- B. Isn't the Bible just another piece of literature?
 1. No. While Scripture contains various types of literary forms and genres, it is more than just literature. It is the inspired Word of God (CCC, no. 135).
 2. Since it is not just another piece of literature, Scripture cannot be either read or understood merely in the same way as other literature (CCC, no. 108).
 3. Scripture always needs to be read or interpreted in the light of the Holy Spirit and under the direction of the Church (CCC, nos. 100, 111, 119, 137).
- C. Is the Bible always literally true?
 1. It depends on what one means by “literally.” The Church does not always propose a literalist or fundamentalist approach to Scripture but rather a contextualist approach. The Church teaches that all of Scripture is true on matters pertaining to religious and salvific teaching because it is inspired by God for that purpose (CCC, nos. 107, 116).
 2. The Bible has a definite historic basis for events recounted in both the Old and the New Testaments; the Church particularly upholds the historicity of the Gospels (CCC, no. 126). However, the Church does not claim that the Bible's purpose is to present scientific or historical facts (CCC, no. 107).
 3. The Church gives guidelines for interpretation of Sacred Scripture (see earlier in outline).
- D. Isn't the Bible about the past? Why do people today think it applies to them?
 1. While the Bible contains history, stories, and teaching about events in the past, Scripture is the living Word of God. While the content is rooted in particular moments in history, the message is timeless and universal.
 2. God continues to speak to us through Scripture; this is why the liturgies of the Church always contain Scripture and why personal prayer focused on Scripture is vital.
- E. Why do Catholics maintain beliefs and practices that are not in the Bible?
 1. The Bible is not the sole means that God chose to hand on the truths of Revelation. Scripture and Tradition are the two complementary ways Revelation is passed down (CCC, nos. 80, 97).
 2. There are teachings that come through Tradition that are not explicitly found in Scripture. However, nothing taught through Tradition ever contradicts Scripture since both come from Christ through the Apostles (CCC, no. 82).
 3. Apostolic Tradition refers to those things that Jesus taught to the Apostles and early disciples, which were passed down to us at first by word of mouth and were only written down later. We identify these beliefs as coming from Tradition and understand that this Tradition is part of God's Revelation to us (CCC, no. 83).

F. Why do some people try to change what the Church teaches about Jesus Christ?

1. People have tried to change teaching about Christ for many different reasons. Sometimes it is to justify their particular belief or lack of belief. Sometimes it has been out of sincere but misguided or misinformed efforts to try to explain mysteries about Jesus Christ or God's Revelation.
2. In the early history of the Church, there were a number of heresies about Jesus Christ which arose when people tried to explain the mystery of who he was and is. An example of this is the Arian heresy, which denied the full divinity of Christ.
3. Sometimes people did not like what Jesus taught or did or what happened to him. There were a number of "gospels" written, which the Church, under the guidance of the Holy Spirit, recognized as not authentic. Some of these gospels shied away from teaching the Incarnation, suffering, Death, and Resurrection of Jesus.
4. In modern times, there are individuals and groups who try to explain in natural scientific terms the miracles of Jesus, thus undermining his divinity.

Core Course 2 - “Who Is Christ?”

The purpose of this course is to introduce students to the mystery of Jesus Christ, the living Word of God, the Second Person of the Blessed Trinity. In this course students will understand that Jesus Christ is the ultimate Revelation to us from God. In learning about Who he is, the students will also learn who he calls them to be.

Core Course 2 objectives:

VII. GOD AND REVELATION

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Review how God makes himself known to us through revelation		
2. Describe what faith is		
3. Describe the ways in which faith in Jesus Christ leads to discipleship		
4. Distinguish between faith and religion, and describe their relationship to each other		
5. Summarize how the fullness of Revelation is reflected in the life and teaching of the Catholic Church		
6. Define what the Church means by mystery		

VIII. JESUS CHRIST’S REVELATION ABOUT GOD

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Describe some of the ways in which the mystery of the Incarnation reveals something of God to us		
2. Identify some of the attributes that Jesus reveals to us about God as Father		
3. Identify how Jesus reveals the Trinity		
4. Compare and contrast the three persons of the Trinity and explain the relationship to one another		
5. Summarize the struggles the Church experienced in defining its understanding of the Trinity to maintain the Apostolic faith		
6. Describe Mary’s role in the life and prayer of the Church		
7. Demonstrate an understanding of Mary as Mother of God		
8. Identify the various Marian dogmas (Mother of God, Immaculate Conception, Perpetual Virginity, Assumption)		

IX. THE MYSTERY OF THE INCARNATION

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Describe why the Incarnation is a mystery		
2. Give examples of how Jesus is both fully human and fully divine		
3. Define the hypostatic union		

X. JESUS CHRIST TEACHES US ABOUT OURSELVES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Describe how Jesus reveals what it means to be human and how to relate to one another		
2. Examine their life in view of their need for God’s grace and redemption		
3. List some of the implications of Christ’s redemption for us to choose the good and resist sin		
4. Explain how Jesus Christ reveals who we are in relationship to the Father and our call to holiness		
5. Articulate the Church’s teaching on the Four Last Things		
6. Explain how God has created us to be happy in this world and the next		
7. Explain how we can be sure that what the Catholic Church teaches has come from God		
8. Reconcile how our belief in God’s goodness and love for us is not contradicted by human suffering		

XI. CHALLENGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Defend the existence of God using arguments from reason, revelation and faith		
2. Explain why the existence of suffering and evil does not prove that God does not exist --- nor does it mean that God does not care about us.		
3. List at least five examples from the Gospels of Jesus making absolute claims about himself and the necessity of believing in him and following him --- and explain why it is that he can make such claims. For example, John 14:6 --- “I am the way, and the truth, and the life; no one comes to the Father but through me.”		
4. Identify and respond to challenges about Catholic teaching and devotional practices regarding the Blessed Virgin Mary		

Note: The following is the full content outline for Core Course 2 from the USCCB *Doctrinal Framework*. The title of course 2 in the DF is “Who is Jesus Christ?”:

I. God and Revelation

A. Revelation: God’s gift of himself.

1. Divine Revelation (CCC, nos. 50-73).
 - a. Definition/meaning.
 - b. The divine plan is disclosed—salvation history.
2. Scripture, Tradition, and the Deposit of Faith (CCC, nos. 74-100, 103-108, 134-135).
 - a. Definitions/meanings.
 - b. Scripture is the inspired record of God’s Revelation in history.
 - c. Tradition is the living transmission of the message of the Gospel in the Church.

B. Faith: the response to God’s self-Revelation.

1. What is faith in general (CCC, nos. 143-144, 153-165)?

- a. A grace that enables an assent of mind, heart, and will (CCC, no. 143).
- b. Willingness to believe and trust in what God has communicated to us.
- c. Relationship with God: Father, Son, and Holy Spirit (CCC, nos. 150-152).
2. Faith in Jesus Christ leads to discipleship (CCC, nos. 520, 546, 562, 654, 1533).
 - a. Recognition and acceptance of him as the Son of God who died to save us from our sins (CCC, no. 1248).
 - b. Willingness to believe and trust in what Jesus has taught us about the Triune God, about ourselves, and about how to live (CCC, nos. 915, 1693, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).
 - c. This faith has practical implications for daily life and one's relationship with Christ (CCC, no. 908).
 - d. Involves active participation in the Church community and working to spread the faith by word and example.
3. The relationship between faith and religion (CCC, nos. 2084, 2135).
 - a. Religion refers to a set of beliefs and practices followed by those committed to the service and worship of God.
 - b. Faith is different from religion.
4. The fullness of Revelation is reflected in the life and teaching of the Catholic Church (CCC, nos. 748-870).
 - a. The Church was founded by Jesus Christ (CCC, nos. 811-812).
 - b. Church is the Body of Christ in the world.
 - c. The Church is a unity of one faith in one Lord through one Baptism (CCC, nos. 813-16).
 - d. The Magisterium guards and hands on the deposit of faith and is entrusted with the authentic interpretation of Revelation (CCC, nos. 880-896).

II. Jesus Christ's Revelation About God

- A. Son of God from all eternity and Son of Mary from the moment of the Incarnation (CCC, nos. 486, 496, 487, 501, 721-730).
 1. Mystery of the Incarnation: Emmanuel (God-is-with-us) (Jn 3:16-17; CCC, no. 484).
 - a. Jesus Christ is the Logos, the Word of God, the fulfillment of God's promise to Adam and Eve and to the people of ancient Israel (CCC, nos. 761-762).
 - b. Christ continues his presence in the world through the Church (CCC, nos. 732, 737-739, 747).
 - c. All events of Christ's life are worthy of reflection and imitation (see Gospel accounts).
- B. The Revelation of Jesus about God (Jn 14:9).
 1. God is Trinity: one in three Divine Persons (CCC, no. 234).
 - a. This is the central mystery of our faith (CCC, nos. 235-237).
 - b. The Divine Persons are distinct from one another (CCC, no. 254).
 - c. The Divine Persons are relative to one another; each is God whole and entire; all three persons share the same attributes, i.e., all-loving, eternal, etc. (CCC, nos. 255-256).
 - d. Each Divine Person shows forth what is proper to him, especially in the Incarnation and the gift of the Holy Spirit (CCC, nos. 258, 267).
 2. God is the Father: Jesus Christ's Father and our Father.
 - a. Jesus teaches us that God is loving, caring, healing, forgiving, true, just.
 - b. God the Father's love is faithful and eternal.
- C. The Three Divine Persons of the Trinity.
 1. The First Person of the Trinity: God the Father (CCC, nos. 238-242).
 - a. God the Father is the source of all that is, visible and invisible.
 - b. God is Father in relation to the Son from all eternity (CCC, no. 240).
 - c. God is Father to all those baptized as his adopted sons and daughters through and in the Son

- (CCC, nos. 232-233, 249).
- d. God the Father of mercy also cares for the unbaptized (CCC, nos. 1257, 1260-1261).
2. The Second Person of the Trinity: God the Son.
 - a. Jesus Christ is eternally begotten and incarnate in time (CCC, nos. 461, 422).
 - b. Son of God, true God, consubstantial with the Father (CCC, no. 252).
 - c. Son of Mary, true man; the perfection of who we are created to be (CCC, nos. 430, 456-469, 484-487).
 - d. Savior and Redeemer (CCC, nos. 517, 651-658).
 3. The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life (CCC, nos. 243-248).
 - a. Eternally proceeding from the Father and the Son (CCC, no. 687).
 - b. Only fully revealed by Jesus (CCC, nos. 689-690, 727-730).
 - c. Sanctifier of the Church and her members, e.g., gifts and fruits of the Holy Spirit (CCC, nos. 32, 731-741, 1830-1832).
 4. The development of Trinitarian theology in the early councils of the Church (CCC, nos. 245-248).
 - a. The struggles of the Church to maintain apostolic faith in light of Christological controversies and heresies (CCC, nos. 249-252).
 - b. Church teaching articulated to battle Gnosticism, Arianism, Nestorianism, Monophysitism (CCC, nos. 464-469).
 5. Unique role of Mary, the Mother of God.
 - a. The Annunciation and Mary's "yes" (CCC, nos. 484-487).
 - b. An unparalleled recipient of God's grace: Immaculate Conception; Assumption (CCC, nos. 490-494, 966).
 - c. Mary is ever-virgin (CCC, nos. 499-507).
 - 1) Explain references in the Gospels to the brothers and sisters of Jesus (CCC, nos. 500-501).
 - d. Mary is the Mother of the Church (CCC, no. 507).
 - e. Mary is the first disciple.

III. The Mystery of the Incarnation

- A. Jesus Christ is fully God and fully man (CCC, nos. 464-469).
 1. Jesus Christ, a Divine Person, is truly the Son of God, who, without ceasing to be God and Lord, became man and our brother (CCC, no. 469).
 2. Jesus Christ took on a human nature. The eternal Son of God incarnate worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. He was like us in all things except sin (CCC, no. 470). Man's creator has become man (CCC, no. 526).
 3. Jesus showed his humanity in every event of his human life (CCC, nos. 512-534):
 - a. In his family life, his friendships, and his socialization with others we see him experience human joy and happiness and demonstrate human virtues.
 - b. Through things such as hunger and thirst in the desert, temptation by the Devil, grief at the death of Lazarus, agony in the Garden of Gethsemane, and his Death on the Cross, we know that he also experienced pain, suffering, and sorrow. In his human encounter with the sick and the outcast, he personified compassion (CCC, no. 538).
 4. The unity of the two natures in the one Person is called the "hypostatic union" (CCC, no. 468).

IV. Jesus Christ Teaches Us about Ourselves

- A. Jesus embodies what has been revealed in and through creation.
 1. God created the human person in his image and likeness; male and female he created them. This is why we must respect the dignity of all people (CCC, nos. 1700-1709).
 2. To be fully human means to fully accept and become the person God created us to be, a human person endowed with special gifts which reflect God: immortality, intellect, free will, the ability to

- love (CCC, nos. 356-358, 1702-1706).
3. The Incarnation affirms that we are created as good, but in need of salvation, and are meant for Eternal glory with God. The Incarnation also describes how God continues to work out our sanctification in the world, e.g., Church, sacraments, priesthood (CCC, nos. 461-469).
 4. God has entrusted his creation to us; we are stewards charged with procreating and protecting life and using the rest of creation respectfully (CCC, nos. 287, 354).
- B. Jesus Christ redeems us and gives us his grace so that we can choose the good according to God's will and resist sin and its effects (CCC, nos. 1705, 1708-1709).
1. Jesus invites us to believe in him, to invite him into our hearts, and to follow him and his teaching as the path that leads to life, for he is "the way, the truth, and the life" and is worthy of our belief, adoration, and love (CCC, nos. 1741-1742).
 2. He reveals the way to repentance and conversion, teaching us to leave sin behind and to live a new life in him; he gives us the spiritual power and grace to overcome evil; he also teaches us about God's forgiveness (CCC, nos. 1847-1848).
 3. He teaches us how to be single-hearted in our desire for God, to offset the disordered affections and divided hearts with which we live (CCC, nos. 1716-1717).
- C. Jesus Christ reveals the Father to us, who we are, and our call to holiness.
1. By becoming man, and by his Death and Resurrection, Jesus Christ unites us to God (CCC, nos. 461-464).
 2. We become the free adopted children of the Father through Baptism (Gal 4; CCC, nos. 1265-1270).
 3. We are conformed to Christ and can grow in holiness and goodness.
 - a. Lessons from the Sermon on the Mount (Mt 5-7; CCC, nos. 1716-1724).
 - b. Parables and other teaching of Jesus Christ (CCC, no. 546).
 - c. "Good teacher, what must I do to inherit eternal life?" (Mk 10:17-22).
 - d. The Two Great Commandments: love of God and love of neighbor (CCC, nos. 2083-2557).
 - e. Teaching about the final judgment (Mt 25: 31-46; CCC, nos. 544, 1033, 1373, 2447, 2831).
 4. He teaches us to pray and teaches us through prayer (CCC, nos. 2607-2615).
 - a. In the Gospels, the Lord Jesus teaches us about prayer:
 - 1) Going off by himself to pray teaches us the importance of finding time for prayer (Mk 1:35, 6:46; Lk 5:16).
 - 2) Jesus Christ teaches his Apostles and disciples to pray (Mt 7:7-11; CCC, no. 2609).
 - 3) The Lord Jesus teaches the importance of perseverance in prayer (Lk 11:5-13, 18:1-8; CCC, nos. 2729-2737, 2742-2745).
 - b. Jesus Christ teaches us through prayer:
 - 1) The Lord Jesus teaches us to approach prayer with humility and a sense of need (Lk 18:9-14).
 - 2) God is our Father, whom we approach through prayer (Mt 6:9-13; Lk 11:2-4; CCC, nos. 2759ff.).
 - 3) Jesus Christ intercedes for us (Jn 14:13, 16:24; CCC, nos. 2665-2669).
 5. Jesus sends out his disciples to evangelize (Lk 10: 1-20; Mt 28:16-20; CCC, nos. 861, 905).
- D. Jesus also tells us of the goal in this life and of the end of life.
1. The Communion of Saints (CCC, nos. 948, 957, 960, 1474).
 2. Four last things.
 - a. Death (CCC, nos. 992, 996, 1007, 1010-1014, 2299).
 - b. Judgment: particular and final (CCC, nos. 677-679, 1021, 1038-1041).
 - 1) Purgatory (CCC, nos. 1030-1032).
 - c. Heaven (CCC, nos. 1023-1029).
 - d. Hell (CCC, nos. 1033-1037).

V. Challenges

- A. How can we know God really exists?
1. Even without the Bible and Divine Revelation, we can know God really exists through reason and through experience (CCC, nos. 36-39, 50, 156-159).
 2. By looking around at creation, reason and experience can point to God's existence (CCC, nos. 156-159).
 - a. The order and beauty of the natural world point to God as the origin and Creator of the universe (CCC, no. 295).
 - b. Creation did not happen by chance; throughout history the Church has taught that someone had to be behind it, and that someone is God (CCC, nos. 156, 295).
 - c. The natural law written upon each person's heart and the longing for God that each person has also point to God's existence (CCC, nos. 1954-1960).
 3. Reason and experience can also teach us to accept the word of other believers (CCC, no. 39).
 - a. God's Revelation comes down to us through Scripture and Tradition (CCC, nos. 50-53, 74-83).
 - b. The testimony and witness of others who have gone before us: people whose stories appear in the Bible; Apostles, saints, and martyrs (CCC, nos. 823, 828, 857, 946, 1258, 2473).
 - c. The faith of people we know today: the pope and the bishops in union with him; priests and deacons; parents, grandparents, and other family members; teachers and catechists; the witness of fellow Catholics as well as the witness of non-Catholic believers (CCC, nos. 85, 1655-1658).
 4. We can also know God exists through faith. For those who do believe, through faith as well as prayer and grace, they can grow in the knowledge and experience of the reality of God and his existence (CCC, nos. 143, 153-159).
- B. There are some who see human suffering and conclude that God does not care about us. Why do we say that he loves us deeply (CCC, nos. 1503-1505, 1681, 1808)?
1. We say God loves us deeply, even in the midst of suffering, because he reveals his love to us in Many ways, especially in Christ's taking our suffering upon himself for our sake (CCC, no. 1505).
 - a. He shows us his love in creation (CCC, no. 54).
 - 1) God created the world entirely out of love and not out of necessity (CCC, no. 295).
 - 2) God created human beings in his image and likeness with the ability to give and receive love (CCC, nos. 1700-1706).
 - b. The suffering and Death of Jesus Christ shows and proves that love (CCC, nos. 599-623).
 - 1) God sent his Son to redeem everyone from sin so that all can share a life of love eternally with him (Jn 3:16-17; CCC, nos. 599-605).
 - 2) Jesus lives now and establishes a relationship with each and every one of us, particularly through the sacramental life of the Church (CCC, nos. 662-664, 1084-1090).
 - 3) God continually calls us to union with him in his Son through the Holy Spirit by means of a life of holiness (CCC, nos. 1091-1109).
 - c. God helps us know and sense his love through the people and events of our lives (CCC, nos. 897-913, 1069).
 2. We also know of his love because he tells us of his loving plan to save us.
 - a. He tells us in Scripture, the living Word of God (CCC, nos. 80-82).
 - b. He also tells us through the liturgy of the Church, speaking to us in the Scripture and giving himself to us in the sacraments, especially the Eucharist (CCC, nos. 1067, 1324-1327).
 - c. He tells us through the Church (CCC, nos. 785-786).
- C. How can people say that God is good if suffering and evil are present in the world?
1. Suffering that exists in the world is not something caused by God or sent by God; God only brings about what is good for he is goodness itself. When there is evil and suffering, God does not cause it, but sometimes he does permit it for reasons we cannot now know or understand (CCC, nos. 1500-1501).
 2. Evil is a reality and a mystery, that is, it is hard to understand the why of it (CCC, nos. 309-314).

Some evil and suffering are a result of the work of the Devil or Satan (CCC, no. 395).

3. Some suffering is the result of human sin and is not from God. It was God who gave us free will; sin is the result of the misuse of this gift (CCC, nos. 1849, 1852-1853).
 4. The Passion and Death of Jesus can help us to see beyond suffering and remind us that God is present with us in our suffering, pain, and death; our own personal suffering when united to Jesus' suffering becomes redemptive for ourselves and others (CCC, no. 1851).
 5. The Scriptures try to help us understand suffering: the psalms, the story of Job, and the prophets offer insights and consolation. In particular, the Resurrection of Jesus can help us see beyond suffering to hope and to eternal life (CCC, nos. 638-655).
 6. We need to remember that God always wants what is best for us (CCC, nos. 374-379).
 7. Natural disasters can be understood in part as a result of Original Sin (CCC, no. 400) and also because the world is in a state of journeying toward ultimate perfection (CCC, no. 310); they are not signs of God's displeasure or punishment.
- D. Does God really want us to be happy?
1. Yes. From the beginning of Creation, God has created us to be happy both in this world and in the next and has shown us the ways to be truly happy. Unhappiness was caused by people themselves when they did not or would not listen to him (CCC, nos. 374-379).
 2. God sent his only Son, Jesus Christ, so that we might be saved (Jn 3:16); that confident hope is the cause for happiness in spite of suffering (CCC, nos. 599-605).
 3. Jesus Christ taught us all he did so that we might share in his joy (Jn 15:11), which shows us again his desire for our happiness (CCC, nos. 736, 1832).
 4. The blueprint for true discipleship and happiness is found in Christ's teaching of the Beatitudes (Mt 5:2-10; CCC, nos. 1716-1718).
 5. True joy is the mark of followers of Christ (Phil 4:4; CCC, no. 1832).
 6. Jesus established his Church to help people find true happiness and joy (CCC, no. 1832).
- E. There are some who dismiss God's Revelation and say that the beliefs and doctrines taught by the Church have been made up by members of the Church. How can we be sure that what the Catholic Church teaches has come from God?
1. We can be sure that what the Church teaches has come from God because of Apostolic Tradition and Apostolic Succession (CCC, nos. 888-892, 861-862, 858-860).
 - a. What was revealed in and through Jesus Christ was entrusted to St. Peter and the Apostles, who were taught directly by Jesus. They in turn passed on those beliefs through those who succeeded them (CCC, nos. 81, 84).
 - b. Through the centuries, the popes and bishops, the successors of St. Peter and the Apostles, have carefully transmitted to the generations whom they shepherd the truths revealed and taught by Jesus Christ (CCC, nos. 96, 171, 173, 815).
 - c. Jesus Christ promised his Apostles that he would be with the Church until the end of time (Mt 28:20).
 2. Christ has also given the Church a share in his own infallibility (CCC, nos. 889-892).
- F. How do we as Catholics answer questions about the Blessed Virgin Mary and her role in the life and prayer of the Church (CCC, nos. 148, 484-511, 721-726, 773, 963-972, 829)?
1. Questions about why Catholics pray to Mary.
 - a. Catholics do not worship Mary; worship belongs to God alone. They venerate Mary and the saints.
 - b. Mary does not have the power to answer prayers on her own; God alone has that power.
 - c. Prayers to Mary are asking for her intercessory help.
 - 1) Since Mary is already in Heaven, she will know better than we how to offer praise and prayer to God.
 - 2) When people pray to the Blessed Mother they are asking her in turn to offer the same prayer

- for them to God.
- 3) When Mary and the saints were on earth, they cooperated with God to do good for others; so now from their place in Heaven they continue to cooperate with God by doing good for others who are in need on earth and in Purgatory.
2. Questions about references in the Gospels to the brothers and sisters of Jesus.
 - a. From the earliest days of the Church, Mary has been revered as ever-virgin; she was a virgin before Jesus' birth and remained a virgin afterward.
 - b. It is not clear who the "brothers and sisters" of Jesus are.
 - 1) At the time Jesus lived, the designation "brother and sister" also referred to cousins and sometimes even close neighbors.

Core Course 3 – “The Mission of Christ”

The purpose of this course is to help students understand all that God has done for us through his Son, Jesus Christ. Through this course of study, students will learn that for all eternity, God has planned for us to share eternal happiness with him, which is accomplished through the redemption Christ won for us. Students will learn that they share in this redemption only in and through Jesus Christ. They will also be introduced to what it means to be a disciple of Christ and what life as a disciple entails.

Core Course 3 objectives:

I. THE GOODNESS OF CREATION AND OUR FALL FROM GRACE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. List our Catholic beliefs that derive from the creation narrative		
2. Describe how creation is good and a gift from God		
3. Explain how we are the summit of God’s creation and detail what the implications are for our daily life		
4. Describe God’s plan for humanity based on the creation narrative		
5. Define what is meant by original sin and summarize its consequences		

II. THE PROMISE OF A MESSIAH

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Demonstrate from Genesis how God promises to redeem the world despite the escalation of sin		
2. Illustrate key passages in the Old Testament that express the people’s longing for the fulfillment of God’s promise		
3. Contrast false notions of the Messiah with Jesus as Messiah		
4. Identify key passages from the Gospels that illustrate how Jesus fulfilled God’s promise for a Messiah		

III. CHRIST OUR LIGHT: REDEMPTION UNFOLDS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain how certain events in the life of Christ shed light on his Paschal mission (luminous mysteries)		

IV. REDEMPTION THROUGH PASCHAL MYSTERY

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Articulate how our redemption is accomplished through the life, death and resurrection of Jesus – the Paschal Mystery		
2. Experience and reflect upon how the rites of the Triduum reveal the truth of the Paschal Mystery		

3. Illustrate how Ascension of Christ, Pentecost and Assumption of Mary reveal mission and hope to us, in light of our redemption		
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V. MORAL IMPLICATON FOR THE LIFE OF A BELIEVER

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Articulate what redemption is, why it is necessary, and what the implications are for a believer		
2. Discuss the universal call to holiness		
3. Develop examples of living as a disciple		

VI. PRAYER IN THE LIFE OF A BELIEVER

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify the expressions and forms of prayer		
2. Show how Scripture can be a source and guide for prayer		
3. Defend why prayer is essential to the life of a believer		
4. Develop approaches to deal with the obstacles to prayer		
5. Summarize how the Lord’s Prayer forms a basis for the Church’s understanding of prayer		

VII. CHALLENGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Why did God create us?		
2. What does the Bible reveal about the origin of suffering and evil?		
3. Explain how the coming of Jesus is God’s solution to the problem of sin, suffering and evil.		
4. Describe how suffering helps us to appreciate and participate more fully in the Paschal Mystery.		
5. During his public ministry, Jesus spent much of his time healing people of sickness and disease, and freeing them from spiritual oppression. What does this reveal about the heart of God?		
6. The Church teaches that Jesus’ resurrection from the dead was a bodily resurrection (not just some “spiritual” “rising” in the hearts of his followers --- which some critics have claimed). Defend the bodily resurrection of Jesus using at least five key passages from Scripture. Explain why the Scripture passages chosen are significant.		

Note: The following is the full content outline for Core Course 3 from the USCCB *Doctrinal Framework*. The title of course 3 in the DF is “The Mission of Jesus Christ - The Paschal Mystery”:

I. The Goodness of Creation and Our Fall from Grace

A. The Creation of the World and our first parents (CCC, nos. 54, 279-282).

1. Revelation as found in the book of Genesis.
 - a. Understanding literary forms in Scripture (CCC, no. 289).
 - b. Genesis 1–11 conveys religious truth rather than science (CCC, nos. 283-289).
 - c. The book reveals truth about which science and history can only speculate.
 - d. Scripture’s use of figurative and symbolic language in Genesis 1–11 (CCC, nos. 362, 375, 390, 396).
2. The Trinitarian God is the Creator of all; all creation reflects the glory of God (CCC, nos. 290-295, 301).
3. God created all that is, seen and unseen.
 - a. Unseen or invisible world: angels (CCC, nos. 325-336).
 - b. Seen or visible world (CCC, nos. 349-357).
4. Human beings as the summit of creation.
 - a. Created in the image and likeness of God (CCC, nos. 356-359, 1700-1706).
 - 1) God made them male and female (CCC, nos. 369-373, 1605, 1702, 2331).
 - 2) Dignity of both men and women: similarities and differences (CCC, nos. 2333-2336).
 - 3) Contributions to the world and to the Church (CCC, nos. 2346-2347).
 - b. Human persons are a body-soul unity; this reflects the physical and spiritual realities in the world (CCC, nos. 356-368).
5. God’s plan: original holiness and original justice (CCC, nos. 374-379).
- B. The fall from grace: Original Sin (Gn 3; Rom 5:12; CCC, nos. 55, 309-314, 385-390, 1707).
 1. The full meaning of the doctrine of Original Sin is revealed only in the light of the Death and Resurrection of Jesus. It is essential to belief in the mystery of Christ. The whole of human history is marked by the sin of the first parents (CCC, no. 1708).
 2. The fall of the angels (CCC, nos. 391-395).
 3. The rebellion of Adam and Eve and its consequences.
 - a. The rebellion of Adam and Eve was a sin of disobedience toward God, a rejection of a God centered life and the choice of a self-centered life (CCC, nos. 396-398).
 - b. The consequences of Adam and Eve’s sin: loss of paradise, original grace, original holiness, and original justice (CCC, nos. 399-401).
 - c. Original Sin and its consequences for all: suffering, death, a tendency toward sin, need for salvation (CCC, nos. 402-409).

II. The Promise of a Messiah

- A. The first prophecy of the Messiah, God’s promise to redeem the world (Gn 3:15; CCC, no. 410).
 1. God’s immediate response to Adam and Eve’s sin is to promise redemption; this is the *Proto-Evangelium*, the first announcement of the Good News (CCC, nos. 410-412).
 2. Promise endures despite the escalation of sin (the Book of Genesis: the murder of Abel, the Tower of Babel, the Flood) (CCC, nos. 55-64).
- B. Longing for the fulfillment of the promise (CCC, nos. 121-123).
 1. God’s covenants with Old Testament peoples (CCC, nos. 129-130).
 - a. The covenants are solemn commitments between God and human beings (CCC, no. 56).
 - b. God made a covenant with Noah, with Abraham, and with Moses (CCC, nos. 56-64).
 - c. Each of these covenants foreshadows the Paschal Mystery (CCC, no. 129).
 2. The people of ancient Israel entrusted with knowledge of God’s promise.
 3. Judges, kings, and prophets: reminding the people of ancient Israel about the promise.
 4. The promise to David.
 5. The “suffering servant” passages in Isaiah.
- C. The promise of redemption is fulfilled in Jesus (CCC, nos. 422-451).
 1. The Gospels recognize Jesus as the fulfillment of the promise.

- a. The Annunciation: Mary’s “yes” to God, her consent to be the Mother of God (*Theotokos*) (Lk 1:38; CCC, nos. 484-489).
- b. The dream of St. Joseph; the role of St. Joseph in the life of Jesus and Mary (CCC, nos. 496-507).
- c. The Gospels apply the ancient prophecies to Jesus (CCC, nos. 522-524).
2. Why the Word became flesh (the Incarnation) (CCC, nos. 525-528, 456-478).
 - a. To save us by reconciling us with God, who loved us and sent his Son to be the expiation for our sins (CCC, no. 457).
 - b. That we might come to know the depth of God’s love for us (CCC, no. 458).
 - c. To be our model of holiness (CCC, no. 459).
 - d. To make us partakers of the divine nature (CCC, nos. 457-460).
 - e. To destroy the power of the Devil (1 Jn 3:8).
3. Christ’s whole life was a mystery of redemption (CCC, nos. 535-618).
 - a. By becoming poor he enriched us with his poverty.
 - b. In his hidden life his obedience atoned for our disobedience.
 - c. In his preached word he purified our consciences.
 - d. In his compassion and in his healings and exorcisms he bore our infirmities.
 - e. In his Cross and Resurrection he justified us (CCC, no. 517).
4. Christ’s whole earthly life—words, deeds, silences, sufferings—is a Revelation of the Father. Even the least characteristics of the mysteries of Jesus’ life manifest God’s love among us (CCC, no. 516).

III. Christ Our Light: Redemption Unfolds

- A. The Baptism of Jesus and Jesus’ triple temptation (CCC, nos. 538-540).
- B. The miracle at the wedding feast of Cana (CCC, no. 2618).
- C. The announcement of the Kingdom through parables and miracles (CCC, nos. 541-550).
- D. Transfiguration at Mount Tabor (CCC, nos. 554-556).
- E. Jesus institutes the Sacrament of the Eucharist (CCC, nos. 611, 1337-1344).

IV. Redemption Through the Paschal Mystery

- A. The Passion and Death of Jesus (CCC, nos. 595-618).
 1. The mystery of redemptive love and suffering on the cross.
 - a. Overcoming temptation by Satan.
 - b. Events of the Passion . . . the Suffering Servant.
 - c. The Kenosis: Philippians 2:5-11.
- B. The Resurrection of Jesus: redemption accomplished and the promise fulfilled (CCC, nos. 631-658).
 1. A historical event involving Christ’s physical body.
 - a. Testified to by those who saw the Risen Jesus.
 - b. Verified by the empty tomb.
 2. A transcendent event in which Jesus is no longer bound by space and time.
 - a. The Resurrection is not a resuscitation or a return to earthly life.
 3. The significance of Christ’s Resurrection.
 - a. Confirmation of Jesus’ divinity and of his words and teachings (CCC, nos. 651, 653).
 - b. Fulfillment of the promises in the Old Testament and of Jesus’ earthly promises (CCC, no. 652).
 - c. A promise of our own resurrection (1 Cor 15).
 4. We participate in the mystery of redemption through the sacramental life of the Church, especially the Holy Eucharist.
- C. The Ascension and glorification of Jesus culminating in the sending of the Holy Spirit at Pentecost (CCC, nos. 659-667).
 1. The Ascension marks the entrance of Jesus’ humanity into heaven (CCC, no. 659).

2. Jesus' promise to be with us forever (Mt 28:20); the sending of the Holy Spirit as part of the promise.
3. Where Jesus has gone, we hope to follow; Mary, through her Assumption into heaven body and soul, is an anticipation of the resurrection of others who will follow (CCC, nos. 963-970).

V. Moral Implications for the Life of a Believer

- A. Christ was put to death for our sins and was raised for our justification (Rom 4:25; CCC, no. 598).
 1. Eternal life with God in heaven is God's desire for us (CCC, nos. 1691-1698).
 2. We need to accept and live the grace of redemption (CCC, no. 1803).
 - a. By practicing the virtues of faith, hope, and love (CCC, nos. 1812-1832).
 - b. By praying for the coming of the Kingdom of God and by working toward that goal.
 3. Death and our judgment by God (CCC, nos. 678-679, 1006-1014).
 - a. Immediate or particular judgment (CCC, no. 1021).
 - b. The resurrection of the body and the Last Judgment (CCC, nos. 988-1004).
 - c. Heaven, hell, purgatory (CCC, nos. 1023-1037).
- B. Universal call to holiness of life (CCC, nos. 826, 2012-2014, 2028, 2045, 2813).
 1. We are made in the image of God: intellect and free will (CCC, nos. 1703-1706).
 2. Personal response to God's call is shown in our way of life (CCC, no. 2002).
 3. Holy Spirit and grace enable us to live holiness of life (CCC, no. 1704).
 4. Essential elements of a life growing in holiness: interiority or reflection, self-examination, and introspection (CCC, no. 1779).
 5. We grow in holiness of life in and through the Church (CCC, no. 2045).
- C. Living as a disciple of Jesus.
 1. Adherence to Jesus and acceptance of his teaching (CCC, nos. 520, 618, 767, 1693).
 2. Conversion of heart and life, and the formation of conscience (CCC, no. 1248).
 3. Worshiping and loving God as Jesus taught (CCC, nos. 618, 767).
 4. Living a sacramental life and a life of prayer (CCC, nos. 562, 915, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).
 5. Putting Jesus' moral and spiritual teaching into practice.
 6. Serving the poor and marginalized.
 7. Fulfilling responsibility for the mission of evangelization.
 8. Fulfilling responsibility for stewardship.

VI. Prayer in the Life of a Believer

- A. God calls every individual to a vital relationship with him experienced in prayer (CCC, no. 2558).
- B. Developing intimacy and communion with Jesus Christ through prayer is an essential aspect in the life of a believer or disciple (CT, no. 5; GDC, no. 80; NDC, §19B; CCC, no. 2560).
- C. Scripture is a source and guide for prayer (CCC, nos. 2567-2589, 2653-2654).
 1. Scripture is a source, in that many prayers come out of the Bible or are partly based on Scriptural passages or events: Mass prayers and dialogues, psalms and canticles, Our Father, Hail Mary, *Angelus* (CCC, nos. 2673-2679).
 2. Scripture is a guide, in that it gives us models of praying in biblical figures and teaches us about prayer.
 3. *Lectio divina* is a way of praying on the Word of God.
- D. Expressions of prayer can be vocal, meditative, or contemplative (CCC, nos. 2700-2724).
- E. The forms of prayer are blessing, adoration, petition, intercession, thanksgiving, and praise (CCC, nos. 2626-2649).
- F. Prayer requires effort and commitment (CCC, nos. 2729-2745).
- G. The Lord's Prayer forms a basis for the Church's understanding of the value of prayer (CCC, nos.

2759-2865).

VII. Challenges

- A. Why would God the Father allow his Son, Jesus, to suffer and die the way he did (CCC, nos. 599-609)?
1. God the Father allowed Jesus Christ, his Son, to suffer and die the way he did because of his love for all human beings; in that love, he wants us to live eternally with him in heaven. His Passion reveals the depth of the Father's love in helping all people to not be overcome by the magnitude of evil, sin, and death.
 2. Because of Adam and Eve's sin, all human beings are born with a wounded human nature due to the absence of the life of Christ's grace, and so we could not live eternally with God unless we were redeemed (CCC, nos. 402-406).
 3. God the Father allowed his Son, Jesus, to suffer and die because Jesus' sacrifice destroyed the power of sin and restored us to friendship with God.
 4. In part, the Father allowed Jesus to suffer and die the way he did in order to show us the gravity and seriousness of sin.
- B. Why are followers of Jesus Christ sometimes so willing to make sacrifices and to accept pain and suffering, especially in witness to Christ and their faith?
1. Christians are willing to make sacrifices and undergo suffering patiently for a number of reasons.
 - a. They are following the example of Jesus Christ, who through his suffering and Death gained salvation for us (CCC, no. 1505).
 - b. Jesus Christ also predicted that people would suffer for their faith and promised that he would be with them in their suffering. Knowing this, believers try to accept suffering patiently, to trust in God, and to pray for his grace to sustain them. They rely on the Holy Spirit's gift of fortitude to grow in the virtue of fortitude (CCC, nos. 1808, 1831).
 - c. Followers of Jesus Christ know that suffering is never in vain because it can help one move toward Heaven and eternal life. In our suffering, we can help make up to some degree for the hurt and harm we cause by our sin.
 - d. Finally, the suffering, Death, Resurrection, and Ascension of Jesus teaches us to look beyond the sufferings of this world to the promise of eternal life with God in heaven (CCC, no. 1521).
 2. Christ strengthens the person to undergo suffering and thereby become more like Christ himself. Our suffering, when united with his own, can become a means of purification and of salvation for us and for others (CCC, nos. 618, 1505).
- C. Isn't making sacrifices and putting up with suffering a sign of weakness (CCC, nos. 1808, 1831)?
1. No. Making sacrifices and putting up with suffering requires a great deal of courage and strength. Jesus teaches us, by example, about the value of unselfish living and the courage and strength that requires. It takes grace and personal holiness to live as Jesus Christ has taught us.
 2. Jesus shows us through the whole Paschal Mystery (suffering, Death, Resurrection, and Ascension) that giving of ourselves is the path to eternal life and happiness (CCC, nos. 571-655).
 3. He gives us the example of accepting the Father's will even when it involves suffering.
 4. Jesus teaches us both in word and by example to refrain from revenge and to forgive those who hurt or sin against us (CCC, nos. 2842-2845).
 5. Suffering is necessary to develop our maturity in Christ and to love our neighbor as Christ loves him (Col 1:24; CCC, nos. 1808, 1831).
- D. In the end, isn't it really only the final result that matters?
1. No. Every moral choice that a person makes has an effect on the person and society (CCC, nos. 1749-1756).
 2. A good end never justifies an evil means (CCC, no. 1753).
 3. One must never do evil just so that good may come of it (CCC, no. 1789).

Core Course 4 – “Christ and the Church”

The purpose of this course is to help the students understand that in and through the Church they encounter the living Jesus Christ. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by him through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today. This Body has both divine and human elements. In this course, students will learn not so much about events in the life of the Church but about the sacred nature of the Church.

Core Course 4 objectives:

I. CHRIST ESTABLISHED HIS ONE CHURCH TO CONTINUE HIS PRESENCE AND HIS WORK

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain how the Church is a fulfillment of God’s promise to Abraham		
2. Identify scriptures that show the origins and structure of the early Church		
3. Explain how the Holy Spirit revealed the Church on Pentecost		
4. Explain the Holy Spirit’s role in the Church from the Apostles, the magisterium (Church Councils), and charisms in which the Holy Spirit imbues the Church		
5. Identify the work of the Spirit in your life and how it supports the mission of the Church		
6. Identify how the Holy Spirit worked through Peter and Paul in instituting and guiding the mission of the Church		
7. Be able to articulate the great commission and identify how they respond to that commission		

II. IMAGES OF THE CHURCH

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Analyze and compare images of the Church in the Old and New Testament		
2. Describe three images of the Church and demonstrate their basis in Scripture. Choose an image of the Church with which you especially identify --- and explain why		

III. THE MARKS OF THE CHURCH

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Name and explain the four marks of the Church		
2. Explain how World Youth Day celebrations are great examples of multiplicity of peoples, cultures, and liturgical traditions while maintaining unity		

3. Distinguish between what is meant by the visible and invisible Church		
4. Explain how Church Councils have been called forth by the Spirit in response to disunity, as a result of heresies and schism in the Church		
5. Recount the complaints and proposals from the Protestant Reformers and how the Church responded with the Council of Trent through Vatican II		
6. Give an example of a non-Catholic religious community, with whom we are in dialogue, and explain what we have in common and what divides us		
7. Identify how the Holy Spirit sanctifies the Church through examples of: Mary, Saints, religious orders and movements, and universities		
8. Explain how our Good Friday petitions illustrate our hope for the salvation of all		
9. Defend the value of apostolic succession throughout church history		

IV. THE CHURCH IN THE WORLD

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify the purpose and mission of the Church in the world and her role therein		
2. Identify various ministerial roles in the Church and how they serve the mission of the Church		
3. Diagram and explain the hierarchy of the Church and the relationships within		
4. Defend the doctrine of infallibility and indefectibility		
5. Compare and contrast the sanctifying and governing offices of the Church		

V. IMPLICATIONS FOR LIFE OF A BELIEVER

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Characterize the relationship between belonging to the Church and one's personal journey of salvation		
2. Identify the value of being a Catholic Christian		
3. Connect the wisdom displayed in the liturgical year to your personal faith journey		
4. Demonstrate the connection between membership in the Church and the call to evangelization		
5. Identify the wisdom of Jesus' establishment of the Church for our benefit and that of society		

VI. CHALLENGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. The Church is a mysterious union of the divine and the human. Explain how over-emphasizing either can lead to an imbalanced view of the Church and her members.		
2. Respond to this common notion encountered today: "Jesus did not intend to establish a church. Rather, the early Christians banded together and started 'churches' on their own, each with		

<p>their own leadership and teachings --- and this has continued since then. There is no ‘true’ church founded by Jesus. All that matters is that you believe in Jesus --- all the rest is just a matter of personal preference.”</p>		
<p>3. Explain how Jesus ensured that his true teachings would be passed down through the centuries without being distorted by anyone in any way --- so that people in every generation would be able to know the real Jesus.</p>		

Note: The following is the full content outline for Core Course 4 from the USCCB *Doctrinal Framework*. The title of course 4 in the DF is “Jesus Christ’s Mission Continues in the Church.”

I. Christ Established His One Church to Continue His Presence and His Work

- A. The origin, foundation, and manifestation of the Church (CCC, nos. 778-779).
 - 1. The Church—planned by the Father (LG, no. 2; CCC, no. 759).
 - 2. Preparation for the Church begins with God’s promise to Abraham (CCC, no. 762).
 - 3. The Catholic Church was instituted by Christ (CCC, nos. 748-766).
 - a. Christ inaugurated the Church by preaching Good News (CCC, nos. 767-768).
 - b. Christ endowed his community with a structure that will remain until the Kingdom is fully achieved (CCC, no. 765).
 - c. The Church is born primarily of Christ’s total self-giving (CCC, no. 766).
 - 4. The Holy Spirit revealed the Church at Pentecost (CCC, nos. 767-768).
 - 5. Church is pillar and foundation of truth (1 Tm 3:15; CCC, no. 768).
- B. The descent of the Holy Spirit (CCC, nos. 696, 731-732, 767, 1076, 1287, 2623).
 - 1. Fifty-day preparation.
 - 2. Jesus remains with us always.
 - 3. The events of the first Pentecost.
- C. Holy Spirit is present in the entire Church (CCC, nos. 737-741).
 - 1. Spirit present in and through the Church.
 - 2. The Holy Spirit bestows varied hierarchic and charismatic gifts upon the Church.
 - 3. The Spirit’s gifts help the Church to fulfill her mission (CCC, no. 768; LG, no. 4).
- D. Holy Spirit inspires Apostles’ mission (CCC, nos. 857, 860).
 - 1. The Great Commission (CCC, nos. 858-860).
 - 2. The preaching of Peter on Pentecost (CCC, nos. 551-556).
 - 3. The growth of the Church (CCC, nos. 766-769).
 - 4. Conflict with Jewish and Roman authorities (CCC, no. 2474).
 - a. Persecutions (CCC, nos. 675-677, 769, 1816).
 - b. Martyrdoms: Stephen, James (CCC, nos. 2473-2474).
 - 5. The Church spreads to the Gentiles (CCC, nos. 762, 774-776, 781).
 - a. The conversion of St. Paul (CCC, no. 442).
 - b. Paul’s missionary journeys (CCC, no. 442).
- E. Handing on the teaching of Jesus (CCC, nos. 787-789, 792, 796).
 - 1. Apostolic Tradition (CCC, nos. 857-865).
 - 2. The development of the New Testament (CCC, nos. 124-133).
- F. The role of the Apostles in the early Church (CCC, no. 857).
 - 1. Chosen and appointed by Jesus Christ (CCC, nos. 857-860).
 - 2. The Council of Jerusalem: the Apostles recognized as leaders of the Church (CCC, no. 860).
 - 3. Community of Apostles continued in community of pope and bishops (CCC, nos. 861-862).

II. Images of the Church (Partial Insights of Church Sharing in Trinitarian Communion)

- A. In the Old Testament (CCC, nos. 753-762).
 - 1. Prefigured in Noah's ark (CCC, nos. 56, 753, 845, 1219).
 - 2. The call of Abraham, and the promise to him of descendants (CCC, no. 762).
 - 3. Israel's election as the People of God (CCC, no. 762).
 - 4. The remnant foretold by the prophets (CCC, no. 762).
- B. From the New Testament (CCC, nos. 763-776).
 - 1. The Body of Christ (CCC, nos. 787-795).
 - 2. The temple of the Holy Spirit (CCC, nos. 797-801).
 - 3. The bride of Christ (CCC, no. 796).
 - 4. The vine and branches (CCC, no. 787).
 - 5. The seed and the beginning of the Kingdom (CCC, nos. 541, 669, 764, 768).
- 6. The family of God (CCC, nos. 791, 1655-1658, 2204-2685).
- C. Images rooted in Scripture and developed in Tradition.
 - 1. The People of God (CCC, nos. 781-782).
 - 2. The way to salvation.
 - 3. Marian images (CCC, nos. 507, 773, 967, 972).
 - 4. The community of disciples.
 - 5. A pilgrim people.

III. The Marks of the Church

“The sole Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic . . . subsists in the Catholic Church” (CCC, no. 870).

- A. The Church is one (CCC, nos. 813-822).
 - 1. Unity is in Jesus Christ through the Holy Spirit; it is visible unity in the world.
 - 2. The Church is united in charity, in the profession of one faith, in the common celebration of worship and sacraments, and in Apostolic Succession (CCC, no. 815).
 - 3. Unity in diversity.
 - a. Multiplicity of peoples, cultures, and liturgical traditions (CCC, nos. 814, 1202).
 - b. Communion of twenty-one Eastern Catholic Churches and one Western Church, all in union with the Pope.
 - 4. Wounds to unity.
 - a. Heresies (note modern parallels).
 - 1) Early Church heresies: Gnosticism, Arianism, Nestorianism, Monophysitism, and Apollinarianism (CCC, nos. 464, 466-467, 471).
 - 2) Protestant Reformation: emphasized *sola scriptura* (the Bible alone) and *sola gratia* (grace alone).
 - 3) New divisions—sects and cults.
 - b. Schisms (the split between East and West).
 - 1) Following the Council of Ephesus in 431, those Churches which followed Nestorius established separate Churches; later returned to union with Rome.
 - 2) Following the Council of Chalcedon in 451, those who accepted the Monophysite position formed what are called the Oriental Orthodox Churches.
 - 3) Eastern Schism of 1054: the pope in Rome and the bishop of Constantinople excommunicated each other, thus leading to the breach between the Roman Catholic Church and the Eastern Orthodox Church.
 - c. Apostasy.
 - 5. Ecumenism.

- a. Jesus' prayer for unity of his disciples (Jn 17:11; CCC, no. 820).
 - b. Vatican II documents.
 - c. Ecumenical dialogues with Orthodox Churches and Protestant ecclesial and faith communities emphasized common baptism of all Christians and common service to love even to the point of joint-martyrdom.
 - d. The fullness of Christ's Church subsists in the Catholic Church (LG, no. 8).
6. Interreligious Dialogue.
- a. Judaism, which holds a unique place in relation to the Catholic Church.
 - b. Islam.
 - c. Other religions.
- B. The Church is holy (CCC, nos. 823-829).
1. Holiness is from the all-holy God: all human beings are called to live in holiness.
 2. Christ sanctifies the Church through the Holy Spirit and grants the means of holiness to the Church.
 3. Church members must cooperate with God's grace.
 - a. Divine dimensions of the Church.
 - b. Human dimensions of the Church.
 4. Church members sin, but the Church as Body of Christ is sinless.
 - a. Church constantly fosters conversion and renewal.
 5. Mary, Mother of the Church and model of faith.
 - a. The Annunciation and Mary's "yes" to God.
 - b. Mary's perpetual virginity.
 - c. The Immaculate Conception and the Assumption.
 6. Canonized saints: models of holiness.
 - a. Their example encourages us.
 - b. They intercede for us.
 7. The members of the Church are always in need of purification, penance, and renewal (LG, no. 8, cited in CCC, nos. 827, 1428; UR, no. 6, cited in CCC, no. 821).
- C. The Church is catholic (CCC, nos. 830-856).
1. The Church has been sent by Christ on a mission to the whole world and exists worldwide.
 2. The Church exists for all people and is the means to salvation for all people.
 3. Salvation comes from the Church even for nonmembers (see *Dominus Iesus*, section 20; CCC, no. 1257).
- D. The Church is apostolic (CCC, nos. 857-865).
1. Founded by Christ on the Twelve with the primacy of Peter.
 2. Has apostolic mission and teaching of Scripture and Tradition.
 3. Guided by successors of the Twelve: the pope and bishops.
 4. Christ calls all Church members to share Gospel of salvation.

IV. The Church in the World

- A. The Church is sign and instrument of communion with God and unity of the human race (CCC, no. 760).
- B. Christ founded the Church with a divine purpose and mission (CCC, no. 760).
1. Jesus—not the members—endowed Church with authority, power, and responsibility (CCC, nos. 763-766).
 2. Church transcends history yet is part of history.
 3. Church continues Christ's salvation, preserves and hands on his teaching.
 4. Church scrutinizes "signs of the times"—interprets them in light of Gospel.
- C. The Church and her mission of evangelization (CCC, nos. 861, 905).
1. Definition and description of evangelization.

2. Missionary efforts.
3. Call to a new evangelization.
- D. Visible structure of the Church: a hierarchical communion (CCC, nos. 880-896).
 1. The College of Bishops in union with the pope as its head.
 - a. The Holy See.
 - b. Individual dioceses.
 - c. Parishes.
 - d. Family: the domestic Church (CCC, nos. 791, 1655-1658, 2204, 2685).
 2. The various vocations of life.
 - a. Ordained bishops, diocesan and religious priests continue the ministry of Christ the Head (CCC, nos. 1555-1568).
 - b. Ordained deacons continue the ministry of Christ the Servant (CCC, nos. 1569-1571).
 - c. Religious: consecrated by vows to Christ (CCC, nos. 925-933).
 - 1) Religious orders.
 - 2) Religious societies.
 - d. Laity: baptized members of Christ (CCC, nos. 897-913).
 - 1) Evangelization and sanctification of the world.
 - 2) Some of the laity work full time for the Church.
 - 3) The laity live in various states of life:
 - a) Marriage and family life.
 - b) Single life.
 - c) Third orders and lay consecrated people.
 - E. Teaching office in the Church: the Magisterium (CCC, no. 890).
 1. The teaching role of the pope and bishops.
 - a. Authentic interpreters of God's Word in Scripture and Tradition.
 - b. Ensure fidelity to teachings of the Apostles on faith and morals (CCC, Glossary).
 - c. Explain the hierarchy of truths.
 - d. The Ordinary Magisterium must be accepted even when it is not pronounced in a definitive manner.
 - e. Obey the mandate for evangelization.
 2. Indefectibility and infallibility.
 - a. Indefectibility: the Church will always teach the Gospel of Christ without error even in spite of the defects of her members, both ordained and lay.
 - b. Infallibility: the gift of the Holy Spirit, which gives the Church the ability to teach faith and morals without error.
 - 1) The pope can exercise infallibility when teaching alone on faith and morals, when the teaching is held in common by the bishops of the world and the pope declares that he is teaching *ex cathedra* (CCC, no. 891).
 - 2) The pope and bishops exercise infallibility when they teach together either in regular teaching dispersed throughout the world or when gathered in an ecumenical council (CCC, no. 892).
 3. The law of the Church.
 - a. Pastoral norms for living the faith and moral life, e.g., the precepts of the Church.
 - b. Disciplines of the Church can be adjusted by the hierarchy for new circumstances.
 - F. Sanctifying office of the Church (CCC, no. 893).
 1. The Eucharist is the center of life in the Church.
 2. Bishops and priests sanctify the Church by prayer, work and ministry of the Word, and the sacraments.
 3. Goal for all is eternal life.
 - G. Governing office of the Church (CCC, nos. 894-896).

1. The pope, the bishop of Rome, exercises supreme, ordinary, and immediate jurisdiction over the universal Church.
2. Bishops have responsibility to govern their particular churches; they are to exercise their authority and sacred power with the Good Shepherd as their model.

V. Implications for Life of a Believer

- A. Belonging to the Church is essential (CCC, no. 760).
 1. Christ willed the Church to be the ordinary way and means of salvation (CCC, no. 763, 772-776).
 2. We receive Christ's redemption as members of his Body the Church.
 3. Christ entrusted Word and sacraments to the Church for our salvation.
 4. Church has fullness of truth and totality of the means of salvation.
- B. Jesus Christ enriches us through the Church.
 1. Through the sacraments beginning with Baptism; regular reception of the sacraments is essential for members of the Church.
 2. Through a life of prayer, communion, charity, service, and justice in the household of faith.
 3. Through association with others who want to follow Christ in the Church.
- C. The Church at prayer.
 1. Liturgical year (CCC, nos. 1163-1178).
 2. How we pray.
 3. Celebration of the Christian mysteries (CCC, nos. 1273, 1389).
- D. Living as a member of the Church, the Body of Christ, means we live as disciples, proclaiming the Lord Jesus' teaching to others (CCC, nos. 520, 1248).
 1. As disciples of Christ we are "salt and light for the world."
 - a. Living as Christ calls and teaches us as known in and through the Church.
 - b. Active response to call to holiness at home, workplace, public square.
 - c. Examples for Christian witness in parish and diocese.
 2. Necessity of prayer (CCC, nos. 2612, 2621).
 - a. The Lord forms, teaches, guides, consoles, and blesses us through prayer.
 - b. Prayer helps us understand the teachings of Jesus Christ and his Church in a deeper way and live them more fully.

VI. Challenges

- A. Why do I have to be a Catholic? Aren't all religions as good as another (CCC, nos. 760, 817-822, 836)?
 1. To be a Catholic is to be a member of the one true Church of Christ. While elements of truth can be found in other churches and religions, the fullness of the means of salvation subsists in the Catholic Church (CCC, nos. 816, 836-838).
 2. Christ willed that the Catholic Church be his sacrament of salvation, the sign and the instrument of the communion of God and man (CCC, nos. 774-776, 780).
 3. Christ established his Church as a visible organization through which he communicates his grace, truth, and salvation (CCC, no. 771).
 4. Those who through no fault of their own do not know Christ or the Catholic Church are not excluded from salvation; in a way known to God, all people are offered the possibility of salvation through the Church (CCC, nos. 836-848).
 5. Members of the Catholic Church have the duty to evangelize others (CCC, nos. 849-856).
- B. Isn't the Church being hypocritical in telling other people to be holy and avoid sin when many Catholics, including the clergy, are guilty of terrible wrongs (CCC, nos. 823-829)?
 1. Some members of the Church might be hypocritical. Members of the Church, like all human beings, are guilty of sin, but this doesn't make the Church wrong or hypocritical.

2. The Church teaches what God has told us about how to be holy and the necessity of avoiding sin. Failure by members of the Church to live out what God has taught does not invalidate the truth of the teaching we have received through the Apostles and their successors.
 3. The Church is guided and animated by the Holy Spirit and, as the Body of Christ, remains sinless even if her members sin.
- C. Who needs organized religion? Isn't it better to worship God in my own way, when and how I want?
1. God desires us to come to him as members of his family, his new people, so he established the Church to accomplish that purpose (CCC, no. 760).
 2. No one and no community can proclaim the Gospel to themselves (CCC, no. 875).
 3. Because human beings are social in nature, we need each other's encouragement, support, and example (CCC, no. 820).
 4. Worship of God has both a personal dimension and a communal dimension: personal, private worship is encouraged to complement communal worship (CCC, nos. 821, 1136-1144).
 5. The Church offers us authentic worship in spirit and in truth when we unite ourselves with Christ's self-offering in the Mass (CCC, nos. 1322-1324).
 6. God taught in the Old and New Testaments for people to come together and worship in the way that he revealed to them (CCC, nos. 1093-1097).
 7. The Catholic Church is structured so that all the members, clergy and laity alike, are accountable to someone (CCC, nos. 871-879).
- D. How is it that the Catholic Church is able to sustain the unity of her members even though they live out their faith in different cultures and sometimes express their faith in different ways?
1. The Church is able to sustain unity because she has the apostolic teaching office of the pope and bishops to guide and direct her under the guidance of the Holy Spirit (CCC, no. 815).
 2. It is the pope and bishops who are the successors in every age to St. Peter and the Apostles (CCC, nos. 815, 862).
 3. The unity of the Church is also sustained through the common celebration of worship and the sacraments (CCC, no. 815).

Core Course 5 – “Christ and the Sacraments”

The purpose of this course is to help students understand that they can encounter Christ today in a full and real way in and through the sacraments, and especially through the Eucharist. Students will examine each of the sacraments in detail so as to learn how they may encounter Christ throughout life.

Core Course 5 objectives:

I. THE SACRAMENTAL NATURE OF THE CHURCH

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Define sacrament and identify the seven sacraments of the Catholic Church		
2. Define and illustrate grace as the divine presence that transforms nature		
3. Explain why Jesus Christ is the primordial sacrament		
4. Explain why the Church is the universal sacrament of salvation		
5. Distinguish between a sign and a symbol		
6. Distinguish between a sacrament and sacramental		
7. Identify the essential matter and form for each of the seven sacraments		
8. Explain how the liturgical rites are instruments of sacramental theology		
9. Explain why sacramental rites are always communal		
10. Identify the proper minister for each of the seven sacraments		
11. Identify the requirements for the reception of each of the seven sacraments		
12. Explain the effects and implications of each of the seven sacraments		
13. Define indelible character and identify those sacraments that confer it		
14. Cite the Scriptural basis for each of the seven sacraments		
15. Differentiate the sacraments into the traditional groupings of initiation, healing and service and defend the rationale		

II. THE SACRAMENTS OF INITIATION

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Diagram the historical development of the sacraments of initiation		
2. Describe the Rite of Baptism for Children		
3. Describe the Rite of Christian Initiation of Adults		

4. Describe the Rite of Confirmation		
5. Illustrate the effects of the seven gifts of the Holy Spirit on Christian living		
6. Distinguish similarities and differences in Eastern and Western rites of initiation		
7. Defend the belief that the Eucharist and the Eucharistic celebration are central to our faith		
8. Explain the doctrine of Transubstantiation		
9. Explain the Real Presence of Christ in the Eucharist and its implications for Holy Communion, adoration, and reverence for the Blessed Sacrament		
10. Illustrate how the Eucharist nourishes us for Christian living		
11. Distinguish among liturgical, devotional and private prayer		
12. Compare and contrast the four ways Christ is present in our celebration of the Mass		
13. Recount the scriptural foundation and historical development of the Mass		
14. Identify the parts of the Mass and how they relate to each other		
15. Diagram the structure, history and theology of the Liturgical year		
16. Identify the diversity of Liturgical roles and their functions		
17. Identify the Liturgical books and their contents		

III. THE SACRAMENTS OF HEALING

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Describe the Rite of the Anointing of the Sick		
2. Discuss the implications of spiritual versus physical healing		
3. Relate the scriptural healings by Jesus to his abiding presence in the sacraments today		
4. Discuss the need for on-going conversion		
5. Describe the Rite(s) of Penance		
6. Defend the need for reconciliation with God and community		
7. Predict the benefits of frequent celebration of the Sacrament of Reconciliation and with a regular confessor		

IV. SACRAMENTS AT THE SERVICE OF COMMUNION

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify and describe the three degrees of ordination		
2. Express an appreciation for the indelible character of ordination		
3. Describe the rites of ordination		
4. Summarize the purpose of ordained vocations		

5. Defend the nature of marriage as essential to the Catholic Faith and as a building block of society		
6. Analyze the importance and permanence of vows		
7. Justify the Church’s teaching on divorce and annulment		
8. Describe the Rite(s) of marriage		
9. Characterize the meaning of faithfully living out a vocation to marriage		

V. CHALLENGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain what it means to say that Jesus <i>himself</i> is the Sacrament of God		
2. Describe how Jesus continues his ministry through the seven Sacraments of the Church --- relate this to the coming of the Holy Spirit at Pentecost		
3. Explain why the Sacrament of Baptism must be the first sacrament that any person can receive.		
4. Some people think that the Catholic Church teaches that Jesus is sacrificed <i>again</i> at each Mass. Respond to this misunderstanding of Catholic teaching.		
5. Some Catholics believe that the Eucharistic bread and wine merely symbolize the body and blood of Christ. Respond to this with an explanation of authentic Catholic teaching.		
6. Discuss three prefigurements of the Eucharist from the Old Testament		
7. Provide an explanation of Exposition and Benediction of the Blessed Sacrament for someone who has no knowledge of these rites.		
8. Explain why “full, conscious and active participation’ in the Eucharistic liturgy refers primarily to one’s interior participation of heart and mind in worship (rather than a mere call to engage in liturgical activities)		

Note: The following is the full content outline for Core Course 5 from the USCCB *Doctrinal Framework*. The title of course 5 in the DF is “Sacraments as Privileged Encounters with Jesus Christ”:

I. The Sacramental Nature of the Church

A. Definition of sacrament.

1. A sacrament is an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life of grace is dispensed to us through the work of the Holy Spirit (CCC, no. 1131).
2. Eastern Churches use the word “mystery” for sacrament and celebrate them in a similar but not essentially different way.
3. Sacraments confer the grace they signify (CCC, no. 1127).
 - a. Grace: sanctifying and actual—gratuitous (CCC, nos. 1996-2005).
 - b. Sacramental grace (CCC, no. 1129).

B. The Church and the sacramental economy of salvation (CCC, no. 849).

1. Jesus Christ is the living, ever-present sacrament of God (CCC, nos. 1088-1090).

2. The Church as universal sacrament of Jesus Christ (CCC, nos. 774-776).
 - a. The Church is the sacrament of salvation, the sign and the instrument of the communion of God and all (CCC, no. 780).
 - b. The Church has a sacramental view of all reality (CCC, no. 739).
 - c. The Church is the sacrament of the Trinity's communion with us (CCC, no. 774).
- C. Redemption is mediated through the seven sacraments.
 1. Christ acts through the sacraments (CCC, nos. 1084-1085).
 - a. Signs and symbols (CCC, nos. 1145-1152).
 - b. Sacraments for healing and sanctification (CCC, nos. 1123, 1421).
 - c. Experiential sign of Christ's presence (CCC, nos. 1115-1116).
 2. The Church at prayer (CCC, no. 1073).
 - a. Prayer defined; different forms (CCC, nos. 2559, 2565).
 - b. Essential for a believer (CCC, no. 2558).
 - c. Liturgical prayer and the sacraments (CCC, nos. 1137-1144).
 - d. Personal prayer; Christian meditation (CCC, nos. 2626-2643, 2705-2719).

II. The Sacraments of Initiation (CCC, no. 1212)

- A. Baptism: the sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ (CCC, nos. 1279-1280).
 1. Understanding the sacrament.
 - a. Scriptural basis.
 - 1) The Sacrament of Baptism is pre-figured in the Old Testament at creation when the Spirit of God hovered over the waters at creation (Gn 1-2); in Noah's ark (Gn 7); in the crossing of the Red Sea (Ex 14) and the Jordan (CCC, nos. 1217-1222).
 - 2) New Testament references: Mt 3:1-12; Mt 3:13-17; Mt 29:19; Mk 1:9-11; Lk 3:21-22; Jn 1:22-34; Jn 3:1-15; Acts 2:37-41 (CCC, nos. 1223-1225).
 - b. Historical development (CCC, nos. 1229-1233).
 - 1) Baptism of blood (CCC, no. 1258).
 - 2) Baptism of desire (CCC, nos. 1258-1261).
 - c. Theology (CCC, nos. 1217-1228).
 2. Celebration (CCC, nos. 1229-1245).
 - a. Baptism of adults (CCC, nos. 1247-1249).
 - b. Baptism of infants (CCC, nos. 403, 1231, 1233, 1250-1252, 1282, 1290).
 - 1) The question of infants who die before Baptism (CCC, no. 1283).
 - c. Role of godparents (CCC, no. 1255).
 3. Essential elements (CCC, nos. 1239-1240).
 - a. Immersion or the triple pouring of water on the head (CCC, nos. 694, 1214, 1217, 1240).
 - b. Saying the words of the formula (CCC, no. 1240).
 4. Other elements: (CCC, nos. 1237-1245).
 5. Effects of the sacrament (CCC, nos. 1262-1270).
 - a. Die and rise with Christ (CCC, no. 1227).
 - b. Freed from Original Sin and all sins (CCC, no. 1263).
 - c. Adopted children of God (CCC, nos. 1265-1266).
 - d. Members of the Church (CCC, nos. 1267-1270).
 - e. Indelible character; this sacrament cannot be repeated (CCC, nos. 1272-1274).
 - f. Holy Spirit and discipleship (CCC, no. 1241).
 6. Requirements for reception.

- a. For adults (CCC, nos. 1247-1249).
 - b. For infants (CCC, nos. 1250-1252).
 - c. Catechesis for baptized (CCC, nos. 1253-1255).
 7. Minister of the sacrament (CCC, no. 1256).
 - a. Ordinary circumstances.
 - b. In danger of death.
 8. Necessity of Baptism (CCC, nos. 1257-1261).
 9. Implications.
 - a. Members of Church (CCC, no. 1267).
 - b. Common priesthood (CCC, no. 1268).
 - c. Rights and duties (CCC, no. 1269).
 - d. Call to mission (CCC, no. 1270).
 - e. Ecumenical aspect (CCC, no. 1271).
 10. Appropriating and living this sacrament (CCC, no. 1694).
 - a. Reminders of our Baptism.
 - 1) In the Church's liturgy: Easter vigil, renewal of baptismal promises, sprinkling rite at Mass (CCC, nos. 281, 1217, 1254, 1668, 2719).
 - 2) In pious practices: blessing with holy water (fonts in churches and homes), sign of the cross (CCC, no. 1668).
 - b. Prayer and reflection on the meaning of Baptism (CCC, nos. 1694, 1811, 1966, 1988, 1987, 1992, 1997, 2015).
 - 1) Sharing in the Death and Resurrection of Christ.
 - 2) Turning away from sin and selfish actions; ongoing conversion.
- B. Confirmation: the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated.
1. Understanding the sacrament.
 - a. Scriptural basis.
 - 1) The book of Isaiah foretold that the Spirit of the Lord shall rest on the hoped-for Messiah (Is 11:2; CCC, no. 1286).
 - 2) The Holy Spirit descended on the Church (Acts 8:14-17; CCC, nos. 1287-1288).
 - b. Historical development (CCC, nos. 1290-1292).
 - c. Theology.
 - 1) Western Church (CCC, nos. 1286-1288).
 - 2) Eastern Churches (CCC, no. 1289).
 2. Celebration.
 - a. Rite of Confirmation (CCC, nos. 1298-1300).
 - b. Rite of Christian Initiation of Adults (RCIA) (CCC, nos. 1232-1233, 1298).
 - c. Eastern Catholic Churches confirm (chrismate) at the time of Baptism and, in some cases, administer Eucharist then as well (CCC, nos. 1290-1292).
 3. Essential elements of the sacrament (CCC, no. 1300).
 - a. Laying-on of hands and anointing with chrism.
 - b. Saying the words of the formula.
 4. Requirements for reception.
 - a. Baptized and age (CCC, nos. 1306-1308).
 - b. Preparation, Confession, sponsor (CCC, nos. 1309-1310).
 5. Minister (CCC, nos. 1312-1314).
 6. Effects and implications (CCC, no. 1303).
 - a. Perfection of baptismal grace (CCC, no. 1285).

- b. Help of Holy Spirit's gifts and fruits (CCC, nos. 1830-1832).
 - c. Indelible character; this sacrament cannot be repeated (CCC, nos. 1303-1305).
 - d. Call to spread and defend faith (CCC, no. 1303).
 - e. Discernment of God's call (CCC, no. 1303).
 - f. Stewardship (CCC, no. 1303).
7. Appropriating and living this sacrament: life in the Holy Spirit (CCC, no. 1694).
- a. How to know the Holy Spirit's promptings and actions in your life, with the help of the Holy Spirit (CCC, no. 1694).
 - 1) Learn Sacred Scripture (CCC, nos. 50-51, 94-95, 1066).
 - 2) Live the sacraments (CCC, nos. 1071-1072, 1091-1092).
 - 3) Love the Catholic Church—the Church that Christ began.
 - b. Prayer is the foundation for knowing and following the will and actions of the Holy Spirit (CCC, nos. 1309, 1073, 2670-2672).
- C. Holy Eucharist: the sacrament which re-presents in the Mass the sacrificial Death of Christ and his Resurrection—making it possible for us to eat his Body and drink his Blood (CCC, no. 1323).
1. Understanding the sacrament.
- a. Scriptural basis: Ex 12; Mt 14:13-21; Mt 26: 26-29; Mk 6:30-33; Mk 14:22-25; Lk 9:10-17; Lk 22:14-20; Jn 2:1-12; Jn 6:22-59; Jn 13–17; 1 Cor 11:23ff. (CCC, nos. 1337-1344).
 - 1) The Eucharist is pre-figured in the Old Testament, beginning with the priest-king Melchizedek (Gn 14:18-20), Israel eating unleavened bread every year at Passover, and Yahweh providing manna from heaven (CCC, nos. 1333, 1544).
 - b. Historical development (CCC, nos. 1324-1332, 1345).
 - c. Theology.
 - 1) Signs (CCC, nos. 1333-1336).
 - 2) Institution (CCC, nos. 1337-1340).
 - 3) "In memory" (CCC, nos. 1341-1343).
 - 4) Thanksgiving and praise (CCC, nos. 1359-1361).
 - 5) Sacrificial memorial (CCC, nos. 1362-1372).
 - 6) Ecclesia de Eucharistia.
2. Celebration.
- a. Parts of the Mass (CCC, nos. 1348-1355).
 - b. Roles of priests and deacons (CCC, nos. 1566, 1570).
 - c. Roles of faith community (CCC, nos. 1140, 1348).
3. Essential elements.
- a. Bread (unleavened in Latin Church, leavened in Eastern Churches) and wine from grapes (CCC, no. 1412; CIC, cc. 924 §§1-3, 926, 927).
 - b. Eucharistic Prayer (CCC, nos. 1352-1355).
4. Christ's Real Presence.
- a. Transubstantiation (CCC, nos. 1373-1377).
 - b. Worship of the Eucharist.
 - 1) Adoration (CCC, no. 1378).
 - 2) Tabernacle (CCC, no. 1379).
 - 3) Reverence (CCC, nos. 1385-1386, 1418).
5. Effects of the sacrament.
- a. Union with Jesus and Church (CCC, nos. 1391, 1396).
 - b. Forgiveness of venial sin (CCC, no. 1394).
 - c. Protection from grave sin (CCC, no. 1395).
 - d. Commits us to the poor (CCC, no. 1397).
6. Requirements for fruitful reception.

- a. Baptized member of the Church who believes in the Real Presence and Transubstantiation (CCC, nos. 1376, 1385, 1387-1388).
- b. Free from grave sin (CCC, no. 1385).
- c. One hour fast from food and drink (CCC, no. 1387).
7. Other receptions.
 - a. Frequent Communion (CCC, nos. 1388-1389).
 - b. Viaticum (CCC, nos. 1524-1525).
 - c. Eucharist two times a day (CIC, c. 917).
8. Minister of the sacrament (CCC, nos. 1369, 1566).
9. Role of extraordinary ministers of Holy Communion (CCC, no. 1411; CIC, c. 910 §2, c. 230 §3).
10. Implications.
 - a. Ecumenical (CCC, no. 1398).
 - b. Love of God, neighbor, and poor (CCC, nos. 1396-1397).
 - c. Nourishing Christ's life in us (CCC, no. 1392).
11. Appropriating and living this sacrament.
 - a. Active participation in Mass where the Lord comes in both word and sacrament (CCC, nos. 2042, 2181-2182).
 - b. Prayer of thanksgiving on receiving Jesus Christ in the Eucharist (CCC, nos. 1358-1359).
 - c. Reflective prayer on the meaning of Christ's Death and Resurrection, and petition for the grace to give to others of ourselves as the Lord did (CCC, nos. 1359-1361).

III. Sacraments of Healing

- A. Penance and Reconciliation: the sacrament through which sins committed after Baptism can be forgiven, and reconciliation with God and community can be effected (CCC, nos. 1422, 1425, 1428, 1446).
 1. Understanding the sacrament.
 - a. Scriptural basis: Jesus gives the Eleven the power to forgive sins (Jn 20:22-23). Examples of forgiveness (Mk 2:1-12; Lk 15:11-32; Jn 8:1-11; CCC, no. 1444).
 - b. Historical development (CCC, nos. 1425-1429, 1447-1448).
 - c. Theology (CCC, nos. 1440-1449).
 2. Celebration.
 - a. Individual confession (CCC, nos. 1456-1458, 1480, 1484).
 - b. Communal service (CCC, no. 1482).
 - c. General absolution (CCC, no. 1483).
 3. Essential elements.
 - a. Acts of the penitent: contrition and firm purpose of amendment, confession of sins, penance or satisfaction (CCC, nos. 1450-1458).
 - b. Absolution (CCC, nos. 1480-1484).
 4. Effects.
 - a. Forgiveness of all sin (CCC, no. 1442).
 - b. Reconciliation with God by which grace is received (CCC, nos. 1468-1469, 1496).
 - c. Reconciliation with the Church (CCC, nos. 1443-1445).
 - d. Remission of punishment for sin (CCC, nos. 1470, 1496).
 - e. Peace and serenity (CCC, no. 1496).
 - f. Spiritual strength to resist temptation (CCC, no. 1496).
 5. Requirements for reception.
 - a. Contrition, both perfect and imperfect (CCC, nos. 1451-1454).

 - b. Confession of grave or mortal sins (CCC, nos. 1455-1457).

- c. Confession of venial sins recommended (CCC, no. 1458).
- 6. Minister of the sacrament (CCC, nos. 1461-1466).
 - a. The seal of confession (CCC, no. 1467).
- 7. Implications (CCC, nos. 1468-1470).
 - a. Thanksgiving and amendment (CCC, nos. 1459, 1451).
 - b. Ongoing conversion (CCC, no. 1423).
 - c. Reconciliation with the Church community (CCC, nos. 1422, 1443-1445, 1469).
- 8. Appropriating and living this sacrament (CCC, nos. 1451, 1468-1469, 1470).
 - a. Prayer of thanksgiving for the gift of God's forgiveness of sins.
 - b. Reflective prayer on contrition in its fullest sense: sorrow for our sins with the resolution to avoid future sin (CCC, no. 1452).
- B. Anointing of the Sick: the sacrament which gives spiritual healing and strength to a person seriously ill and sometimes also physical recovery (CCC, nos. 1499-1513).
 - 1. Understanding the sacrament.
 - a. Scriptural basis: Jas 5:14-15 (CCC, no. 1510).
 - b. Historical development (CCC, no. 1512).
 - c. Theology.
 - 1) Illness (CCC, nos. 1500-1502).
 - 2) Christ the Physician (CCC, no. 1503).
 - 3) Faith and healing (CCC, no. 1504).
 - 4) Christ's suffering (CCC, no. 1505).
 - 5) Disciples carry cross (CCC, no. 1506).
 - 6) Holy Spirit's gift of healing (CCC, no. 1509).
 - 7) Christ institutes sacrament of the sick (CCC, nos. 1500-1513).
 - 2. Celebration.
 - a. Individual celebration (CCC, nos. 1514-1516).
 - b. Communal celebration (CCC, nos. 1517-1518).
 - c. Viaticum (CCC, nos. 1524-1525).
 - 3. Essential elements (CCC, nos. 1517-1519).
 - a. Laying-on of hands; anointing forehead and hands with oil of the sick.
 - b. Spoken words of the formula.
 - 4. Effects (CCC, nos. 1520-1523).
 - a. Union of the sick person to Christ in his Passion.
 - b. Strength, peace, and courage to endure the sufferings of illness or old age.
 - c. The forgiveness of sins.
 - d. The restoration of health if God wills it.
 - e. Preparation for passing over to eternal life.
 - 5. Requirements for reception (CCC, nos. 1514-1515).
 - 6. Minister: priest or bishop (CCC, no. 1516).
 - 7. Implications (CCC, no. 1532).
 - a. The Lord Jesus does not abandon or forget us; he is with us in all things.
 - b. The Lord Jesus' healing power is still at work in the world.
 - 8. Appropriating and living this sacrament (CCC, nos. 1522-1523).
 - a. Prayerful reflection on the healing power of Jesus Christ.
 - b. Prayer on accepting God's will.
 - c. Prayer on offering up our sufferings to God.

IV. Sacraments at the Service of Communion

- A. Holy Orders: the sacrament through which a man is made a bishop, priest, or deacon and is given the

- grace and power to fulfill the responsibilities of the order to which he is ordained.
1. Understanding the sacrament.
 - a. Scriptural basis: Mt 16:18ff.; Mt 28:19-20; Lk 6:12-16; Mk 3:14-19 (CCC, no. 1577).
 - 1) Jesus consecrates his followers at the Last Supper (Jn 17).
 - 2) To remember him, Jesus commanded his followers, “Do this in memory of me.” His Apostles continued to celebrate the Eucharist as ordained ministers.
 - b. Historical development—instituted by Christ (CCC, nos. 874ff.).
 - c. Theology (CCC, nos. 1539-1553).
 2. Celebration of Ordination.
 - a. Bishop (CCC, nos. 1555-1561).
 - b. Priest (CCC, nos. 1562-1568).
 - c. Deacon (CCC, nos. 1569-1571).
 3. Essential elements (CCC, nos. 1572-1574).
 - a. Imposition of hands.
 - b. Spoken prayer of consecration.
 4. Effects.
 - a. Indelible character; this sacrament cannot be repeated (CCC, nos. 1581-1584).
 - b. Grace of the Holy Spirit (CCC, nos. 1585-1589).
 5. Requirements for reception.
 - a. Called to ministry (CCC, no. 1578).
 - b. Baptized male (CCC, no. 1577).
 - c. Celibacy in the Latin Church (CCC, no. 1579).
 - d. Adequate education and formation (CCC, nos. 1578, 1598).
 - e. Mental health screening (Program of Priestly Formation, nos. 5, 53).
 - f. Lifelong commitment to personal prayer and devotion (CCC, nos. 1567, 1579).
 - g. Servant leader in Person of Christ (CCC, nos. 1552-1553, 1548-1551).
 6. Minister of the sacrament: bishop (CCC, nos. 1575-1576).
 7. Implications.
 - a. Servant leaders according to order (CCC, nos. 1547ff.).
 - b. Distinctive ministries of bishop, priest, and deacon (CCC, nos. 1594-1596).
 8. Appropriating and living this sacrament.
 - a. Prayer for more vocations to the priesthood (CCC, no. 1548).
 - b. Praying for bishops, priests, and deacons (CCC, no. 1547).
 - c. Offering help and support to bishops, priests, and deacons (CCC, no. 1547).
- B. Marriage: the sacrament in which a baptized man and a baptized woman form with each other a lifelong covenantal communion of life and love that signifies the union of Christ and the Church and through which they are given the grace to live out this union (CCC, nos. 1601, 1603, 1613-1616, 1642).
1. Understanding the sacrament: Jesus raises marriage to the dignity of a sacrament.
 - a. Scriptural basis: Jn 2:1-11; Mt 19:1-15; Mt 5:31-32 (CCC, nos. 1614-1615).
 - b. Historical development (CCC, nos. 1602-1620).
 - c. Theology.
 - 1) Sacramental marriage (CCC, nos. 1621-1630).
 - 2) Mixed marriages/disparity of cult (CCC, nos. 1633-1637).
 - a) Conditions for permission/dispensation.
 2. Celebration.
 - a. Within Mass (CCC, nos. 1621-1624).
 - b. Within Liturgy of the Word.
 3. Essential elements.

- a. Free consent of the couple (CCC, nos. 1625-1629, 1632).
- b. Consent given in the presence of the Church's minister and two witnesses (CCC, nos. 1630-1631).
4. Effects (CCC, nos. 1638-1642).
 - a. Grace to perfect the couple's love for each other and strengthen their bond.
 - b. Help to live the responsibilities of married life.
 - c. Help on the journey to eternal life.
5. Requirements for reception.
 - a. Baptism (CCC, nos. 1617, 1625, 1633).
 - b. No prior bond or other impediments (CCC, no. 1625).
 - c. Able to give free consent (CCC, nos. 1625, 1627).
 - d. Celebration of marriage according to Church law (CCC, nos. 1625-1637).
6. Ministers: the spouses before priest or deacon and two other witnesses (CCC, nos. 1623, 1630). (N.B. In Eastern Churches, the priest is the minister of the sacrament.)
7. The requirements of marriage.
 - a. Unity and indissolubility (CCC, nos. 1644-1645).
 - b. Fidelity (CCC, nos. 1646-51).
 - c. Openness to children (CCC, nos. 1652-1654).
8. Divorce, declaration of nullity, remarriages (CCC, no. 1650).
9. Implications.
 - a. Lifelong, conjugal fidelity (CCC, nos. 1646ff.).
 - b. Domestic Church (CCC, nos. 1655-1658).
 - c. Gift of children and nurturing them (CCC, nos. 1652-1653).
 - d. Qualities of successful marriages (CCC, nos. 1641-1658).
10. Appropriating and living this sacrament.
 - a. Prayer for parents, relatives, and all who are married (CCC, no. 1657).
 - b. Praying for our lives ahead, asking God to help us know his will and to follow it in faith (CCC, no. 1656).
 - c. Careful preparation for marriage, remote, proximate, and immediate (FC, no. 66; CCC, no. 1632).
 - d. Ongoing marriage enrichment (CCC, nos. 1632, 1648).
 - e. Reflective prayer on married life as witness to Christ's love (CCC, no. 1661).

V. Challenges to Worship and Sacraments

- A. Can't a person go directly to God without the help of the Church or a priest (CCC, nos. 1538-1539)?
 1. Any person can always pray directly to God. However, God established the Church as a way for him to teach us and to enrich us with his grace. Jesus Christ gave us the Church and the sacraments for our salvation (CCC, nos. 774-776).
 2. Sacraments provide an encounter with Christ which is unique and graced (CCC, no. 1076).
 3. Sacraments celebrate and strengthen our unity and identity (CCC, no. 774).
- B. Can't God forgive us directly when we are sorry for sin (CCC, nos. 1434, 1440-1445)?
 1. While God can forgive us however and whenever he wants, he knows what is best for us and has taught us through Jesus that he wants to forgive us through the Sacrament of Penance and Reconciliation (Jn 20:21-23; CCC, nos. 1421, 1442).
 2. The Sacrament of Reconciliation is necessary to forgive grave or mortal sins (CCC, no. 1468), but it is not essential for the forgiveness of venial sins (CCC, no. 1493).
 3. People need to confess sins to face the reality of the wrong they have done, and in and through this sacrament, they can be assured of forgiveness (CCC, nos. 1455-1457).
 4. The sacrament also gives the assurance of forgiveness to a truly repentant person (CCC, nos. 1452-1453).

- C. Aren't the sacraments just celebrations to mark significant moments in our life (CCC, nos. 1066, 1070)?
1. While the sacraments are usually celebrated at appropriate or significant moments or events in our lives, they are much more than simply celebrations of those moments. They are personal encounters with Christ, who acts through sacraments to help us (CCC, nos. 1088-1090).
 2. Each sacrament gives a special grace (CCC, no. 1129).
- D. Is there any difference between receiving Holy Communion in a Catholic Church and going to communion in a Protestant worship service (CCC, no. 1411)?
1. Yes, there are differences.
 - a. Because of Apostolic Succession and the priesthood, Holy Eucharist in the Catholic Church is the Body and Blood of Jesus Christ. Churches without Apostolic Succession and the priesthood do not have that gift (CCC, nos. 817-822, 1411).
 - b. Reception of Holy Communion in the Catholic Church is a statement of belief in the Real Presence of Jesus in the Eucharist and of unity with all Catholics throughout the world (CCC, nos. 1376, 1391, 1398).
 2. Because of these differences, Catholics must not take communion in Protestant worship services, and non-Catholics must not receive Holy Communion in Catholic Churches (CCC, no. 1411).
- E. How do we know that any of the sacraments really work? For example, if a person dies after receiving the Sacrament of the Anointing of the Sick, does that mean it did not work (CCC, nos. 1500-1501, 1503-1505, 1508-1509, 1520-1523)?
1. The effects of the grace we receive through the sacraments is not something that can be seen or measured.
 2. Each of the sacraments is effective whether we feel it or not; it is sometimes only in looking back that we can recognize how Christ has touched us and helped us through the sacraments.
 3. The Sacrament of the Anointing of the Sick can have different effects. Sometimes Christ does bring about physical healing through that sacrament. Other times, the healing is spiritual in that it helps the person to be better prepared for death, to be at peace, and to be eager to be with the Lord.

Core Course 6 – “Moral Living in Christ”

The purpose of this course is to help students understand that it is only through Christ that they can fully live out God’s plans for their lives. Students are to learn the moral concepts and precepts that govern the lives of Christ’s disciples.

Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, “Catechetical Formation in Chaste Living.”

Core Course 6 objectives:

I. WHAT IS LIFE IN CHRIST?

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Summarize God’s plan for us, including: sharing in eternal love and happiness in heaven, a desire and longing for God, the Fall and promise of redemption, Christ’s promise fulfilled		
2. Explain Catholic teaching regarding dignity of the human person including: humans created in the image and likeness of God, humans endowed with reason, intellect and free will		
3. Describe the gift of free will and how this gift affects our relationship with God’s plan		
4. Summarize how Theology of the Body identifies God’s plan for life and love, and calls us to relate as persons		
5. Articulate how charity provides us with spiritual freedom — and describe how God is the originator, motivator and objective of charity		
6. Illustrate the effects of the Beatitudes; fulfillment of God’s promises, portrayal of Christ’s charity, hope in the midst of tragedy		
7. Explain what it means to be a follower of Christ as the Way, the Truth and the Life		

II. GOD HAS TAUGHT US HOW TO LIVE A NEW LIFE IN CHRIST

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Compare and contrast Eternal Law and Natural Moral Law		
2. Explain how Natural Moral Law is the basis for human rights and duties		
3. Demonstrate the historical and cultural applications of Natural Moral Law		
4. Describe the teachings revealed by God under the Old Covenant		
5. Articulate the principle of interpretation of the Ten Commandments		
6. Articulate the substance and application of each of the Ten Commandments		
7. Align each of the Commandments to common elements of daily life and interaction. (example: 8th Commandment as it relates to the responsibilities of the media and art)		
8. Delineate the two greatest commandments of Jesus		

9. Explain how the First Great Commandment relates to the first three Commandments of the Decalogue		
10. Explain how the Second Great Commandment relates to the rest of the Decalogue		
11. Apply the two Great Commandments to one's life		
12. Critique modern culture in respect to the Beatitudes		
13. Explain the role of the Magisterium in the Catholic Church in the formation of Christian conscience		
14. Define conscience as a judgment of reason by which the person recognizes the moral quality of a specific act (CCC 1796)		
15. Characterize how habitual sin can make it progressively more difficult for a person to perceive the truth		
16. Articulate the principle that, because the conscience can err in its judgment, it is critical for a person to make an effort to understand what the divine law on a matter is, as expressed by the teaching of the church, and the reasons for this teaching		
17. Illustrate how the saints—especially the martyrs—“obeyed God rather than men”(Acts 5:29) and gave the supreme witness of martyrdom rather than commit particular acts contrary to the faith or virtue (John Paul II, Veritatis Splendor 27, 76, 87, 89, 91-93)		

III. LIVING NEW LIFE IN JESUS CHRIST

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Illustrate the universal call to holiness applicable to all Catholics		
2. Characterize the various types of vocational calls to holiness		
3. Support the role of chastity in each vocational call		
4. Demonstrate an understanding of Natural Family Planning and its significance in the vocation of married life (CCC 1796; Acts 5:29; John Paul II Veritatis Splendor, 27, 76, 87, 89, 91-93)		
5. Explain the gift of Grace that allows us to live a moral life		
6. Illustrate how Theological Virtues and Cardinal Virtues help us to live a moral life		
7. Summarize the formation of a Christian conscience and its role in moral responsibility		
8. Assess the role of prayer in living a moral life		
9. Demonstrate from the lives of the saints how, aided by God's grace, it is possible for every faithful person to live according to the Theological Virtues, Cardinal Virtues and the Beatitudes to a heroic degree		

IV. THE REALITY OF SIN

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Define and explain the effects of original sin		

2. Describe the link between original sin and salvation		
3. Define and distinguish the varying types of sin: original sin, and the two kinds of actual sin—mortal and venial		
4. Illustrate scriptural images of sin		
5. Express an understanding of God’s gift of free will in our lives		
6. Give examples of what is meant by “love the sinner, hate the sin” in today’s society		
7. Illustrate the power of the Holy Spirit in bringing people to repentance and conversion of life, particularly in the lives of Saint Paul and Saint Augustine		

V. CHALLENGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Define the term “moral relativism” and contrast it with the Catholic approach to moral living		
2. Explain why moral relativism ultimately leads to chaos --- address this on both an individual level and a societal level		
3. Summarize what the Bible and the Catechism of the Catholic Church teach about occult practices and idolatry. Relate such practices to the first of the Ten Commandments.		
4. Explain why the following statement is self-defeating: “There is no such thing as absolute ‘truth’ --- all truth is relative.”		
5. Explain why the following assertion is absurd: “There is no such thing as moral absolutes --- all morality is relative.” Include examples of why such a view is impossible to consistently uphold and live by		
6. How does Pope John Paul II’s teaching on the <i>theology of the body</i> help to explain why any sexual activity outside of marriage constitutes a “lie in the language of the body”?		
7. Explain <i>why</i> morally good living leads to true freedom and happiness, whereas immoral living ultimately leads to bondage and heartache		
8. Read John 15 verses 10 and 14. What is Jesus’ test for whether we truly love him?		
9. Read 1 John 1:9 and Hebrews 4:14-16. What is God’s attitude toward the person who honestly acknowledges his/her sin and repents of it?		
10. Present a practical plan for how to avoid impurity, including how to avoid what is called the “near occasion of sin”		
11. Respond to the following statement in light of Catholic teaching on the nature of God’s mercy and the Sacrament of Reconciliation: “I’m planning to commit some sins this weekend --- but it’s ok, I’ll go to confession afterwards.”		

Note: The following is the full content outline for Core Course 6 from the USCCB *Doctrinal Framework*. The title of course 6 in the DF is “Life in Jesus Christ.”

I. What Is Life in Christ?

A. God’s plan for us (CCC, nos. 302-314, 1692).

1. God creates us to share eternal love and happiness with him in Heaven.

- a. Desire and longing for God (CCC, no. 27).
- b. Fall and promise of redemption (CCC, no. 410).
- c. Jesus Christ fulfills this promise (CCC, nos. 456-460).
2. God created us in his image and likeness (CCC, nos. 1700-1706).
 - a. The dignity of the human person (CCC, no. 1700).
 - b. Endowed with reason, intellect, and free will (CCC, nos. 1703-1706).
- B. Our response to God's plan.
 1. Response of love (CCC, no. 1828).
 2. He calls us to beatitude or joy.
 - a. The Beatitudes (CCC, no. 1716).
 - b. Effects of the Beatitudes (CCC, nos. 1718-1724).
 - c. God's gift of joy (CCC, no. 1720).
 3. What it means to be a follower of Christ.
 - a. Baptism and divine filiation (CCC, no. 1279).
 - b. Focused on Christ (CCC, no. 1698).
 - c. Moral life and happiness (CCC, nos. 1988ff.).

II. God Has Taught Us How to Live a New Life in Christ

- A. God rules the universe with wisdom and directs its divine fulfillment (CCC, no. 1719).
 1. Eternal law (CCC, nos. 1950-1951).
 2. Divine Providence (CCC, no. 1975).
 3. Natural moral law.
 - a. Reason participating in eternal law (CCC, nos. 1954-1955).
 - b. Basis for human rights and duties (CCC, no. 1956).
 - c. Found in all cultures, basis for moral rules and civil law (CCC, nos. 1958-1960).
- B. Revelation.
 1. Teachings revealed by God under the Old Covenant.
 - a. Context of the Ten Commandments (CCC, nos. 2052-2074).
 - b. Principle of interpretation (CCC, no. 2083).
 - c. Ten Commandments.
 - 1) First Commandment: I am the Lord, your God; you shall not have strange gods before me.
 - a) Theological virtues: faith, hope, and charity (CCC, nos. 2087-2094).
 - b) Sins to avoid: superstition, idolatry, divination and magic, irreligion, atheism, agnosticism (CCC, nos. 2110-2132).
 - 2) Second Commandment: You shall not take the name of the Lord, your God, in vain.
 - a) Reverent speech about God (CCC, nos. 2142-2145).
 - b) Sins to avoid: blasphemy or other abuse of God's name, perjury, misusing God's name in oaths or false oaths (CCC, nos. 2146-2155).
 - 3) Third Commandment: Remember to keep holy the Lord's Day.
 - a) Meaning of Lord's Day (CCC, nos. 2168-2176).
 - b) Serious obligation to attend Mass (CCC, nos. 2180-2185).
 - c) Day of grace—rest from work (CCC, nos. 2184-2188).
 - d) Sins against Third Commandment: missing Mass on Sundays and holy days (CCC, nos. 2180 -2182), failing to pray (CCC, nos. 2744-2745), failing to keep holy the Lord's Day (CCC, nos. 2184-2188).
 - 4) Fourth Commandment: Honor your father and your mother.
 - a) Obedience in the family.
 - (1) Context of Christian family (CCC, nos. 2201-2206).
 - (2) Duties of family members (CCC, nos. 2214-2231).

- b) Duties of civil authority and duties of citizens (CCC, nos. 2234-2243).
- 5) Fifth Commandment: You shall not kill.
 - a) Respect human life in all its stages and situations (CCC, nos. 2258-2262).
 - b) Legitimate self-defense and the death penalty (CCC, nos. 2263-2267).
 - c) Principles regarding health, science, bodily integrity (CCC, nos. 2292-2301).
 - d) Sins against the Fifth Commandment: murder; suicide; abortion; euthanasia; embryonic stem cell research; abuse of alcohol, drugs, food, or tobacco; abuse of the body (CCC, nos. 364, 2268-2283, 2290-2291).
- 6) Sixth Commandment: You shall not commit adultery.
 - a) Vocation to chastity (CCC, nos. 2337-2350).
 - b) Offenses against chastity (CCC, nos. 2351-2359).
 - c) Christian vision of marriage—theology of the body (CCC, nos. 2360-2379).**
 - d) Offenses against the dignity of marriage (CCC, nos. 2380-2391).
 - e) Natural family planning.
- 7) Seventh Commandment: You shall not steal.
 - a) Right to private property and just treatment (CCC, nos. 2401-2407).
 - b) Sins to avoid: theft, keeping something loaned or lost, the destruction of the property of others, business fraud, paying unjust wages, breaking contracts (CCC, nos. 2408-2418).
 - c) Overview of the social doctrine of the Church (CCC, nos. 2419-2449).
 - d) Economic activity and social justice (CCC, nos. 2426-2436).
 - e) Justice and solidarity among nations (CCC, nos. 2437-2442).
- 8) Eighth Commandment: You shall not bear false witness against another.
 - a) Living and witnessing truth (CCC, nos. 2468-2474).
 - b) Sins to avoid: lying, perjury, rash judgment, detraction, calumny, boasting, making fun of others (CCC, nos. 2475-2487).
 - c) Keeping secrets and confidences (CCC, no. 2489).
 - d) The responsibilities of the media and art (CCC, nos. 2493-2503).
- 9) Ninth Commandment: You shall not covet your neighbor's wife.
 - a) Respect the sanctity of marriage vows (CCC, nos. 2364-2365).
 - b) Practice modesty and purity of heart in thought, words, actions, and appearance (CCC, nos. 2517-2527).
 - c) Sins to avoid: lust and pornography (CCC, nos. 2351, 2354).
- 10) Tenth Commandment: You shall not covet your neighbor's goods.
 - a) Practice simplicity of life and trust in God (CCC, nos. 2541-2548).
 - b) Sins to avoid: envy and greed (CCC, nos. 2535-2540).
- 2. Teaching revealed by God in the New Covenant.
 - a. Two Great Commandments of Jesus (CCC, no. 2083).
 - 1) First Great Commandment relates to the first three Commandments of the Decalogue.
 - 2) Second Great Commandment relates to the rest of the Decalogue.
 - b. The grace of the Holy Spirit (CCC, nos. 1966, 2003).
 - c. The Sermon on the Mount (CCC, nos. 1966-1970).
 - 1) Beatitudes: Christ's answer to the question about happiness (CCC, nos. 1716-1723).
 - a) Blessed are the poor in spirit.
 - b) Blessed are they who mourn.
 - c) Blessed are the meek.
 - d) Blessed are the merciful.
 - e) Blessed are those who hunger and thirst for righteousness.
 - f) Blessed are the pure in heart.
 - g) Blessed are the peacemakers (CCC, nos. 2302-2317).

- h) Blessed are those who are persecuted for righteousness' sake.
- 2) Other teaching.
 - a) Love your enemies (CCC, no. 2844).
 - b) Absolute trust in God (CCC, nos. 2828, 2861).
 - c) Non-violence (defense of innocent) (CCC, nos. 2306, 2263-2265).
 - d) Charity to others in judgment and action (CCC, nos. 1823-1827, 2478).
 - e) Avoidance of hypocrisy (CCC, no. 579).
- C. The Church: her teaching authority and responsibility.
 - 1. The Magisterium (CCC, nos. 2030-2040, 888-892).
 - 2. Role of the law in Christian tradition (CCC, nos. 1950-1974).
 - 3. The Church as teacher of moral principles (CCC, nos. 2032-2035).
 - 4. Church law.
 - a. Canon law (CCC, nos. 736-738; see CCC, Glossary).
 - b. The precepts of the Church (CCC, nos. 2042-2043).
 - c. Magisterium and natural law (CCC, no. 2036).
 - 5. Church teaching forms one's conscience for moral decision making (CCC, nos. 1776-1782, 1795-1797).

III. Living New Life in Christ Jesus and the Gospel Message Are the Basis for Catholic Moral Teaching

- A. God's love and mercy through Jesus Christ (CCC, nos. 2011, 2196, 2448).
- B. Our vocation—a universal call to holiness as disciples of Jesus Christ.
 - 1. Discipleship (CCC, nos. 520-521, 901-913).
 - a. "Love one another as I have loved you."
 - b. Discipleship—lived witness.
 - 1) Daily life and work.
 - 2) Married and unmarried.
 - 3) Service to the Church (CCC, no. 898).
 - 4) Missionary activity (CCC, nos. 904-907, 931).
 - 5) Religious movements (e.g., charismatic renewal).
 - c. The radical demands of the Gospel for all believers.
 - 2. New movements which involve the laity (e.g., Focolare; Communion and Liberation).
 - 3. Consecrated life and societies of apostolic life (CCC, nos. 914-933).
 - 4. Third orders and associates; life in the Spirit (CCC, nos. 825, 1694).
- C. Grace (CCC, nos. 1996-2005).
 - 1. Definition.
 - 2. Types of grace.
- D. Virtue (CCC, no. 1803).
 - 1. Definition of virtue (CCC, no. 1803).
 - 2. Types of virtue (CCC, nos. 1804-1832).
 - a. Theological virtues (CCC, nos. 1812-1829).
 - b. Cardinal virtues (CCC, nos. 1804, 1810-1811).
- E. Sustaining the moral life of the Christian.
 - 1. Seven gifts of the Holy Spirit (CCC, nos. 1830-1831).
 - 2. The twelve fruits of the Holy Spirit (CCC, no. 1832).
- F. Conscience.
 - 1. Definition of conscience (CCC, nos. 1777-1782).
 - 2. Types of conscience (CCC, nos. 1785, 1790-1794).
 - 3. Proper formation of conscience (CCC, nos. 1783-1785).

4. Moral responsibility of following an informed conscience (CCC, nos. 1783-1785).
 5. Freedom of conscience (CCC, no. 1782).
- G. Sacraments and prayer offer us the grace and strength to live a moral life.
1. Baptism and Confirmation (CCC, nos. 1262-1274).
 2. Eucharist (CCC, nos. 1391-1405).
 3. Penance (CCC, nos. 1468-1484).
 4. Sacraments of Holy Orders and Matrimony (CCC, nos. 1533-1535).
 5. Prayer (CCC, nos. 2623, 2673-2677, 2700-2719).
- H. Appropriating and living the moral teaching of Jesus Christ and his Church (CCC, no. 1694).
1. The importance of regular participation in Mass (CCC, nos. 1742, 2011, 2014, 2016).
 2. The importance of personal prayer on Jesus Christ's teachings (CCC, nos. 2014-2016).

IV. The Reality of Sin

- A. Original innocence (CCC, nos. 369-379).
- B. Effects of Original Sin (CCC, nos. 396-406).
- C. The reality of sin (CCC, nos. 1849-1869).
1. Definition of sins of omission and commission (CCC, no. 1853).
 2. Types of sin: mortal and venial—conditions for mortal sin (CCC, nos. 1855-1860).
 3. Sins of omission (CCC, no. 1853).
 4. Sins of commission (CCC, no. 1853).
 5. Effects of sin (CCC, nos. 1861-1864).
 6. Capital sins (CCC, no. 1866).
- D. Scriptural images of sin (CCC, nos. 1852-1853, 1867).

V. Challenges

- A. If God created me free, doesn't that mean that I alone can decide what is right and wrong (CCC, nos. 1776-1794, 1954-1960)?
1. No. The freedom God gave us is the capacity to choose what is right, true, and good and to resist temptation to sin (CCC, nos. 1730-1742); education for freedom (CCC, nos. 2207, 2223, 2228, 2526). The use of freedom to do whatever we want is a misuse of that freedom and actually lessens our freedom (CCC, no. 1742).
 2. Freedom is following the natural law God planted in our hearts (CCC, nos. 1954-1960).
 3. In reality, sinful acts diminish freedom; moral acts increase it (CCC, no. 1733).
- B. Isn't it wrong to judge other people by telling them something they are doing is wrong?
1. No. We have a responsibility to each other to encourage one another to live a life free of sin. To do that, we must remember that sin is real (CCC, nos. 1849-1869) and be willing to call what is sinful "sin."
 2. You would warn friends against doing something that could harm them; sin harms them more than physical evil (CCC, no. 1787).
 3. The Church reminds us that we are to love the sinner, hate the sin (Jn 8:1-11; CCC, nos. 1465, 1846).
 4. The pressure in society to practice tolerance toward all, no matter what they do, is a distorted understanding of what tolerance means; moral actions must always be measured by truth (CCC, nos. 2477-2478).
 5. Fraternal correction is an act of charity (CCC, nos. 1793-1794).
 6. Objective moral judgment prevents chaos; moral relativism is a common problem today (CCC, nos. 2488-2492).
- C. Isn't it wrong for the Church to impose her views of morality on others (CCC, nos. 1949-1960)?

1. The Church has the responsibility to teach everyone as persuasively as possible about what God has revealed about how people should live, act, and treat each other; fulfilling this responsibility is not the same as the Church's imposing her own views on others. In the development of public policy, the Church promotes the universal moral law and the common good, not her own ecclesiastical disciplines (CCC, nos. 1716-1724).
 2. Human dignity and the moral code revealed by God are universal, that is, meant for every person (CCC, no. 1700).
 3. All people have the ability to understand the Church's basic moral teaching because God has written the natural law on the heart of every person (CCC, nos. 1954-1960).
 4. If every person were to live by a relative moral code dependent on choice, this would lead to chaos and a loss of happiness.
- D. Why can't we make up our own minds and be in control over everything?
1. The Church does teach that everyone can and should make up their own minds about their actions. The key is that the decision is made on the basis of an informed or educated conscience. The Church teaches us what is right and wrong to help us form our consciences correctly.
 2. It is always important to remember that we are finite human beings. This means we cannot know everything and we cannot be in control of everything.
 3. We have to remember that God knows, sees, and understands more than any of us can.
 4. The tragic conflicts that still exist in the world point to the imperfection of human beings (CCC, no. 2317).
 5. Our sinfulness can only be overcome by Christ's salvation (CCC, nos. 619-623).
- E. There's an old saying about charity beginning at home. Doesn't this mean that I don't have to worry about helping anyone else until I have enough to take care of me and my family?
1. No; concern for others is always a responsibility and characteristic of a disciple of Jesus Christ.
 2. In the Parable of the Widow's Mite (Mk 12:38-44; Lk 20:45-21:4), Jesus teaches us that real charity is measured not by how much one gives but by the degree of generosity with which something is given or done for another.

Core Course 7 – “The Call of Christ: On Christian Vocation”

The purpose of this course is to help students to understand the vocations of life: how Christ calls us to live. In this course, students should learn how all vocations are similar and how they differ. The course should be structured around married life, single life, priestly life, and consecrated life. Students should learn what it means to live life for the benefit of others and the value in considering a vocation in service to the Christian community.

Note: All teaching on human sexuality must be consistent with the Catechism of the Catholic Church, and the USCCB document, “Catechetical Formation in Chaste Living.”

Core Course 7 objectives:

I. GOD’S CALL TO EACH OF US

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain and contextualize the universal call to holiness		
2. Describe the essential nature of discipleship as an expression of our call to vocation		
3. Compare and contrast the differences between career/job and vocation, and specifically illustrate how vocation is making a gift of self to God and others		
4. Define discernment, and describe the role of Church and the role of individual		
5. Identify opportunities for using discernment techniques		
6. List and differentiate the traditionally recognized states of life: married, ordained (Bishop, Priest, Deacon) committed single life, and consecrated life (Sister, Brother, Virgin)		
7. Identify and describe lay- ecclesial movements and ministries		
8. Explain how living one’s vocation reflects the Trinitarian life		

II. “SERVE ONE ANOTHER”

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain how Jesus’ teachings and examples are the foundation of all vocations		
2. Identify the sacraments at the service of communion: Marriage and Holy Orders, and explain how they fulfill that role		

III. SACRAMENT OF MARRIAGE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify how the theology of the Sacrament of Marriage is grounded in Scripture		
2. Compare the covenant of Christian marriage to God’s covenant with His people		

3. Articulate the similarities and differences between the Catholic understanding of Christian marriage and civil marriage		
4. Defend the position of the Catholic Church regarding abortion, sterilization, contraceptive mentality, cohabitation and homosexuality		
5. Prescribe ways Christ’s saving work can be evident in Christian marriage		
6. Describe the elements of the celebration of the Sacrament of Marriage		
7. Identify the conditions under which a Catholic may marry a non-Catholic in the Church		
8. Recall the principles of healthy self-understanding, including appropriate expressions of intimacy and sexuality (Theology of the Body)		
9. Defend the moral differences between Natural Family Planning and contraception		
10. Summarize the elements of preparation necessary to marry in the Catholic Church		
11. Associate how sacramental marriage (domestic Church) is the foundation of a healthy church community and society		
12. Analyze the social challenges to marriage including divorce, blended families, contraceptive mentality, financial burdens, loss of respect for dignity of human beings, etc.		
13. Demonstrate an understanding of Catholic teaching regarding the permanence of sacramental marriage, and the conditions under which annulment may be granted		
14. Explain Catholic teaching on the reception of sacraments by those separated, divorced, and persons who have obtained annulments		
15. Explain the Church’s teaching on divorce and remarriage		

IV. SACRAMENT OF HOLY ORDERS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Defend the Sacrament of Holy Orders as being instituted by Christ		
2. Define and illustrate the historical development of the three orders of the Sacrament of Holy Orders (Bishop, Priest, Deacon)		
3. Identify and explain the three-fold ministry of the office of the Bishop		
4. Describe the election process of a Bishop		
5. Delineate between Bishop, Archbishop and Cardinal		
6. Analyze the priest as <i>Persona Christi</i> (in the person of Christ)		
7. Identify and explain the priestly function in ministry of the word and sacraments		
8. Identify and explain the diaconal function in ministry of the word and charitable service		
9. Explain a deacon’s role in the celebration of the Eucharistic Liturgy; and explain what role a deacon may perform in any other sacraments		
10. Distinguish between types of deacons; permanent and transitional		
11. Defend the church’s position that Holy Orders is a sacrament reserved for men		
12. Identify the preparation process for Holy Orders		

13. Describe and delineate the essential elements of the three degrees of Holy Orders		
14. Identify and explain the purpose of the seal or character of Holy Orders		

V. THE CONSECRATED LIFE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Differentiate the work of the Spirit in the various forms of consecrated life: Monastic life, Order of Virgins; hermits and widows, Religious Life, Secular Institutes, Societies of Apostolic Life, New expressions of Consecrated Life, Lay ecclesial movements		
2. Explain the Evangelical Counsels: poverty, chastity and obedience		
3. Explain the paschal dimension of consecrated life and how it is a witness of Christ to the world		
4. Defend how the various ways to live the Consecrated Life are essential to the life of the Church		
5. Describe how the Virgin Mary is the model of consecration and discipleship		

VI. CHALLENGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain the role of proper discernment regarding one’s Christian vocation		
2. List some of the things that our culture lifts up as if they should be our ultimate goals in life. Defend how one’s <i>ultimate</i> goal in life should be holiness and communion with God rather than any of those things.		
3. Explain why it is important to remain faithful to one’s vocation and how God offers us the grace to do so		
4. Explain how sexual intimacy with another is not essential for personal fulfillment and happiness		
5. Provide examples from our culture that are challenges to celibacy and chastity		
6. Provide an explanation of the Theology of the Body for someone who has never heard of it. Choose at least three specific moral issues of our day and demonstrate how the Theology of the Body sheds the light of Truth on these issues.		
7. Choose five key passages from the Bible that illustrate what it means to live as a disciple of Jesus. Create a practical plan for making the qualities and activities of these passages characterize one’s own life.		

Note: The following is the full content outline for Core Course 7 from the USCCB *Doctrinal Framework*. The title of course 7 in the DF is “Responding to the Call of Jesus Christ:”

I. God’s Call to Each of Us

- A. Universal call to holiness (CCC, nos. 2013-2014, 2028, 2813).
 - 1. A longing for God is inherent to the human person.
 - 2. God wants every person to know him, to love him, and to serve him.
 - 3. How we reflect Trinitarian life.
 - 4. How Christ shows us the way to discipleship.
 - 5. The ways in which God sanctifies us.
 - 6. Learning how to make a gift of oneself.
- B. The personal call.
 - 1. Our vocation from God (CCC, Glossary).
 - 2. A vocation is not the same as a job or career.
 - a. The relationship between one’s work and vocation.
 - 3. Definition/description of discernment—role of Church and individual.
 - a. Divine Providence in the events of one’s life.
 - b. Prayerful reflection and discernment.
 - 4. Traditionally recognized states of life (CCC, nos. 2004, 2230).
 - a. Married (CCC, no. 1535).
 - b. Committed single life (CCC, nos. 898-900, 2442).
 - c. Ordained bishop, priest, or deacon (CCC, nos. 1578, 1593).
 - d. Consecrated life (CCC, nos. 916, 933).
 - 5. Lay ecclesial movements and ministries (CCC, nos. 901-913).
 - 6. No vocation is lived in isolation (CCC, nos. 543, 804, 831, 1886, 1878-1885).
 - a. Human beings exist in relationship with others; give of oneself in order to find oneself.
 - b. There are many levels and types of relationship.

II. “Serve One Another”

- A. Teaching and example of Jesus—his commandment of love (CCC, no. 1823).
 - 1. An unselfish gift of self to God and others.
 - 2. Service to our brothers and sisters in the Church and world.
- B. Sacraments at the service of Communion (CCC, nos. 1533-1535).
 - 1. Marriage as a sacrament given to foster the good of the human family, society, and the Church (CCC, nos. 1601-1666).
 - 2. Holy Orders as a sacrament given to foster the good of the spiritual family, the Church (CCC, nos. 1536-1600).

III. Sacrament of Marriage

- A. God is author of marriage, which Jesus raised to a sacrament; it is not a purely human institution (CCC, nos. 1603, 1601).
 - 1. Book of Genesis account.
 - 2. Teaching on marriage in the New Testament (CCC, no. 1615).
 - a. Jesus’ first public sign or miracle took place at a marriage (Jn 2:1-11; CCC, no. 1613).
 - b. Two shall become as one flesh; and the question on divorce (Mt 19; CCC, no. 1614).
 - c. The love of husbands and wives reflecting the love of Christ for the Church (Eph 5; CCC, no. 1616).

3. Theology of the Body

- B. Christian marriage is a lifelong commitment between a baptized man and a baptized woman as husband and wife, designed to reflect the unending love that God has for his people, individually and collectively; a covenant of love (CCC, no. 1625).
 - 1. Encouraging signs of Christ’s saving work in marriage and the family.

- a. Greater awareness of personal freedom and interpersonal relationships.
 - b. Promotes the dignity of both men and women (CCC, nos. 1646-1651).
 - c. Increased concern for responsible procreation; natural family planning (CCC, nos. 1652-1654).
 - d. Education of children and extended family support (CCC, nos. 1603-1605).
 - e. Mutual self-giving within marriage and family serves as basis for responsible activity in society and in the Church.
2. Problems encountered in marriage and family life (CCC, nos. 2331-2359).
 - a. Exaggeration of the independence of the spouses to the loss of mutual dependence and becoming two in one flesh (FC, no. 6; CCC, nos. 1606-1608).
 - b. Scourge of abortion, recourse to sterilization, contraceptive mentality (CCC, nos. 2270-2274, 2370, 2399).
 - c. Cohabitation and homosexual union as a devaluation of the true meaning of marriage (CCC, nos. 2353-2359).
 - d. Growing number of divorces (CCC, nos. 1644-1645, 1649-1650).
- C. Celebration of the sacrament.
1. Marriage: a public act that requires a liturgical celebration (CCC, nos. 1621-1623).
 2. For Roman Catholics—setting for a valid marriage.
 - a. In the Latin Church the spouses are ministers of the sacrament.
 - b. Role of free consent, and witness of bishop, priest, deacon.
 - c. The essential three promises of the spouses.
 - d. In the Eastern Churches, the bishop or priest confers the Sacrament of Matrimony.
 3. In Latin Church, the Nuptial Mass—or just the Liturgy of the Word (see *Directory for the Application of Principles and Norms on Ecumenism*, no. 159).
 4. A Catholic is encouraged to marry another Catholic (CCC, nos. 1633-1637).
 - a. Permission can be given to marry those who are not Catholic.
 - b. Conditions for this permission to marry non-Catholic: Catholic party promises to maintain the practice of his or her faith and to raise any children they have in the Catholic faith.
- D. Preparation for receiving the sacrament (CCC, no. 1622; FC, no. 66).
1. Remote preparation begins as children, through example of parents, relatives, and other members of the community.
 2. Proximate preparation comes through education.
 - a. Need for healthy self-understanding including sexuality.
 - b. Sexuality part of our being; we relate through personhood that includes sexuality.
 - c. God made man and woman with a natural complementarity (see Genesis: both creation accounts).
 - d. God decreed that sexual intimacy be reserved for marriage.
 - e. Marriage involves a total self-giving of the spouses; requires a sense of discipline, generosity, and an understanding of true love.
 - f. Expressions of healthy sexual relations in marriage.
 - 1) Natural family planning.
 - 2) Arguments against contraception.
 - g. Healthy personal and dating habits as a high school-aged person.
 - h. Marriage reflects Christ's relationship to the Church (Eph 5:21-33; CCC, no. 1642).
 - i. Develop skills for living a lifelong commitment.
 3. Immediate preparation.
 - a. Church's responsibility to prepare couples for marriage.
 - b. Dioceses require period of preparation that varies by diocese.
 - c. Focus on the couples' promises.
 - 1) Lifelong union.

- 2) Exclusive and faithful union.
- 3) Openness to children.
- d. Help engaged persons grow in knowledge of self, their future spouse, and their relationship.
- e. Teach practical skills to help couples live what they promise.
- E. Effects of the sacrament (CCC, nos. 1638-1642).
 - 1. Married couples are given the grace to love unselfishly.
 - 2. Also the grace to strengthen the permanent nature of their union and to appreciate the joy their union can bring (CCC, no. 1615).
 - 3. Couples are given the grace which strengthens them to attain eternal life (CCC, nos. 1617, 1639, 1641).
 - 4. When blessed with children, parents are helped to raise them in faith and love (CCC, nos. 1652-1654).
 - 5. Witness of faithful couples strengthens church community and the fabric of society (CCC, nos. 1655-1658).
- F. Challenges to marriage and family life (CCC, nos. 1649-1651).
 - 1. Social challenges: acceptance of divorce and remarriage; popular cultural values are pushing aside traditional values; cohabitation before marriage; weakening of the bond between husband and wife.
 - 2. Increase in interchurch marriages.
 - 3. Impact of images in media, and challenges to traditional marriage in law.
 - 4. Blended families; loss of the extended family ties.
 - 5. Financial burdens; need for both parents to work outside the home.
 - 6. Loss of respect for the dignity of all human beings.
 - 7. Lack of willingness to accept children as a gift from God.
 - 8. Natural authority of parents is challenged.
- G. The question of divorce and/or remarriage.
 - 1. Christ teaches that a marriage lasts as long as both parties are still alive (CCC, no. 1650).
 - 2. When and why a civil divorce may be permitted (CCC, no. 1649).
 - a. Civil divorce does not end a valid sacramental marriage.
 - b. Sacraments for divorced but not remarried Catholics.
 - c. Consequences for divorced Catholics who attempt marriage without a declaration of nullity (CCC, no. 1665).
 - 1) Catholic parties in a civil marriage are living in an objective state of sin; they are also a source of scandal to others.
 - 2) They are not separated from the Church and are obligated to attend Sunday Mass but are barred from the reception of sacraments except in danger of death.
 - 3) Ineligible to serve as a sponsor for Baptism or Confirmation.
 - 3. Determining the validity of previous marriage of divorced Catholics.
 - a. A declaration of nullity of marriage can be issued if it is proven that there was a defect of consent, a defect of form, or the existence of an impediment (CCC, nos. 1625-1632).
 - b. Other reasons for declaration of nullity.
 - 1) If one or both of the spouses lacked the psychological capacity to assume the essential obligations of marriage.
 - 2) If one or both were forced into the marriage.

IV. Sacrament of Holy Orders

- A. Instituted by Christ at the Last Supper as a sign of the Lord's abiding presence and priestly action in the Church (CCC, no. 1564).
- B. Historical development of the three orders of the sacrament.

1. Apostles as the pastors and leaders of the early Church, the first bishops.
 2. As the Church grew, Apostles and successors ordained priests as their co-workers.
 3. Original deacons were ordained to serve material needs of community (Acts 6:1-7).
- C. The three degrees of Holy Orders.
1. Bishop (office of sanctifying, teaching, and governing) (CCC, nos. 1555-1561).
 - a. Successor of the Apostles.
 - b. A member of the college of bishops in communion with pope.
 - c. The bishop is the shepherd and high priest of a diocese, responsible for teaching and sanctifying his flock and proclaiming the truth to all; he wears a miter and carries a crozier to symbolize this.
 - d. Bishop is understood as “married” to diocese; this is partly why he wears a ring.
 - e. Minister of all sacraments.
 - 1) Confirmation generally conferred by bishops in the Latin Church.
 - 2) Ordination is reserved to bishops alone.
 - f. Chosen by the pope from among priests.
 - g. Archbishops and cardinals (or patriarch or major archbishop in some Eastern Churches).
 2. Priest (CCC, nos. 1562-1568).
 - a. Priest acts in the person of Christ: *in persona Christi capitis*.
 - b. Ordained by bishop as co-worker with bishop.
 - c. Special focus of priest is ministry of the Word and of the sacraments.
 - d. Generally serves in a parish; only a priest can serve as a pastor of a parish.
 - e. Minister of:
 - 1) Sacraments of Baptism (and Chrismation in the Eastern Churches), Eucharist, Penance, Anointing of the Sick, and Confirmation in certain circumstances.
 - 2) In Sacrament of Marriage in the Latin Church, the priest receives the consent of the spouses in name of the Church and gives blessing of the Church (CCC, no. 1630).
 3. Deacon (CCC, nos. 1569-1571).
 - a. Ordained by bishop to be of service to him and his priests.
 - b. Special focus of deacon is ministry of charitable service.
 - c. Assists in celebration of the divine mysteries (CCC, no. 1570).
 - 1) Minister of Baptism (CCC, no. 1256).
 - 2) Assists at the Eucharist.
 - 3) Proclaims Gospel and preaches.
 - 4) Can preside at funerals.
 - 5) Assists at and blesses marriages (CCC, no. 1630).
 - d. In the Eastern Churches the deacon is not the ordinary minister of Baptism and also cannot solemnize or witness a marriage.
 - e. Types of deacons.
 - 1) Transitional: before being ordained a priest, a man is first ordained a deacon and serves in that role generally for six months to a year.
 - 2) Permanent: some men (including married men) are ordained deacons for life.
 4. Holy Orders is a sacrament reserved to men (CCC, no. 1577).
 - a. “The Church has no authority whatsoever to confer priestly ordination on women” (OS, no. 4).
 - 1) It is not a question of the ability to carry out the functions of the ministry.
 - 2) It is the matter of what Christ has established, and the sacramental reality and symbolism of the priestly office.
 - b. Bishop or priest serves as an icon of Christ: head of his Body, bridegroom of the Church.
 - c. There is no historical basis for women serving as deacons in the diaconate as we now know and understand it.
- D. Preparation.

1. A bishop is prepared through ministry as a priest and through a life of prayer and sacrifice.
2. Remote preparation for priesthood.
 - a. As a child, there is the example of parish priests and the encouragement from family and community.
 - b. Prayer and discernment by the candidate.
3. A priest is prepared through years of formation in a seminary.
 - a. Study of philosophy and theology.
 - b. Human, intellectual, spiritual, and pastoral development.
 - c. Understanding and embracing the promises he makes.
 - 1) Obedience to his bishop (CCC, no. 1567).
 - 2) The gift of celibacy; marriage renounced for the sake of the Kingdom (CCC, no. 1579).
 - 3) Priests in religious institutes must also embrace vows.
4. A transitional deacon is prepared as part of his training for priesthood (CCC, nos. 1569-1571).
5. Permanent deacons participate in a number of years of part-time preparation.
 - a. Human and intellectual formation.
 - b. Spiritual and pastoral formation.
- E. Celebration of the sacrament.
 1. Essential element of each order is the laying on of hands by the bishop and the consecratory prayer (CCC, no. 1573).
 2. Chrism is used in the ordination of a priest and of a bishop (CCC, no. 1574).
 - a. At the ordination of a priest, his hands are anointed with chrism.
 - b. At the ordination of a bishop, chrism is poured on his head.
 3. Unique elements at the ordination of each.
 - a. A bishop is presented with a ring, a crozier, and a miter.
 - b. A priest is clothed in the vestments of a priest (stole and chasuble) and then is presented with the bread and wine that will be consecrated.
 - c. A deacon is clothed in the vestments of a deacon (stole and dalmatic) and is presented with the *Book of the Gospels*, which he will proclaim.
- F. Effects of the sacrament (CCC, nos. 1581-1584).
 1. The one ordained is marked with a permanent seal or character.
 2. Purpose of seal or character (CCC, nos. 1581-1584).

V. The Consecrated Life

- A. The work of the Spirit in the various forms of consecrated life (CCC, nos. 914-933).
 1. Monastic life.
 2. The order of virgins; hermits and widows (CCC, nos. 920-924).
 3. Apostolic religious life (CCC, nos. 925-927).
 4. Secular institutes (CCC, nos. 928-929).
 5. Societies of apostolic life (CCC, no. 930).
 6. New expressions of consecrated life (CCC, nos. 931-933).
 7. Lay ecclesial movements.
- B. The evangelical counsels: poverty, chastity, and obedience (CCC, nos. 915-916).
- C. Consecrated like Christ for the Kingdom of God.
- D. The Paschal dimension of the consecrated life.
- E. Witnesses to Christ in the world.
- F. Eschatological dimension of the consecrated life.
- G. The Virgin Mary, model of consecration and discipleship (CCC, nos. 967, 2030).

VI. Challenges

- A. Isn't having the right vocation, job, or career essential for a person's happiness?
1. No. The foundational call from God is not to a particular vocation, job, career, or way of life but to universal holiness and communion with him. This is the basis of all happiness.
 2. Often the key to happiness is using one's gifts fully for God by using them to serve others in Christian love.
 3. However, a refusal to answer God's call may result in a more difficult road to eternal life, or it may even jeopardize one's salvation.
- B. Isn't the real measure of success in life the degree of one's financial security and material comfort?
1. To some, the measure of success may be money and physical comforts, but that is not what Jesus Christ either taught or lived.
 2. Personal satisfaction in life finds a firm foundation in our relationship with the Lord and secondly in our relationships with other people.
 3. The ultimate goal in life should be holiness; this is where true success lies.
 4. In the Beatitudes, Jesus Christ teaches us attitudes essential for true happiness.
- C. Just as people fall in love, they also fall out of love. Isn't a failed marriage just a regular part of life?
1. Failed marriages might be a regular part of life, but they happen because of our fallen human nature. God teaches us to see and understand marriage as something which lasts for life.
 2. We know through Revelation that from the creation of the world and the creation of human beings, God's plan included marriage. Jesus Christ raised marriage to the level of a sacrament and taught that, properly understood, it involves lifelong commitment.
 3. Jesus Christ has taught us to recognize that the love between spouses is an image of the unending aspect of God's love for us; he has promised to love us, and he does not break his promises. Neither should we break promises of marriage.
 4. Married love involves not just feelings but also a commitment of reason and will; married love cannot deepen unless it faces and overcomes hard times and adversity.
 5. God does give the grace needed to live out our commitments.
- D. Don't men and women who promise celibacy or lifelong chastity live lonely, unhappy lives?
1. Some who promise lifelong celibacy and chastity may experience loneliness, as do some married people.
 2. Most men who become priests, monks, or brothers and most women who become nuns, sisters, and consecrated virgins generally live happy and fulfilling lives.
 3. Sexual intimacy with another is not essential for personal fulfillment and happiness.
 4. The heart of celibacy is a truly loving relationship with the Lord, expressed in a self-gift to others in his name.
 5. Committed celibacy for the sake of Jesus Christ and his Kingdom brings consolation that cannot be appreciated by one who has not lived it. Living a life of committed celibacy or chastity gives one a sense of the gifts of the eternal life to come.
 6. God gives the grace needed to live out our commitments.

Note: For all Electives courses teachers are encouraged to utilize the “Challenges” listed in the USCCB Doctrinal Framework outlines that follow each Objectives list below.

Elective 1: “Dei Verbum: An In-depth Study of the Bible”

The purpose of this course is to give an overview of Sacred Scripture with an introduction to the basic principles for understanding and interpreting the Bible. Because of the extent of the scriptural material, this outline will not try to cover the vast content but rather offer comments about Scripture’s purpose and religious significance. Given the limits of a semester of study, it will not be possible to introduce all the books of the Bible here. But every effort is made to project a sense of the unity of the narrative for the divine plan of salvation, the presence of God’s action in this record of his Revelation, and his desire to share his merciful love with us.

Elective 1 Objectives:

I. DIVINE REVELATION: GOD SPEAKS TO US

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify the stages of revelation (or God’s plan of salvation) in the sacred scriptures		
2. Explain how scripture, tradition and the magisterium work in concert --- and why the removal of any of these leads to error		
3. Explain three main principles of a Catholic approach to reading the Bible per CCC 112-114		
4. Explain four senses of Scripture (CCC 115-119), and illustrate each of these with passages from the Bible that employ the “temple” motif according to each sense		
5. Using CCC 101-108 and the Vatican II document, “Dogmatic Constitution on Divine Revelation,” summarize Catholic teaching on the nature of biblical inspiration		
6. Discuss the role of Scripture in the life of the Church		
7. Discuss some practical ways to use Scripture in one’s personal devotional life		

II. THE PENTATEUCH OR TORAH—FIRST FIVE BOOKS OF SCRIPTURE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify the <i>theory</i> of the four primary sources of the Pentateuch		
2. Describe how the Torah is foundational to the faith of Israel		
3. Summarize the key moments of the life and deeds of Abraham and Moses		

4. Reflect upon and discuss the covenantal relationship of God and His people at Sinai and apply this to one’s own relationship with God		
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III. JOSHUA AND THE ERA OF THE JUDGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Using three examples, describe the role of the judges in ancient Israel		
2. Demonstrate the correlation of conquest of the promised land following God’s direction with your personal faith journey		

IV. HISTORICAL BOOKS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Develop a timeline inclusive of: the origin of Israel’s kings, the division and fall of the kingdoms, and Israel restored		
2. Select a scriptural event and elaborate on the consequences of unfaithfulness to the covenant and the mercy of God following repentance		
3. Summarize the key moments of the life of King David		
4. Despite David’s sins, he is still referred to in Scripture as a “man after God’s own heart” --- why?		

V. WISDOM BOOKS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Describe some interpretative principles for reading the genre of the wisdom books of Scripture		
2. Examine the suffering of Israel, as portrayed in Job, Lamentations, etc., and compare to suffering in your own life; include God’s faithfulness as a refuge and source of solace		
3. Trace the role of the Psalms in the prayer of God’s people from the Old Testament through the Church today		

VI. THE PROPHETS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Describe the purpose and role of prophets in Israel’s history and give three examples (especially their role as guardians of the covenant)		
2. Describe three examples of Jesus acting like an Old Testament prophet in the Gospels		
3. Describe three examples of Jesus applying the words or ministry of one of the Old Testament prophets to himself		

VII. OVERVIEW OF THE NEW TESTAMENT

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Summarize the history of the development of the New Testament canon		
2. Explain the significance of the Old Testament for the proper interpretation of the New Testament		
3. Define “typology” and its significance for biblical interpretation		

VIII. THE GOSPELS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Present a summary of Catholic teaching on the historical reliability of the Gospels using chapter five of the Vatican II document, “Dogmatic Constitution on Divine Revelation” and also the 1964 document from the Pontifical Biblical Commission, “On the Historicity of the Gospels”		
2. Describe the three stages in the formation of the gospels; include an explanation of why this development does <i>not</i> mean the Gospels must be unreliable		
3. Explain the critical distinction between a “discrepancy” and a “contradiction” and explain its significance for defending the historical reliability of the Gospels		
4. Describe and give examples of why Matthew, Mark and Luke are called “synoptic” gospels		
5. Identify some of the features that make the Gospel of John unique in relation to the synoptics		
6. Compare and contrast the central message and purpose of each Gospel, relative to its audience		
7. Relate the reading of the Gospels with the life of prayer, especially lectio divina		
8. Identify how the New Testament fulfills God’s promises in the Old Testament, through Jesus Christ and the Church		
9. Trace the development of the role and faith journey of the Blessed Virgin Mary in the Gospels, from her first appearance to the day of Pentecost		
10. Trace the development of the Apostle Peter’s role and faith journey in the Gospels from his first appearance to the Ascension of Jesus; then complete this with the Peter that emerges on the Day of Pentecost		

IX. ACTS OF THE APOSTLES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Per St. Peter’s sermons in Acts, summarize what he says about how Jesus fulfills the Old Testament Scriptures and what people must do to be saved		
2. List the primary truths of the early apostolic “kerygma” (message of salvation)		

X. THE LETTERS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Describe the role of letters in the early Church and compare them to letters from our bishops today		
2. Explain Pauline teaching on one of the following: the Eucharist, the Gifts of the Spirit, the Resurrection of Jesus, the Paschal Mystery, or spiritual warfare and the armor of God per Ephesians chapter 6:10-17		

XI. BOOK OF REVELATION

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. List the key characteristics of Apocalyptic writing		
2. Describe a Catholic approach to the Book of Revelation		
3. Correlate the encouragement given to the seven churches to the encouragement we need today		
4. Interpret the apocalyptic description of the heavenly liturgy in relation to the Mass		

Note: The following is the full content outline for Elective 1 from the USCCB *Doctrinal Framework*. In the DF this Elective 1 course is titled “Sacred Scripture:”

I. Divine Revelation: God Speaks to Us

- A. God’s self-Revelation in words, deeds, covenants (CCC, nos. 50-53).
 - 1. Stages of Revelation (the history or divine plan of salvation) (CCC, nos. 54-55).
 - a. From Adam and Eve to covenant with Noah (CCC, nos. 56-58).
 - b. Succeeding covenants: Abraham, Moses, and Sinai (CCC, nos. 59-61).
 - c. Definitive stage of Revelation: in Word made flesh, Jesus Christ (CCC, nos. 65-67).
- B. Transmission of Divine Revelation (CCC, no. 74).
 - 1. Message of Christ transmitted by Apostolic Tradition (CCC, nos. 75-79).
 - a. Passed on by Apostles to bishops and their successors (CCC, nos. 75-79).
 - b. A living Tradition and a written one in Scripture (CCC, nos. 81-83).
 - c. Scripture, Tradition, Magisterium work together (*Compendium*, no. 17; CCC, nos. 84-85).
- C. Sacred Scripture (CCC, nos. 101-133).
 - 1. God is author—guarantees its truth about salvation (CCC, nos. 101-108).
 - 2. Word of God in words of man—literary forms— schools of biblical criticism or analysis.
 - 3. Principles of interpretation (CCC, nos. 112-114).
 - 4. Canon of Scripture—forty-six books of Old Testament, twenty-seven of New (CCC, nos. 120-130).
 - 5. Senses of Scripture: literal; spiritual: allegorical, moral, anagogical (CCC, nos. 115-119).
 - 6. Role of Scripture in the life of the Church (CCC, nos. 131-133).
 - 7. How to use the Bible.
- D. Faith is our personal and communal response to Revelation (*Compendium*, nos. 25-32; CCC, nos. 142-143).

II. The Pentateuch or Torah—First Five Books of Scripture

- A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

1. A major theory of the formation of these books is that they rely on several sources—primarily four: Yahwist, Elohist, Priestly, Deuteronomist (J, E, P, D).
 2. Any and all parts of Scripture must be read and interpreted in relation to the whole.
- B. Book of Genesis.
1. Primeval history: 1–11—creation, Adam and Eve, the fall, promise of redemption, and effects of sin told in figurative language (CCC, nos. 337, 362, 375; *Compendium*, nos. 51–78).
 2. Faith teachings in primeval history (NAB, Introduction).
 3. Call of Abraham, our father in faith (Gn 11:27–25:18).
 4. Patriarchs Isaac, Jacob, Joseph in Egypt (Gn 27:19– 50:26).
- C. Book of Exodus.
1. Prominence of the call and life of Moses.
 2. Divine liberation from slavery to freedom.
 3. Passover.
 4. Sinai Covenant.
- D. Leviticus, Numbers, Deuteronomy.
1. Expansion of Israel’s history.
 2. Further development of Israel’s laws.
 3. Israel’s liturgical practices.

III. Joshua and the Era of the Judges

- A. Book of Joshua, successor to Moses, begins conquest of Promised Land.
- B. Judges—God’s charismatic leaders rescue Israel from enemy.
- C. Story of Ruth.

IV. Historical Books

- A. 1 and 2 Samuel.
 1. Samuel anoints first King of Israel—Saul’s problems.
 2. Saul and David (1 Sm 16–31)—the David stories.
 3. David as King (2 Sm 1–18)—God’s covenant with House of David.
- B. 1 and 2 Kings.
 1. David and Solomon ruled a united Israel and Judah.
 2. Solomon (1 Kgs 1–11)—his wisdom; builder of temple.
 3. Death of Solomon—kingdom divided by civil war.
 4. Elijah: powerful prophet opposed to idolatry.
 - a) Elisha receives the mantle of prophecy from Elijah.
 5. Reforming Kings: Hezekiah and Josiah.
 6. Assyria overtakes Israel/Samaria in 722 BC (2 Kgs 17).
 7. Babylon takes people into exile in 586 BC (2 Kgs 24–25).
 8. Ezra-Nehemiah: return of exiles to Judah (539 BC).
 9. Other history books: Chronicles 1–2, Tobit, Judith, Esther, Maccabees 1–2.

V. Wisdom Books

- A. Wisdom literature: a collection of practical guides to human problems and questions.
- B. The book of Job—the problem of suffering and Job’s response.
- C. Psalms: prayer of God’s People, and Church’s prayer (CCC, nos. 2585–2589).
- D. Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach.

VI. The Prophets

- A. The purpose of prophets.

1. Interpreted signs of the times in light of covenant.
 2. Afflicted the comfortable and comforted the afflicted.
 3. Their prophesies were medicinal, meant to convert listeners to God.
- B. Isaiah (eighth century BC).
1. Preached the holiness of God.
 2. The qualities of the Messiah and the new Jerusalem.
 3. The saving role of suffering servant.
- C. Jeremiah (640-587 BC).
1. Born of a priestly family, chosen while in womb.
 2. Preached downfall of Israel due to infidelity.
 3. His introspective temperament made him want to escape his tough calling.
- D. Ezekiel (sixth century BC).
1. Born of priestly family, deported to Babylon in 598 BC—rest of life in exile.
 2. Served as prophet to encourage the exiles.
 3. Probably started synagogues—places for teaching and prayer.
- E. Daniel.
1. Young Jewish hero from days of Babylonian exile.
 2. Not strictly a prophet, rather part of apocalyptic strain of Bible.
 3. His apocalypses influenced the writer of book of Revelation.
- F. Other prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

VII. Overview of the New Testament

- A. Gospels of Matthew, Mark, Luke, and John.
- B. Acts of the Apostles.
- C. Letters or epistles attributed to Paul, James, Peter, John, and Jude.
- D. Revelation.
- E. These twenty-seven books are authoritative for Christian life and faith.

VIII. The Gospels

- A. The word “Gospel” means Good News of salvation from sin and the gift of divine life.
 1. God’s promise in the Old Testament is fulfilled in the Incarnation, life, teachings, Paschal Mystery of Jesus Christ.
 2. Stages in formation of Gospels (CCC, no. 125).
 3. Matthew, Mark, Luke called “Synoptic Gospels” due to similar content.
 4. John differs in content and approach.
 5. Placing the Gospels first gives the impression they were the first New Testament (NT) books to be written; but Paul’s letters were written first.
 6. Non-canonical Gospels: what they are, and why they are not part of the NT.
- B. Matthew.
 1. Approximate date of composition and community/audience for which it was written.
 2. First two chapters contain infancy narrative—emphasis on Joseph, on the Magi, and on genealogy back to Abraham.
 3. Central message: Kingdom of Heaven, need for repentance to welcome the Kingdom, commission of Peter as an ecclesial emphasis.
 4. Message structured in five sections introduced by Christ’s discourses (to parallel the five books of the Torah).
 5. Passion and Resurrection narratives—majestic salvation accounts.
 6. Great commission—the call to evangelization.

C. Mark.

1. Approximate date of composition and community/audience for which it was written.
2. Shortest Gospel.
3. Becoming a disciple of Christ is his major theme.
4. Passion account is prominent.
5. Reveals Christ's divinity through reactions of people to Christ's miracles and teachings with amazement, wonder, awe, astonishment, but above all at the Cross; all titles of Christ acquire best meaning in his saving Death.

D. Luke.

1. Approximate date of composition and community/audience for which it was written.
2. Opens with an infancy narrative that focuses on Mary's role and the adoration of the shepherds (and genealogy back to Adam).
3. Themes: Gospel of pardons and mercy; for the poor; of prayer and Holy Spirit; of concern for women.
4. Passion account—God's will is accomplished. Resurrection narratives include Emmaus journey, breaking of bread.

E. John.

1. Approximate date of composition and community/audience for which it was written.
2. John begins with the Word of God made flesh who dwells among us.
3. Book of seven signs and explanatory discourses (chapters 2–11).
4. Book of glory (Jn 18–21): Jesus is "lifted up" on the Cross and "lifted up" from the tomb to everlasting glory.
5. I AM statements: Jesus appropriates God's title at burning bush.
6. Priestly prayer of Jesus (chapters 12–17).
7. Caution against misusing John's texts for anti-Semitism (*Nostra Aetate*, no. 4).

IX. Acts of the Apostles

A. Revelation of Holy Spirit, who manifests, teaches, and guides Church.

1. Catechesis on Holy Spirit (*Compendium*, nos. 136-146).
2. Nine days of prayer for coming of Spirit—Mary in center of disciples.

B. The infant Church—*communio* (Acts 2:42-47).

C. Stories of Peter (Acts 1–12): "No other name," Stephen, Cornelius.

D. Stories of Paul (Acts 13–28): conversion; Jerusalem council; ministers of the Word; missionary journeys.

X. The Letters

A. The Letter to the Romans.

1. Longest and most systematic example of Paul's thinking on the Gospel of God's righteousness that saves all who believe (NAB, Introduction).
2. Powerful teaching about the lordship of Christ and the need for faith in him in order to be saved.
3. Paul pleads with all Christians to hold fast to faith.
4. Justification (Rom 6–8).
5. Catechesis on justification and faith (*Compendium*, nos. 422-428).
6. Need for preaching Gospel so people hear call to faith (Rom 14:1-21).

B. The First Letter to the Corinthians.

1. Filled with information about the Church of first generation.
2. Paul addresses a number of pastoral issues.
 - a. Questions of apostolic authority.
 - b. Abuses at house liturgies.

- c. How to deal with gift of tongues.
 - d. Eating meat sacrificed to idols.
 - e. Marriage after death of spouse.
 - f. Factions in the community.
3. Paul develops teachings about
- a. The Eucharist—consistent with Tradition: “I received from the Lord what I also handed on to you . . .” (1 Cor 11:23).
 - b. Gifts of the Holy Spirit—the greatest being love (*agape*).
 - c. The mystery of the Resurrection of Christ and of the dead.
- C. Other New Testament letters: 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon, Hebrews, 1–2 Peter, 1–3 John, Jude.

XI. Book of Revelation

- A. This book is fundamentally about Christ’s in-breaking into history and the world’s fight against him and his followers.
- B. Written to encourage the faith of seven churches (chapters 2–3), which were subject to harassment and persecution from Jewish and Roman authorities. These churches also suffered from internal disorder, false teaching, and apathy.
- C. Use of apocalyptic language—borrowed from Ezekiel and Daniel.
 - 1. In 404 verses there are 278 allusions to Old Testament—no direct quotes.
 - 2. This book is not intended to be an exact prediction of future historical events.
 - 3. Apocalyptic language was part of the literary genre of this time and culture.
- D. John on Patmos receives call from vision of Christ to help churches.
- E. John uses crisis imagery to prophesy final mysterious transformation of world at end of history, “a new heaven and a new earth” (Rev 21:1-4).

XII. Challenges

- A. Why do Catholics believe in things that are not found in the Bible?
 - 1. The Church and her members understand that God’s Revelation has come down to us in ways that are not limited to the Bible. Besides the Bible, matters of faith revealed to us by God have also been passed down through Tradition. Oral tradition preceded and accompanied the writing of the New Testament.
 - 2. For example, many of our beliefs about Mary are not explicitly taught in the Bible but are implicitly present; they have been passed down beginning at the time of the Apostles and have been consistently reflected in the prayer and belief of the Church.
- B. Why isn’t Scripture enough for Catholics?
 - 1. The Catholic Church and her members know that Scripture is important, but it is not the only way God’s Revelation has been passed down to us. The Church existed more than a generation before the New Testament writings began to appear.
 - 2. The doctrine of “*sola scriptura*” or “Scripture alone,” which is espoused by a number of Protestant churches, is not found in Scripture or the teaching of the Lord Jesus.
 - 3. St. John (Jn 21:25) writes that Scripture does not contain everything about Christ. The First Letter to Timothy (1 Tm 3:15) says that the Church is the pillar and foundation of truth.
- C. Why does the Catholic Bible have more books?
 - 1. The Septuagint, a Greek translation of the Old Testament, was in use among Christians before the rabbinical council at Jamnia opted to use the Hebrew translation only (AD 96).
 - 2. The Septuagint contains seven additional books and additional passages in the book of Daniel and the book of Esther not in the Hebrew translation.
 - 3. The early Christians did not change the version they used because they no longer accepted the

authority of the Jewish rabbis.

Elective 2 – “Church History”

The Core Course “Christ and the Church” presented a catechesis of the Church and the Body of Christ in history: its nature and meaning, images, marks, life and ministry, guide to moral life, and the role of prayer.

This elective can supplement that catechesis on the Church. The purpose of this course is to supply the students with a general knowledge of the Church’s history from apostolic times to the present. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by him throughout history through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today and, as such, has both divine and human elements. In this course, students will learn about the Church’s 2,000 years of history and about how the Church is led and governed by the successors of the Apostles.

Elective 2 objectives:

I. CHRIST ESTABLISHED HIS CHURCH TO CONTINUE HIS SAVING PRESENCE AND WORK

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Summarize the Trinitarian nature of the origin, foundation and mission of the Church B. Describe apostolic succession and its role in the preservation of sacred truth		

II. HISTORY OF CHURCH IN APOSTOLIC TIMES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
<p>A. AN AGE OF GROWTH AMID PERSECUTION</p> <ol style="list-style-type: none"> 1. Explain the role and example of the martyrs in the early Church 2. Identify the major themes in the teaching of the <i>Didache</i>, St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus of Lyons 3. Describe the challenge of the Gnostic heresy and how the Church responded to it <p>B. THE AGE OF THE FATHERS OF THE CHURCH</p> <ol style="list-style-type: none"> 1. Relate the description of early house liturgies with the Eucharistic liturgies as they are celebrated today 2. Defend the principle that the Eucharist is the heart of Christian Worship 3. Explain how the early Fathers’ commentaries and sermons contributed to our understanding of scripture, sacraments and spiritual life 4. Describe the art and symbols used by the early Christians and their meaning 5. Explain the role of Constantine and the Edict of Milan in recognizing freedom of religion and the development of public worship 6. Define inculturation 7. Explain how Greek and Roman thought influenced the Fathers of the Church 8. Name and categorize the four Great Doctors of the Western Church and the four Great Doctors of the Eastern Church 9. Discuss how the saints are signs of faith and hope in times of crisis, and are examples of encounters with Christ 		

10. Identify the patriarchates of Jerusalem, Antioch, Constantinople and Alexandria and their relation to the See of Rome		
11. Define Arianism, Nestorianism, Pelagianism, Donatism, Monophysitism, and Iconoclasm, and Manichaeism		
12. Discuss the roles of the Councils of Nicea I, Constantinople I, Ephesus, Chalcedon, and the doctrines/dogmas arising from them		
13. Compare and contrast the earlier Apostles' Creed with the Nicene Constantinople Creed		
14. Summarize the reasons for schism by some of the Eastern Churches in 431, 451, and 1054		

III. THE ROMAN CHURCH OF THE WEST

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Explain the major factors that contributed to the collapse of the Roman Empire		
B. Consider how the Church maintained law, order, education, and the protection of the poor as a result of the collapse of the Roman Empire		
C. Chronicle the birth and development of monasticism and its influence on culture (include discussion of Sts. Antony of Egypt, Benedict, Brigid of Kildare, Bernard of Clairvaux)		
D. Examine the role of St. Boniface, St. Augustine of Canterbury, and St. Patrick in evangelizing Western Europe		

IV. THE MIDDLE AGES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Identify the contribution of Charlemagne to Church-state relations in the Middle Ages		
B. Describe the role of Pope Gregory VII (Hildebrand) and the Gregorian reform		
C. Name key contributions to the culture of Western civilization made by the Church of the Middle Ages, including those in areas of theology (the <i>Summa</i> of St. Thomas Aquinas), architecture (Gothic Cathedrals), spirituality (charisms of the mendicant orders, e.g. Dominicans, Franciscans).		
D. Illustrate how the Fourth Lateran Council responded to the Berengarian heresy and continues to shape the sacramental practices of reception of Eucharist during Easter Season (Easter duty) and annual confession		
E. Chronicle the rise of Eucharistic adoration and the feast of Corpus Christi		
F. Identify key saints of the Middle Ages and their significance (e.g. Sts. Dominic, Francis and Clare of Assisi, Margaret of Scotland, Catherine of Siena, Hildegard of Bingen, Bonaventure, Albert the Great, Joan of Arc, Thomas Aquinas, Rita of Cascia)		
H. Summarize the effects of the Black Death, the Great Schism, and the Avignon Papacy		

V. THE CRUSADES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Trace the birth of Islam and its first encounters with Christianity		
B. Summarize the Christian military response to the fall of the Holy Land to Islamic control		

C. Evaluate the Crusades as an example of a holy and noble goal, which was also flawed by individual failures and sins		
D. Describe the impact of the Crusades on European culture		

VI. THE RENAISSANCE: RETURN TO SOURCES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Discuss the Renaissance as a revival of classical culture combined with Christian humanism		
B. Identify the major persons who embodied the Christian Renaissance ideal, including Erasmus, St. Thomas More and St. John Fisher		
C. Examine the main theological issues raised by the Galileo controversy and their resolution		
D. Summarize the contributions of major renaissance figures in the world of art, architecture, and music (Michelangelo, Bernini, Palestrina)		

VII. THE CALL FOR REFORM

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Discuss and debate Martin Luther’s complaints, proposals, and innovations		
B. Specify the errors of Luther, especially with regard to <i>Sola Fides</i> , <i>Sola Gratia</i> , and <i>Sola Scriptura</i>		
C. Compare and contrast the teachings of the founders of the major branches of Protestantism		
D. Examine the rise of nationalism		
E. Define <i>Cuius Regio-Eius Religio</i>		
F. Summarize the major issues and doctrines discussed at the Council of Trent and their implications for the Church today		
G. Illustrate the new found confidence of the Church which was expressed through Baroque architecture and missions to the Americas and Asia		
H. Identify key saints of the Church’s reform (e.g. St. Pius V, St. Ignatius Loyola, St. Philip Neri, St. Teresa of Avila, St. Francis de Sales, St. Vincent DePaul, Edmund Campion) and their principal associates		

VIII. THE AGE OF EXPLORATION: CHURCH’S MISSIONARIES CONFRONT NEW CULTURES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Identify significant missionaries, their mission territories and approaches to evangelization (e.g. Sts. Francis Xavier, Peter Claver, Martin de Porres, Rose of Lima, Juan Diego, Junipero Serra, Alexander de Rhodes, Isaac Jogues, Bartolome de Las Casas, Mateo Ricci, and Jesuits, Franciscans and Dominicans)		
B. Evaluate and apply the evangelization techniques of missionaries to efforts to evangelize in contemporary society		

IX. THE AGE OF ENLIGHTENMENT

Primary objectives – students will...	Covered by teacher	Demonstrated by students

A. Define and respond to the challenges posed by Rationalism and Deism		
B. Describe the impact of the French Revolution on the Church		

X. VATICAN I

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Summarize the major aspects of the religious revival in nineteenth century		
B. Recognize the impact of the Napoleonic Empire and the loss of the Papal States		
C. Discuss the dogmatic definition of the Immaculate Conception		
D. Identify the importance of the appearance of the Blessed Virgin Mary at Lourdes		
E. Explain the two dogmas defined at the First Vatican Council: the relationship between faith and reason, and papal infallibility		

XI. INDUSTRIAL REVOLUTION-NEED FOR SOCIAL JUSTICE FOR WORKERS (1878-1903)

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Describe the injustices born of the Industrial Revolution that served as a catalyst for Catholic social teaching		

XII. THE CHURCH AND SOCIAL JUSTICE TEACHING

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Identify the major social encyclicals and their authors		

XIII. POPE ST. PIUS X (1903-1914)

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Explore the teachings of St. Pius X with respect to the age of First Communion, the liturgical movement (Gregorian chant), and the heresy of Modernism		

XIV. THE CHURCH AND THE WORLD WARS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Explain the role of Pope Benedict XV and his seven point peace plan to end World War and its reception by world leaders		
B. Identify the Lateran Treaty and the recognition of the Vatican as a sovereign state		
C. Examine the Church’s condemnation of Nazism in Pope Pius XI’s encyclical <i>Mit Brennender Sorge</i>		
D. Recognize Pope Pius XII’s opposition to genocide in his Christmas messages for peace and his active efforts to protect persecuted Jews		
E. Identify key saints from the World War II era (e.g., St. Maximilian Kolbe, St. Edith Stein, Blessed Clemens von Galen) and their significance		
F. Describe the Church’s role in resisting and contributing to the downfall of communism		
G. Defend the dogmatic definition of the Assumption		

XV. VATICAN COUNCIL II: A PASTORAL APPROACH TO THE WORLD

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Identify the vision of Pope John XXIII in opening and Pope Paul VI in guiding the Second Vatican Council B. Identify key concepts from the documents of the Second Vatican Council		

XVI. POPE JOHN PAUL II: THE CHURCH LOOKS TO THE 21ST CENTURY

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Chronicle the life and teachings of Pope John Paul II B. Identify Pope John Paul II’s influence on ministry with youth and young adults		

XVII. POPE BENEDICT XVI

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Highlight the major themes of the papacy of Pope Benedict XVI		

XVIII. THE CHURCH IN THE UNITED STATES

Primary objectives – students will...	Covered by teacher	Demonstrated by students
A. Explore the role of Catholicism in Colonial America B. Discuss the impact of immigration on the life of Catholics in America C. Recognize the importance of Eastern Catholics in the Church in the United States D. Trace the roots and contributions of Catholic education in the United States E. Identify the challenges and the reasons for hope in the Church at the start of the 21 st century F. Identify key American Catholics who made a significant impact on the Catholic Church in the United States (e.g. Bishops Carroll, Baraga, Archbishops Ireland, Fulton Sheen, Cardinals O’Connor, Gibbons, Spellman, Bernadin, Sts. Elizabeth Ann Seton, Mother Francis Cabrini, Bl. Kateri Tekakwitha, Dorothy Day, Katharine Drexel, Fr. John Courtney Murray)		

Note: The following is the full content outline for Elective 2 from the USCCB *Doctrinal Framework*. In the DF this Elective 2 course is titled “History of the Catholic Church:”

I. Christ Established His Church to Continue His Saving Presence and Work

- A. The origin, foundation, and manifestation of the Church.
 - 1. Church planned by the Father (LG, no. 2; CCC, no. 759).
 - 2. Church instituted by Christ who (CCC, nos. 748, 763-766)
 - a. Inaugurated the Church by preaching Good News.
 - b. Endowed his community with a structure.

- c. Gave the Church totally of himself for our salvation.
- 3. Church is revealed by Holy Spirit: fifty-day preparation for Pentecost (CCC, nos. 767-768).
 - a. The events of the first Pentecost.
 - b. The Holy Spirit's charisms in Church's life (1 Cor 12–14).
- B. Holy Spirit inspires the Apostles' mission—great commission (Mt 28:16-20; CCC, nos. 857-860).
 - 1. The missionary journeys of St. Paul.
 - 2. The role of Peter and the Apostles in the early Church.
 - 3. Apostolic Succession preserves the mission, office, and teaching of the Apostles as entrusted to them by Christ (CCC, nos. 857-862).

II. History of Church in Post-Apostolic Times

1. An Age of Growth amid Persecution

- A. Unique phenomenon in Roman Empire.
 - 1. Empire was tolerant in principle but changed regarding Christians who denied Roman gods and refused to worship them.
 - 2. "Blood of martyrs is the seed of the Church" (Tertullian [catacombs]).
 - 3. Teachings of St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus sustained the faith of the persecuted Church.
- B. House liturgies—Eucharist is heart of early Christian worship.
 - 1. Transition from Last Supper to Breaking of Bread.
 - 2. Development of Liturgy of the Word and of Eucharistic Prayer.
 - 3. Descriptions in the *Didache*; St. Justin Martyr (*Liturgy of the Hours*, Vol. II, p. 694).

2. The Age of the Fathers of the Church

- A. Constantine and Edict of Milan.
 - 1. Freedom of worship.
 - 2. From house liturgies to worship in public.
 - a. Building of churches for Mass and celebrations of sacraments.
 - b. Sense of transcendence of God in stately settings.
- B. Fathers inculturated Scripture for Greek and Roman peoples (CCC, nos. 76, 688).
 - 1. Influenced by Plato's philosophy through Plotinus.
 - 2. With sermons and commentaries on Scripture and sacraments.
 - a. Preaching was a powerful means for catechesis and evangelization.
 - b. Fathers and doctors of Church include St. Basil, St. Gregory Nazienzen, St. John Chrysostom, St. Athanasius, St. Ephrem, St. Ambrose, St. Jerome, St. Augustine, St. Leo the Great, St. Gregory the Great. (*N.B. Lives of saints should be mentioned throughout this course both to show the restoration of faith and hope in times of crisis as well as to illustrate ways of encountering Christ through all periods of Church history.*)
- C. The development of the Eastern Patriarchates.
 - 1. These were located in Jerusalem, Antioch, Constantinople, and Alexandria.
 - 2. The See of Peter in Rome in relation to the Patriarchates.
- D. Church councils and doctrinal development (CCC, nos. 9, 192, 250, 884, 887, 891).
 - 1. Church response to heresies (Arianism and Nestorianism): Nicea, AD 325; First Constantinople, 381; Ephesus, 431; Chalcedon, 451; and three later councils.
 - a. Creeds and catechesis for Christian instruction.

2. Dealt with doctrines of Incarnation and the Trinity.
3. Some Eastern Churches began separating over doctrinal disputes; the first separation occurred in 431, the second in 451, and the third in 1054.

3. The Roman Church of the West

- A. Collapse of Roman Empire of the West around 476.
 1. Barbarian invasions; weakened government.
 2. Political influence of popes and bishops increased.
 - a. Church was the remaining trusted authority.
 - b. Helped maintain law and order amid the encroaching invaders.
 - c. Assisted with protection of civilians and feeding the poor.
- B. The monks as evangelizers.
 1. St. Benedict and the Benedictines.
 2. St. Columban and the Celtic monks.
 - a. Brought Christ and Church to northern Europe.
 - b. Developed agriculture, wool production, vineyards.
 - c. Stabilized the nomadic tribes and gave birth to towns.
 - d. Monastic schools promoted education, culture, and classics.

4. The Church of the Middle Ages

- A. Politics and religion.
 1. Charlemagne's Frankish Empire.
 2. Clashes between Church and monarchies on selection of bishops.
 3. Gregory VII—Hildebrand and Gregorian reform.
- B. New religious orders, new universities.
 1. Bernard and the Cistercians.
 2. Rise of the mendicant orders.
 3. Universities: Oxford, Cambridge, Paris, Padua, Krakow, etc.
 4. *Summa* of St. Thomas Aquinas.
 5. *The Imitation of Christ*, by Thomas à Kempis.
 6. Gothic cathedrals.
 7. Heresy about Eucharist—response at Council of Lateran IV.
 8. Rise of Eucharistic adoration and Feast of Corpus Christi.
 9. Saints: Clare, Francis, Gertrude, Margaret of Scotland, Dominic, Catherine of Siena, Albert the Great, Joan of Arc.
 10. Black Death cast somber pall over Christian piety.
 11. Great Schism and the Avignon Papacy.

5. The Crusades

- A. Situating the Crusades.
 1. Islam's birth and its first encounters with Christianity.
 2. Shrines in the Holy Land fall under Islam's control.
 3. Christian military response.
 4. Success and failure of Crusades (attacks on Jews).
- B. Some results of the Crusades.
 1. Cultural and economic resurgence of Europe.
 2. Tensions between East and West.

6. The Renaissance: Return to Sources

A. Scholars.

1. Erasmus and Thomas More.
2. Revival of study of classical culture and languages.
3. Christian humanism—new translation of Bible.

B. Art and architecture and music.

1. Florence and the Medicis, patrons of arts and schools.
2. Fra Angelico, Giotto, Raphael, Michelangelo, Bramante, Bernini.
3. The new St. Peter's Basilica, Sistine Chapel, *Duomo* in Florence.
4. St. Philip Neri, Apostle of Rome, promoted the music of Palestrina and historical scholarship of Baronius.

7. The Call for Reform

A. Luther's complaints and proposals; innovations.

1. Sale of indulgences, clerical corruption, ignorance of the faith.
2. *Sola Fides, Sola Gratia, Sola Scriptura*.
3. Use of printing press, catechism, vernacular Bible and liturgy, married clergy, Eucharist under two species, lay priesthood.

B. The break from Rome: Protestantism.

1. Martin Luther (Germany).
2. John Calvin, Huldrych Zwingli (Switzerland).
3. Henry VIII (England).
4. John Knox (Scotland).

C. Nationalism.

1. Thirty Years' War between Catholics and Protestants.
2. *Cuius Regio—Eius Religio*—rise of state churches.

D. Church responds at the Council of Trent.

1. Renewal of bishops, priests, religious.
2. Doctrinal and pastoral issues.
 - a. Role of grace and good works.
 - b. Sacrificial character of the Mass (CCC, nos. 1362-1372).
 - c. Real Presence of Christ in Eucharist— Transubstantiation (CCC, no. 1376).
 - d. Seminaries and proper formation of priests.
 - e. A universal catechism.

E. Counter-reform.

1. Mass of St. Pius V, Roman catechism, Jesuit education.
2. Baroque architecture and concert-style Masses— symbolized the newfound confidence of the Church.
3. Saints: Ignatius, Robert Bellarmine, Peter Canisius, Teresa of Avila, John of the Cross, Charles Borromeo, Francis de Sales, Jane de Chantal, Vincent de Paul, Louise de Marillac.

8. The Age of Exploration: Church's Missionaries Confront New Cultures

A. The Americas.

1. St. Peter Claver's ministry to African slaves.
2. Conversion of Mexico: Our Lady of Guadalupe— St. Juan Diego.
3. St. Rose of Lima and St. Martin de Porres.
4. North American martyrs—Church in American colonies.

B. Missionaries (Jesuits, Franciscans, Dominicans).

C. Japan, India—St. Francis Xavier.

D. Matteo Ricci, SJ (attempted inculturation in China).

9. The Age of Enlightenment

- A. Rationalism, scientific model, Deism—Descartes, Voltaire, Rousseau.
- B. The French Revolution and its impact on the Church.
- C. Post-revolutionary France saw religious revival in nineteenth century.
 - 1. New religious congregations founded for teaching.
 - 2. St. Bernadette’s vision of Mary at Lourdes— pilgrimage site.
 - 3. Saints: Therese of Lisieux, Margaret Mary Alacoque, John Vianney, Catherine Laboure.

10. Vatican I

- A. Pope Pius IX reigned thirty-two years, 1846-1878.
 - 1. Strengthened spiritual authority of Pope after loss of Papal States.
 - 2. Man of deep faith and virtues, beatified in 2000.
 - 3. His *Syllabus of Errors*.
 - 4. Immaculate Conception dogma, 1854 (CCC, nos. 490-493).
- B. The First Vatican Council.
 - 1. Opened December 8, 1869—306 years after Council of Trent.
 - 2. First discussion: Dogmatic Constitution on Faith.
 - a. Council fathers approved document *Dei Filius*.
 - b. Reason can know God—but Revelation is necessary.
 - 3. July 1870: infallibility of Pope defined (CCC, nos. 889-891, 2035, 2051).
 - 4. August 1870: Papal States occupied; pope suspended Council.

11. Industrial Revolution—Need for Social Justice for Workers (1878-1903)

- A. Industrial Revolution.
- B. Social injustices.
 - 1. No living wage, no pensions or sick leave; child labor, sweat shops.
 - 2. Denial of right to form labor unions or mount strikes.
 - 3. Management’s ignoring human dignity of workers, etc.
- C. Pope Leo XIII (1878-1903)—*Rerum Novarum*.
 - 1. Universal destination of goods of earth for all people.
 - 2. Subsidiarity, justice for workers, reform of capitalism (CCC, nos. 1883, 1885, 1894, 2209).
 - 3. Common good, private property, living wage, unions (CCC, nos. 1807, 2401, 2403, 2246, 2435).

12. The Church and Social Justice Teaching

- A. Pope Leo XIII, *Rerum Novarum*.
- B. Pope Pius XI, *Quadragesimus Anno*.
- C. Pope John XXIII, *Mater et Magistra, Pacem in Terris*.
- D. Second Vatican Council, *Gaudium et Spes*.
- E. Pope Paul VI, *Populorum Progressio, Octogesima Adveniens*.
- F. Pope John Paul II, *Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus*.
- G. United States Conference of Catholic Bishops, *The Challenge of Peace, Economic Justice for All*.

13. Pope St. Pius X (1903-1914)

- A. Motto “To Restore All Things in Christ.”
 - 1. Lowered age of First Communion to age of reason.
 - 2. Popularized Gregorian chant—helped liturgical movement.
- B. Opposed “modernism.”

14. The Church and the World Wars

- A. Pope Benedict XV and World War I—seven-point peace plan.
- B. Pope Pius XI.
 - 1. Signed Lateran Treaty with Mussolini; broke with Mussolini in 1931.
 - 2. His break with Hitler—encyclical *Mit Brennender Sorge*.
- C. Pope Pius XII.
 - 1. Opposed Nazis; Christmas messages for peace.
 - 2. Pius and the Jews—his efforts to protect them.
 - 3. Spiritual signs of light in darkness of war and its aftermath—1954 proclaimed dogma of the Assumption—encyclicals.

15. Vatican Council II: A Pastoral Approach to the World

- A. Pope John XXIII—his pastoral vision for the Council (see his opening speech at Council: *Gaudet Mater Ecclesia* [Rejoice, O Mother Church], October 11, 1962).
- B. The Council documents—pastoral tone and language.
- C. Pope Paul VI (1963).
 - 1. Guided remaining sessions of Council.
 - 2. Implemented Council teachings.
 - 3. Controversy over *Humanae Vitae*.
 - 4. Met with Athenagoras in Istanbul.
 - 5. Visits to New York, Bombay, Manila, etc.
 - 6. Promoted synods of bishops.
 - 7. Succeeded by Pope John Paul I, who reigned thirty-three days.
- D. Some developments after the Council.
 - 1. Changes in liturgy, growth of Scripture study, new look in church architecture, growth of lay involvement—parish councils, etc.
 - 2. Liturgical movement, work by Catholic Action, and work by Scripture scholars preceded Council and enabled its implementation.
 - 3. Developments in catechesis; understanding the need for both content and formation.
 - 4. Call to evangelization—*Evangelii Nuntiandi*.
 - 5. Renewal of the Eastern Churches.

16. Pope John Paul II: The Church Looks to the Twenty-First Century

- A. First non-Italian pope in centuries—vigorous, dramatic, faced down Communism.
- B. Evangelizer to the world: 104 papal trips overseas, his *Dialogue of Salvation*.
- C. Teacher: numerous encyclicals, post-synodal documents, writings.
 - 1. *Fides et Ratio*, *Evangelium Vitae*, *Veritatis Splendor*.
 - 2. Wednesday talks on Genesis—theology of the body.
- D. Pastor: Holy Thursday letters to priests—his World Youth Days.
- E. Themes: be not afraid; Mary, *Totus Tuus*; human dignity, new evangelization.
- F. Assassination attempt: example of courage, faith, and forgiveness.
- G. The *Catechism of the Catholic Church*.

17. Pope Benedict XVI

- A. First encyclical *Deus Caritas Est* followed by apostolic exhortation *Sacramentum Caritatis*.
- B. Addresses clash of culture and civilization with faith.
- C. Ecumenism today: Church of the East, Oriental Orthodox, Eastern Orthodox, Protestant.

18. The Church in the United States

A. Colonial America.

1. French-speaking Catholics—Jesuit explorers, missions, martyrs.
2. Spanish-speaking Catholics—Junipero Serra, etc.
3. English colonial Catholics—Archbishop John Carroll.

B. Immigrations—ethnic Catholics.

1. Second-class citizens; Church supports working class.
2. Catholic school and hospital systems—religious orders.
3. Parish as center of social life; patriotism gains acceptance.

C. Church's role in development of social justice in the United States.

1. Cardinal Gibbons and implementation of the Church teaching on workers in the late nineteenth and early twentieth century.
2. Church support of labor unions' fight for rights of workers.
3. The Depression and its effects.

D. Eastern Catholics.

1. Establishment of hierarchies.
2. Presence today.

E. Catholic education.

1. Rise of parochial schools and education of children and youth.
2. Efforts in higher education; significant percentage of the world's Catholic colleges and universities are found in the United States.
3. High percentage of university-educated followers helped Catholics become members of middle and upper-middle class.
4. Contribution of Catholic schools in modern urban settings.

F. Late twentieth to start of twenty-first century.

1. Areas for concern.
 - a. Birth control, legalization of abortion.
 - b. Priest sex abuse crisis; confidence in Church blurred.
 - c. Church attendance and vocations to priesthood and religious life decline.
 - d. Rapid secularization of society and breakdown of the family.
 - e. Religious illiteracy.
2. Reasons for hope.
 - a. Impact of the papacy of Pope John Paul II— leadership, evangelization.
 - b. Pro-life movement—adult stem cell research and benefits.
 - c. Re-growth of seminaries and new religious communities.
 - d. Influence of the *Catechism of the Catholic Church*.
 - e. Multiple forms of lay leadership—less polarization.
 - f. Rise of youth and young adult activities in the Church: World Youth Days.
 - g. American saints: Elizabeth Seton, Frances Cabrini, John Neumann, Katharine Drexel, Rose Philippine Duchesne, Theodora Guerin; Blessed Junipero Serra, Blessed Kateri Tekakwitha.

III. Challenges

A. How can the Church claim to be holy and a protector of truth when there are things in her history like the Crusades, the Inquisition, the persecution of Jews, and the Galileo case?

1. The Church is a source and means of holiness for people because God has made it so. The failures of the Church's members during her history are lamentable. The virtuous lives of the saints validate the truth and power of the Church's sacraments and teaching.
2. Though the members of the Church are prone to sin, the Church herself is sinless and holy.
3. Despite the sins of her members, including the ordained, the Church is entrusted by God with

the truth of the Gospel and the graced means of salvation.

4. Many members of the Church are also holy and possess a heroic sanctity witnessed to by the countless sacrifices many have made, often to the point of martyrdom.
 5. Pope John Paul II, on various occasions, apologized for the sins of the members of the Church in her history, including for harm caused by the excesses of the Inquisition and atrocities committed during the Crusades.
 6. The historical context in which these events happened: the people of those days dealt differently with threats and problems than we might do so now. They used means that were commonly used in their society then. We cannot judge them as harshly as some people judge them today.
- B. If the Catholic Church truly has the fullness of truth, why have other churches broken away from her?
1. Generally, other churches broke away from the Catholic Church because of some human element such as a disagreement with how beliefs are expressed or explained, or a desire to change forms of worship, or political or personal reasons. While the Church has the fullness of truth, not all her members appropriate and live that fullness of truth.
 2. Other breaks from the Catholic Church were the result of impatience on the part of those who saw a need for reform or a problem they wished to address.
 3. The Catholic Church is committed to seek unity in faith, and she works toward that, but such work for unity cannot compromise the truth of the faith.

Elective 3 – “Catholic Social Teaching”

The purpose of this course is to introduce students to the Church’s social teaching. In this course, students are to learn how Christ’s concern for others, especially the poor and needy, is present today in the Church’s social teaching and mission.

Elective 3 Objectives:

I. GOD’S PLAN FOR HIS PEOPLE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain how becoming fully human is only possible through participation in the paschal mystery, in communion with the persons of the Holy Trinity		
2. Compare the world’s view of happiness as individual fulfillment with the model of communio we find in the Holy Trinity		
3. Explain the Mystical Body of Christ		

II. SOCIAL TEACHING OF THE CHURCH

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Cite the scriptural roots for Catholic social teaching in the Old and New Testament		
2. Compare and contrast the different types of justice		
3. Design ways to implement the corporal and spiritual works of mercy in your parish or school		
4. Name the major papal encyclicals on social justice and their major themes		
5. Describe how the moral law provides the foundation for Catholic social teaching --- also explain why Catholic social teaching cannot contradict Catholic moral teaching		
6. Compare and contrast civil authority with God’s authority		
7. Name the major pastoral letters on social justice and their major themes		
8. Identify current social injustices and apply Catholic Social Teaching to them		

III. MAJOR THEMES OF CATHOLIC SOCIAL TEACHING

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Name the seven principles of Catholic social teaching and explain how they are interconnected		
2. Cite which of the seven principles of Catholic social teaching is most personally challenging and explain why		
3. Evaluate situations as to whether it is more appropriate to work for justice or to engage in charity		
4. Justify why the Life and Dignity of the Human Person is the core of Catholic Social Teaching		

IV. SIN AND ITS SOCIAL DIMENSION

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain the relationship between personal and social sin		
2. Cite an example how social sin stems from collective personal sins		
3. Assess different societal systems in how they promote or detract from the living out of the first three commandments		
4. Cite commandments 4- 10 and assess their positive contribution to society		
5. Cite commandments 4- 10 and assess how failure to follow these commandments contributes to the breakdown society		
6. Cite the Beatitudes and assess their positive contribution to society		
7. Cite the Beatitudes and assess how failing to follow them contributes to the breakdown of society		
8. Analyze how the Ten Commandments and the Beatitudes are summed up in the two great commandments		

RESOURCES FOR CATHOLIC SOCIAL TEACHING

John Paul II, 1979, *Redemptor Hominis*—Redeemer of Humankind
 John Paul II, 1981, *Laborem Exercens*—On Human Work
 John Paul II, 1987, *Sollicitudo Rei Socialis*—Social Concerns of the Church
 John Paul II, 1991, *Centesimus Annus*
 John XXIII, 1961, *Mater et Magistra*- Christianity and Social Progress
 John XXIII, 1963, *Pacem in Terris*
 Leo XIII, 1891, *Rerum Novarum*- The Condition of Labor
 Paul VI, 1967 *Progressio Populorum*—On the Development of Peoples
 Paul VI, 1971, *Octogesima Adveniens*—A Call to Action
 Paul VI, 1975 *Evangelii Nuntiandi*—Evangelization in the Modern World
 Pius XI, 1931, *Quadregesimo Ann*- Reconstruction of the Social Order
 Pope Benedict XVI, 2009, *Caritas in Veritate*
 Synod of Bishops, 1971, *Justice in the World*
 Vatican II, 1965, *Gaudium et Spes*—*The Church in the Modern World*

Note: The following is the full content outline for Elective 3 from the USCCB *Doctrinal Framework*. In the DF this Elective 3 course is titled “Living as a Disciple of Jesus Christ in Society:”

I. God’s Plan for His People

Vatican II: The Church is a sign and instrument of communion with God and the unity of the whole human race (LG, no. 1).

A. Salvation and truth (CCC, no. 851).

1. Redemption through the Paschal Mystery.

2. Eternal life with the Triune God in heaven.
- B. Happiness in this life (CCC, no. 1718).
 1. Happiness is a shared communion with God.
 - a. Trinitarian *communio* is the pattern for social life (CCC, nos. 267, 738, 1693).
 - b. Witness Christ in words and actions.
 2. The unity of the whole human race (CCC, nos. 842, 1877).
 - a. The social nature of the human person (CCC, nos. 1878-1889, 1929).
 - b. The need for others.
 3. The household of faith—Church as the following:
 - a. Mystical Body of Christ (CCC, nos. 774-779, 787-796, 805-807, 872, 1123, 1396, 1548, 2003).
 - b. Family of God (CCC, no. 2790).
 - c. Community of sanctified believers (CCC, no. 824).
 - d. Teacher: forms the social conscience of society.
 - e. Listener: ecumenism.

II. Social Teaching of the Church

- A. Church always has stood for charity and justice (CCC, no. 953).
 1. Social teachings in Scripture.
 - a. Amos and Isaiah.
 - b. The Sermon on the Mount; Last Judgment (CCC, nos. 2153, 2262, 2336, 2605, 2830).
 - c. Communal sharing, deacons, collections for churches.
 2. Church's history of social concern.
 3. Corporal and spiritual works of mercy (CCC, no. 2447).
- B. Different types of justice (CCC, nos. 2411-2412, 1807).
 1. Distributive justice (CCC, nos. 2236-2411).
 2. Legal justice.
 3. Commutative justice.
 4. Social justice (CCC, nos. 1928-1942).
- C. Social teaching in the modern era.
 1. Pope Leo XIII: encyclical *Rerum Novarum* in 1891.
 2. Social doctrine encyclicals of Popes Pius XI, John XXIII, Paul VI, and John Paul II.
 3. Vatican II: *Gaudium et Spes*.
 4. *Catechism of the Catholic Church*.
 5. *Compendium of the Social Doctrine of the Church*, Vatican, 2004.
- D. Principles of Catholic social teaching from the Universal Magisterium.
 1. The necessity of the moral law: the moral law provides the foundation for all social teaching by accounting for man's duties and consequent rights (CCC, nos. 1959, 2070, 2242).
 2. God is the source of all civil authority: man does not confer authority upon himself, but authority flows from God to all just governments and laws (CCC, no. 1899).
 3. The perfection of the person by the common good: man is perfected not only by private goods such as food and shelter but by "common goods" such as peace and truth that come about through his life with others in community (CCC, nos. 1905-1912, 1925-1927).
 - a. Respect for and promotion of the fundamental rights of the person.
 - b. Prosperity, or the development of the spiritual and temporal goods of society.
 - c. The peace and security of the group and its members.
- E. United States Conference of Catholic Bishops (USCCB).
 1. After World War I, the bishops of the United States began a program of social reconstruction which included teachings on minimum wage, social security, and worker participation in management.

2. Sampling of more recent pastoral letters.
 - a. *Brothers and Sisters to Us* (1979).
 - b. *The Challenge of Peace: God's Promise and Our Response* (1983); *Sowing Weapons of War* (1995).
 - c. *Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U.S. Economy* (1986).
 - d. Statements on capital punishment: *A Good Friday Appeal to End the Death Penalty* (1999); *A Culture of Life and the Penalty of Death* (2005).

III. Major Themes of Catholic Social Teaching (CCC, nos. 1877-1948, 2196-2257)

- A. The dignity of human life.
 1. All human life created and redeemed by God is sacred.
 2. Dignity due to being an image and likeness of God.
 3. The Incarnation: Jesus' identification with each of us (e.g., Mt 25:45, Acts 9:4).
- B. Call to family, community, and participation.
 1. What is a family (CCC, nos. 2202-2203)?
 2. The family: foundation of society; needs support.
 3. Society should protect dignity and growth of family.
 4. All people should participate in society—work for common good.
- C. Responsibilities and rights.
 1. All have right to life and to what sustains it.
 2. Society should foster and protect these rights.
 3. Responsibilities undergird human rights.
- D. Preferential option for the poor.
 1. Moral principle: universal destination of the goods of the earth (CCC, nos. 2402-2406).
 2. Goods of the earth for every human being.
 3. Why all need these goods (CCC, no. 2402).
 4. See Christ in homeless, outcast, unpopular.
 5. Appropriate use of wealth and other resources.
 - a. Be a voice for the voiceless.
 - b. Assess social acts and their impacts on poor.
 6. Concern for the spiritually poor.
- E. Dignity of work and the rights of workers.
 1. God's creation plan includes work.
 2. Right to work in just conditions.
- F. Solidarity: individuals should work for the common good (CCC, nos. 2437-2442).
- G. Stewardship of God's creation (CCC, nos. 2415-2418).

IV. Sin and Its Social Dimensions

- A. Concept of social sin.
 1. Difference between "social sin" and personal sin (CCC, nos. 1868-1869).
 - a. Personal sin at the root of social sin.
 - b. Social sin stems from collective personal sins.
 - 1) Personal sin that contributes to social injustice.
 - 2) Personal choices in response to social injustice.
 2. Foundations for social sin.
 - a. Attitudes that foster unjust treatment.
 - b. Social structures which foster unjust treatment of others.
 - c. Social sin can be passed on to future generations.

- B. The social dimension of the Commandments.
1. First three Commandments—relationship with God (CCC, nos. 2084-2195).
 - a. Duty and the right to freely worship God.
 - b. Societal authorities should ensure freedom of worship.
 2. The last seven Commandments focus on our relationship with others: the moral teaching of our faith must be brought into people’s interaction with each other (N.B. [1] positive aspects of commandment, [2] failures to live it).
 - a. Fourth Commandment (CCC, nos. 2197-2257).
 - 1) Respect legitimate civil authority, government care for citizens’ rights, citizens’ participation in public life, conscientious objection to unjust laws.
 - 2) Anarchy, civil unrest, corrupt government, ignoring of common good, nonparticipation in democratic society.
 - b. Fifth Commandment (CCC, nos. 2258-2330).
 - 1) Fosters a civilization of life and love.
 - 2) Dishonor human life—culture of death.
 - a) Abortion, euthanasia, physician assisted suicide, cloning, genetic manipulation.
 - b) Teaching on capital punishment.
 - c) War (conditions for just war), conscientious objection.
 - d) Scandal.
 - c. Sixth Commandment (CCC, nos. 2331-2400).
 - 1) Promote chaste life and love in society, marriage, family.
 - 2) Adultery, fornication, masturbation, homosexual acts, rape, prostitution, pornography (CCC, nos. 2351-2356).
 - d. Seventh Commandment (CCC, nos. 2401-2463).
 - 1) Just sharing of goods, qualified right to private property, just treatment of workers, stewardship for environment, just economic policies.
 - 2) Stealing, unjust damage to others’ property, destruction of environment, enslavement of women and children, white-collar crime, violation of public trust, perpetuation of third-world poverty.
 - e. Eighth Commandment (CCC, nos. 2464-2513).
 - 1) Promote truth in society and media.
 - 2) Lies, detraction, perjury, rash judgment, violation of professional secrets.
 - 3) Seal of confession.
 - f. Ninth Commandment (CCC, nos. 2514-2533).
 - 1) Create conditions for chaste life and love.
 - 2) Media, advertising, and exploitation of lust; “adult” bookstores, Internet pornography.
 - g. Tenth Commandment (CCC, nos. 2534-2557).
 - 1) Make simplicity of life desirable.
 - 2) Cultural attitudes that idealize wealth, materialism.
- C. Social dimensions of the Beatitudes (CCC, nos. 1720-1729).
1. Blessed are the poor in spirit.
 - a. Choose a lifestyle that benefits those most in need.
 - b. Otherwise we will tend to materialism, selfishness, exploitation of others.
 2. Blessed are they who mourn.
 - a. Be compassionate to those in pain.
 - b. Loss of care for the living and defenseless.
 3. Blessed are the meek.
 - a. Self-discipline in the face of evil; gentleness, unselfishness.
 - b. Prone to arrogance and disrespect for others, violence.

4. Blessed are the merciful.
 - a. Forgive one another. Be quick to ask forgiveness.
 - b. Holding grudges; growth in bitterness.
 5. Blessed are those who hunger and thirst for righteousness.
 - a. Develop a social conscience.
 - b. Indifference to mistreatment of others.
 6. Blessed are the pure in heart.
 - a. Work on virtues of modesty and chastity.
 - b. Lust expressed in many ways.
 7. Blessed are the peacemakers.
 - a. In God's will is our peace. Perform works of peace.
 - b. A divider, troublemaker, warmonger.
 8. Blessed are those who are persecuted for righteousness' sake.
 - a. Witness to Jesus and the Church always; defend the innocent, even die for your faith.
 - b. Cowardice, betrayal, moral compromise.
- D. The two Great Commandments: love God with all of your heart, soul, and mind, and love your neighbor as yourself (Mt 22:36-40).

V. Challenges

- A. Why shouldn't we look out for ourselves first? No one else will look out for me.
1. God looks out for every human being. He brings us into being, watches over us in life, and draws us to want to live with him forever. Evidence of his concern can be found in the care for one's well being often seen in the action of the Church as well as coming from family, friends, and members of communities to which we belong.
 2. Living in a self-centered way is one of the effects of Original Sin. God created us to live and act in a way that is centered on him and on others, not ourselves.
 3. Selflessness, rather than selfishness, is the characteristic of a disciple of Jesus Christ, who is the living embodiment of what it means to live in a selfless way.
- B. Isn't the degree of a person's success and achievement really measured in terms of financial security and wealth?
1. While there are many people who build their lives on such an approach, Jesus Christ, in his life and his teaching, teaches us that the greatest achievement is growth in holiness and virtue and becoming more like him.
 2. Real happiness is found in fulfilling God's plan for us.
 3. True and lasting fulfillment is never found in money or material possessions.
 4. People who find the fulfillment in life which leads to inner peace and joy are those mature enough to understand that what really matters is God's infinite love for us and what he has taught us about himself and the meaning of life.
- C. Isn't not fighting back or getting even with someone who hurts or offends you a sign of weakness?
1. No. It takes a lot more courage and strength to forgive and not seek vengeance than to fight back or try to get even.
 2. Jesus Christ, in his life and his teaching, challenges us to see the truth that power and strength are to be measured in terms of virtue and inner strength.
 3. We have the example of Jesus Christ, who in not fighting back and in forgiving his executioners showed true strength.
 4. We have the example of the martyrs, which shows the strength and power that faith and God's grace give.
- D. Isn't it more important to work for justice than to engage in charity?
1. The works of justice do not exclude the works of charity or vice versa.

2. Charity should shape justice to make it Christian; charity is not extra or optional.
3. A perfect world cannot be built by human effort for justice.
4. Perfect justice will be realized only in eternal life.

Elective 4 – “World Religions and Catholic Faith: Ecumenism and Apologetics”

The purpose of this course is to help the students understand the manner in which the Catholic Church relates to non-Catholic Christians as well as to other religions of the world. Building on the foundational truth that Jesus Christ established the Catholic Church and entrusted to her the fullness of God’s Revelation, the course is intended to help students to recognize the ways in which important spiritual truths can also be found in non-Catholic Christian churches and ecclesial communities as well as in non-Christian religions. It is also intended to help them to recognize the ways in which other systems of belief and practice differ from the Catholic faith.

(Note: As well as studying the beliefs and practices of other churches, ecclesial communions, and religions, this course must also clarify what is compatible with the Catholic Faith and what is not, and why. Thus it must have an apologetics component.)

Elective 4 Objectives:

I. REVELATION AND THE CATHOLIC CHURCH

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Assess Divine Revelation as the foundation of the Catholic Church from the history of salvation (from Creation to the call of Abraham, the twelve tribes of Jacob/Israel, to Moses and the formation of the people of Israel, concluding with Jesus as Messiah and the sending of the Holy Spirit)		
2. Substantiate the authentic proclamation of God’s revelation as being handed down in an unbroken line from the Apostles to their present day successors, through the guidance of the Holy Spirit		
3. Defend how apostolic succession gives greater credibility to the Catholic Church		

II. CHRISTIAN CHURCHES AND ECCLESIAL COMMUNIONS APART FROM THE CATHOLIC CHURCH

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain how all the baptized who embrace the Trinity and the redemptive Incarnation of Christ are rightly called Christians		
2. Distinguish between those in full communion with the Catholic Church and those from other Christian churches/ecclesial communities who are in imperfect communion		
3. Demonstrate how the ecumenical movement works to overcome obstacles to full communion		
4. Apply ecumenical requirements (conversation, prayer, fraternal knowledge, collaboration) to local community efforts		
5. Identify and explain dissensions that resulted in schisms with some Eastern Churches (specifically following the Council of Ephesus and Council of Chalcedon)		
6. Identify and explain dissensions that resulted in significant schisms with the Eastern Orthodox Church e.g., Filioque controversy, church governance, differences in sacramental law and practice		

7. Identify the similarities between the Orthodox Church and the Catholic Church (core doctrine, moral teaching, Apostolic Succession and Seven Sacraments)		
8. Identify and explain the common ties and differences between the Catholic Church and Ecclesial Communion (Anglican-Episcopalian, Lutheran, Reformed Churches)		
9. Identify and explain common ties and differences (especially sola Scriptura) between the Catholic Church and other Christian communities (Baptists, Congregationalists, Methodists, Evangelicals- local church versus world-wide church)		

III. THE RELATIONSHIP OF THE CATHOLIC CHURCH TO THE JEWISH PEOPLE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Justify Pope John Paul II’s reference to the Jewish people as “our elder brothers”		
2. Describe the unique and special relationship between the Catholic Church and the Jewish People (compare and contrast the Old and New Covenants and the common elements of moral life)		
3. Identify the fundamental differences between Judaism and Catholicism		
4. Describe the historical change in sensitivity toward anti-Semitism or anti-Judaism		
5. Identify the basis and goals of dialogue with the Jewish People		

IV. THE CHURCH AND OTHER NON-CHRISTIANS

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Identify and explain the common beliefs, and primary differences, between Catholicism and Islam (some examples of similarities: monotheistic, ties to Abraham, God as Creator, honor for Jesus and Mary, high moral code, matters of governance and practice; examples of differences: view of God and our relationship to him; view and treatment of women)		
2. Identify and explain the similarities and differences between Christianity with non-Christian major world religions - e.g. Hinduism, Buddhism, Mormonism, Sikhism, Baha’i (especially regarding what these religions mean by the term “god” and “gods” and how this shapes everything else)		
3. Identify occult practices and beliefs where they appear in other religions.		

V. PROCLAMATION AND DIALOGUE

Primary objectives – students will...	Covered by teacher	Demonstrated by students
1. Explain why the Catholic Church teaches that she alone possesses the <i>fullness</i> of the means of salvation, and explain how other Christian churches and ecclesial communities fit into this		

2. Identify the specific manner by which believers and non-believers can be saved through the Church (CCC 846-848; Lumen Gentium 14, 16)		
3. Identify and assess the different forms of interreligious dialogue		
4. Describe the essential elements for successful interreligious dialogue		

Note: The following is the full content outline for Elective 4 from the USCCB *Doctrinal Framework*. In the DF this Elective 4 course is titled “Ecumenical and Interreligious Issues:”

I. Revelation and the Catholic Church

A. Tracing Divine Revelation through the history of salvation.

1. Divine Revelation in the Old Testament times.

- a. The Triune God is revealed in the work of Creation, which originates with the Father and is brought into being through the Word (Jesus Christ) by the power of the Holy Spirit (CCC, nos. 282, 314).
- b. God reveals himself to Abraham: the beginning of a people of faith (CCC, nos. 72, 992, 2571).
- c. In and through Abraham’s descendents, he forms the People of Israel:
 - 1) Abraham’s grandson, Jacob, has twelve sons whose descendants shape the twelve tribes of the People of Israel.
 - 2) “Israel” was the name given Jacob by God.
- d. God reveals himself to Moses and forms the People of Israel (CCC, nos. 62-64).
 - 1) He tells Moses about himself: “I am who am” (Ex 3:14).
 - 2) He gives the Israelites a code of both worship and morality.

2. Divine Revelation in the New Testament (CCC, nos. 65-67, 124-127, 151, 422-455).

- a. In Jesus, the Eternal Word made man, is found the fullness of Revelation.
- b. Jesus is revealed as the Son of God and the Christ or “Anointed One” of God, the Messiah foretold by God through the prophets of Israel.
 - 1) The Annunciation to Mary (CCC, no. 494).
 - 2) Jesus’ Baptism by St. John the Baptist (CCC, nos. 535-537).
 - 3) St. Peter’s confession of faith at Caesarea Philippi (CCC, no. 552).
 - 4) Jesus’ own proclamation of his divine Sonship (CCC, no. 590).
- c. Jesus reveals the Trinity, the central mystery of faith (CCC, nos. 648-650).
 - 1) Identifies himself as God’s Son and addresses God as Father.
 - 2) Promises to send the Paraclete, the Holy Spirit.
 - 3) Sends the Holy Spirit upon the Apostles at Pentecost.
- d. Divine Revelation ends with the death of the last Apostle (CCC, nos. 66-67).

B. Divine foundation of the Catholic Church (CCC, nos. 758-769).

- 1. Planned by God the Father from the beginning of time (CCC, no. 759).
- 2. Pre-figured in the People of Israel (CCC, nos. 761-762).
- 3. Divinely instituted by Jesus Christ, the Son of God and the Second Person of the Trinity (CCC, nos. 763-766).
- 4. Revealed by the Holy Spirit (CCC, nos. 767-768).
- 5. Guided, sustained, and sanctified by the Father through the Son and Holy Spirit (CCC, nos. 767-768).
- 6. The Church is the Body of Christ; he is our Head, we are the members of the Body (CCC, nos. 790-795).

C. The Catholic Church and Divine Revelation.

1. Jesus Christ instituted the Church on the foundation of the Apostles (CCC, nos. 857-860).
2. The Apostles were entrusted with faithfully proclaiming the Gospel and spreading the Good News Jesus Christ had entrusted to them (CCC, no. 858).
3. This role of ensuring an authentic proclamation of God's Revelation has been handed down in an unbroken line to the Apostles' successors—the pope and bishops (CCC, nos. 861-862).
4. The Catholic Church, in and through the pope and the bishops, is entrusted with protecting the whole Deposit of Faith, that is, the Revelation preserved in Scripture and in Tradition (CCC, nos. 84, 863-865, 1202).

II. Christian Churches and Ecclesial Communities Apart from the Catholic Church

- A. An ecclesiology of communion (CCC, nos. 787-789).
 1. Baptized people are in full communion with the Catholic Church when they are joined with Christ in the visible structure of the Church through the profession of faith, the reception of the sacraments, and respect and obedience toward those in authority in the Church (CIC, c. 205).
 2. Members of other Christian churches and ecclesial communities are in imperfect communion with The Catholic Church (CCC, nos. 836-838).
 - a. The communion is imperfect because of differences in doctrine, discipline, and/or ecclesiastical structure.
 - b. Christian churches (Orthodox Churches) are those with a validly ordained priesthood and the Eucharist (CCC, nos. 838).
 - c. Christian ecclesial communities do not have a validly ordained priesthood or the Eucharist.
 3. The ecumenical movement works to overcome obstacles to full communion.
 4. All the baptized, including those in imperfect communion with the Catholic Church, are members of Christ's Body, have the right to be called Christian, and are brothers and sisters to members of the Catholic Church (UR, no. 3).
- B. From the very beginning of the Church, there have been rifts and serious dissension (CCC, no. 817). Serious dissensions resulted in breaks from full communion with the Church.
 1. Schism with some Eastern Churches.
 - a. Following the Council of Ephesus in 431.
 - 1) Because of a dispute over the title of Mary as Mother of God, some Churches, such as the Assyrian Church, broke away from full communion.
 - 2) Later some returned to union with Rome.
 - 3) Modern dialogue with those who did not return has made progress in healing this schism.
 - b. Following the Council of Chalcedon in 451.
 - 1) Those who believed the Monophysite heresy (that Jesus did not have both a divine nature and a human nature) also broke away from full communion with the Church and formed what are called the Oriental Orthodox Churches.
 - 2) Modern dialogue with the Oriental Orthodox Catholics has made progress in healing this schism.
 2. The Catholic Church and the Eastern Orthodox Church were one until 1054.
 - a. The Schism of 1054 resulted in the establishment of the Eastern Orthodox Churches.
 - b. Contributing causes to the Schism of 1054.
 - 1) *Filioque* controversy (CCC, nos. 247-248).
 - 2) Growing cultural and political differences between East and West.
 - 3) Different forms of Church governance emerged.
 - a) Eastern Churches were governed by synods with a patriarch.
 - b) Latin Church was monarchical with the pope as final authority.
 - c. Difference between Orthodox Churches and Eastern Catholic Churches.
 - 1) They share the same liturgy but not the same bonds of episcopal communion.

- d. Orthodox Churches and Catholic Church have strong ties to each other.
 - 1) Same core doctrine, beliefs, and moral teachings.
 - 2) Both have Apostolic Succession.
 - 3) Seven sacraments, validity of ordinations.
- e. Differences between the Catholic Church and Eastern Orthodox Churches.
 - 1) Most significant: Orthodox Churches do not recognize the infallibility or the primacy of jurisdiction of the Pope.
 - 2) A few doctrinal formulations in the liturgy: the Eastern Orthodox Churches use the original wording of the Nicene Creed and do not accept the addition of the *filioque* (the Holy Spirit proceeds from the Father and the Son).
 - 3) Differences in sacramental law and practice (e.g., Orthodox tolerate divorce and remarriage).
 - 4) Some Marian dogmas are taught in a different way.
 - 5) Ecumenical councils: not all accepted by the Orthodox Churches.
- 3. Ecclesial communions: Anglican (Episcopalian), Lutheran, Reformed Christian.
 - a. Who founded these various ecclesial communities and why?
 - b. Common ties between the Catholic Church and these ecclesial communions.
 - 1) Common beliefs about Christ derived from Scripture.
 - 2) Baptisms celebrated with the Trinitarian formula and proper intention are considered valid by the Catholic Church.
 - 3) In many cases, common moral convictions.
 - 4) Some common liturgical practices, e.g., common cycle of Scripture readings.
 - c. Differences.
 - 1) Differences in acceptance of the authority of the pope.
 - 2) Differences in doctrine, e.g., Calvinist belief in predestination.
 - 3) Differences in sacramental economy and practice, particularly the lack of the Sacrament of Holy Orders and, consequently, of a valid Eucharist.
 - 4) Differences on moral questions: e.g., abortion, divorce, and remarriage.
 - 4. Other Christian communities.
 - a. Some are the result of further divisions among ecclesial communions which separated from the Catholic Church, e.g., Methodists separated from the Anglican Church.
 - b. Shared belief in Christ and the Triune God but a strong emphasis on *sola Scriptura* (Scripture alone) as the standard for determining belief.
 - c. Differences in doctrine, sacramental understanding and practice, morality.
 - d. Many of these bodies (e.g., Baptists, Congregationalists) view the church as a local congregation and not a worldwide communion.
- C. Ecumenical efforts.
 - 1. Ecumenism involves efforts aimed at fostering unity between the Catholic Church and other churches and Christian ecclesial communities.
 - 2. Ecumenical activity requires the following (CCC, no. 821):
 - a. Renewal of the Catholic Church in fidelity to her vocation.
 - b. Conversion of heart by all the faithful.
 - c. Prayer in common where appropriate.
 - d. Fraternal knowledge of each other.
 - e. Ecumenical formation of clergy and laity (knowledge of sacred theology including a historical perspective; understanding of the problems and benefits of the ecumenical movement).
 - f. Dialogue among theologians of different churches and communities.
 - g. Collaboration in activities of service to others.
 - 3. Greater hope of restoring full communion where there is
 - a. A visible continuity with the ancient Church (Apostolic Succession).

- b. A shared understanding of interpreting revealed truth (Scripture read through the lens of Tradition), e.g., such a starting point exists with the Orthodox Churches.
 - c. Practice of the sacraments.
4. Greater obstacles continue to arise in doctrine and in praxis: e.g., ecclesial communions allowing women and non-celibate homosexuals to serve as ordained ministers.

III. The Relationship of the Catholic Church to the Jewish People

- A. The link between the Catholic Church and the Jewish people is special.
 - 1. Pope John Paul II referred to the Jewish people as “our elder brothers.”
 - 2. The Jewish people were God’s special choice to be the instrument for the salvation of the world. They were the first to hear the Word of God, that is, Divine Revelation (CCC, no. 839).
- B. The relationship between the Catholic Church and the Jewish people holds a unique and special position.
 - 1. Unlike other non-Christian religions, the Jewish faith is a response to God’s Revelation in the Old Covenant (CCC, no. 839).
 - 2. The patriarchs of the Jewish people—Abraham, Isaac, Jacob, and Moses—are also the ancestors in faith for members of the Catholic Church.
 - 3. The Jewish people are the original Chosen People of God; Christians are the new People of God (CCC, no. 840).
 - 4. Our Savior, Jesus Christ, was born and raised as a Jew. Mary, the Apostles, and the disciples were also Jews.
 - 5. The New Covenant with Jesus Christ is the fulfillment of the promises of the first Covenant between God and the Jewish people.
 - 6. Catholics and Jews share common elements of moral life and practice:
 - a. The Decalogue is a strong part of Catholic moral teaching and tradition.
 - b. Jesus Christ drew on the Decalogue and the teaching of the prophets in his teaching on self-giving love and moral living.
- C. Fundamental differences with the Catholic Church.
 - 1. The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or the promised Messiah, nor do they accept the revealed truth of the Triune God, which is what is unique to Christian Revelation.
 - 2. The Jewish people have no sacramental economy; they continue to rely on the ritual prescriptions of the first Covenant reinterpreted for post-Temple Judaism.
- D. Anti-Judaism or anti-Semitism was evident among Catholics for many centuries.
 - 1. The Catholic Church condemns all unjust discrimination, including anti-Semitism.
 - 2. In the twentieth century, the Catholic Church dropped from its liturgy any inference that the Jewish people as a whole were responsible for the Death of Christ because the truth is that the sins of all humanity were the cause of his Death.
- E. Dialogue with the Jewish people.
 - 1. This dialogue has a unique character in that we share roots of faith.
 - 2. This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice.
 - 3. Aims of this dialogue include
 - a. Grow in mutual respect for one another as sons and daughters of God.
 - b. Give common witness on matters of peace and justice.
 - c. Deepen mutual understanding of the one God and his plan for the world.
 - d. Bring all to Jesus Christ and to his Church (Rom 11:12, 15, 25; CCC, nos. 674, 1043).

IV. The Church and Other Non-Christians

- A. The Muslim people.
 - 1. Monotheistic (but non-Trinitarian) faith in common with Jews and Christians.
 - 2. The Catholic Church and Muslims acknowledge God as the Creator and claim ties to the faith of Abraham.
 - 3. The Muslim people do not acknowledge God as the Father of Jesus, or Jesus Christ as the Divine Son of God, nor do they accept the Triune God, but they do revere Jesus as a prophet and Mary as the Virgin Mother of Jesus.
 - 4. There are many common elements of moral life and practice between Catholics and Muslims.
 - 5. Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving, and pilgrimage as expressions of faith.
 - 6. Unlike the Catholic Church, Islam has no central figure of authority on matters of faith and morals; there are also different ways to interpret the Qur'an.
 - 7. The Crusades and their lasting impact.
 - 8. The Catholic Church seeks to engage the Muslim community in dialogue to advance human solidarity.
- B. There are non-Christian religions common in the United States, including major world religions such as Hinduism and Buddhism, and others such as Sikhs, Mormons, and Bahai.
 - 1. Common elements with Christianity.
 - a. As human beings we share a common origin and end.
 - b. Many of these religions teach to some degree compassionate action, moral restraint, spiritual discipline, and respect for human dignity.
 - c. These religions contain elements of truth and virtue, which can help orient their members toward reception of the Gospel.
 - 2. Those who do not know Christ but who still strive to know and live in truth and holiness can be saved.
 - 3. The fulfillment of the values and virtues of other religions is found in what the Catholic Church proclaims:
 - a. God is one, and that God is Triune.
 - b. Jesus Christ as the Son of God.
 - c. Salvation is a gift of grace available through faith in Jesus Christ.
 - d. Sanctification is for human beings to participate in the love of God now and eternally.

V. Proclamation and Dialogue

- A. The Catholic Church possesses the fullness of the means of salvation willed by God as the ordinary way of saving all people.
 - 1. “All salvation comes from Christ the Head through the Church which is his Body” (CCC, no. 846).
 - a. God is one and that God is Triune.
 - b. Jesus Christ as the Son of God.
 - c. Salvation is a gift of grace available through faith in Jesus Christ.
 - d. Sanctification is for human beings to participate in the love of God now and eternally.
 - 2. “Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation” (CCC, no. 847; LG, no. 16).
 - 3. ““Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men”” (CCC, no. 848; LG, no. 16).
- B. Interreligious dialogue.

1. There are many forms of interreligious dialogue.
 - a. The dialogue of daily life in religiously pluralistic societies/communities.
 - b. The dialogue of shared service to the needy.
 - c. The dialogue of theologians and scholars.
 - d. The dialogue of shared spiritual experience.
2. Such dialogue requires mutual search for truth among those learned in their own religious traditions.
3. Requires respect and understanding of differences in culture as well as in belief.
4. Requires training in accurate knowledge of other religions.
5. Can and should involve working together in service to those in need.

VI. Challenges

- A. Isn't one faith or religion just as good as any other?
 1. No, that statement is not true. The fullness of Revelation and truth subsists in the Catholic Church.
 2. If one has been given the gift of faith and chooses to reject or neglect that gift, that person acts in a way that is gravely wrong.
 3. The Church engages in many types of dialogue, both ecumenical and interfaith. Those dialogues are characterized by respect and aim to bring about more unity.
- B. Isn't it more important to show tolerance and not say that the Catholic faith is better than any other?
 1. Judgment about the truth of the Catholic faith does not mean that Catholics should not show respect toward people of other faiths and religions.
 2. Respect involves the effort of mutual respect and charity, and a refusal to treat one as less worthy because of differences.
 3. Catholics are to be respectful of people in their intrinsic dignity but not tolerant of falsehood.
- C. If unity of people in faith is the real goal, why can't each side compromise?
 1. While unity of Christians is an important goal, the Catholic Church cannot compromise on the truth of what God has revealed. Truth is one; we need to subject ourselves to the whole truth.
 2. Where there are intrinsic contradictions in belief, one belief is true and one must be false.
 3. Sometimes, however, we overemphasize some aspects of the truth at the expense of other aspects. Serious, respectful, and loving pursuit of the whole truth can help us recapture the needed balance.
- D. What caused the four divisions in Christianity from the time of Ephesus, Chalcedon, the Schism of 1054, and the Protestant Reformation? Is there any hope of unity?
 1. There were various reasons for the divisions.
 - a. In each case, there were disagreements about doctrine.
 - b. In each case, some degree of politics also contributed to the fractures.
 2. Since Vatican II, the Catholic Church has initiated and sponsored many meetings and dialogues with hope for movement toward unity. Positive outcomes include the following:
 - a. A willingness to meet face to face for prayer and dialogue.
 - b. Occasional joint statements on matters of doctrine and belief (e.g., joint statement with Anglicans on Mary, joint statement with Lutherans on justification).

