

## *Key Element I: Knowledge of Faith*

### *Promoting Knowledge of the Faith*

"First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf. *Spe Salvi*, 4). This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching. In this way those who meet him are drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good, and true; a life of Christian witness nurtured and strengthened within the community of our Lord's disciples, the Church." (Address of Pope Benedict XVI to Catholic Educators of the United States, Thursday 17 April 2008, Catholic University of America)

Catechesis, must, therefore, lead to "the gradual grasping of the whole truth about the divine plan", by introducing the disciples of Jesus to a knowledge of Tradition and of Scripture, which is "the sublime science of Christ". By deepening knowledge of the faith, catechesis nourishes not only the life of faith but equips it to explain itself to the world. The meaning of the Creed, which is a compendium of Scripture and of the faith of the Church, is the realization of this task. (GDC no.85)

The initial proclamation of the Gospel introduces the hearers to Christ for the first time and invites conversion to him. By the action of the Holy Spirit, such an encounter engenders in the hearers a desire to know about Christ, his life, and the content of his message. Catechesis responds to this desire by giving the believers a knowledge of the content of God's self-revelation which is found in the Sacred Scripture and Sacred Tradition, and by introducing them to the meaning of the Creed. Creeds and doctrinal formulas that state the Church's belief are expressions of the Church's living tradition, which from the time of the apostles has developed "in the Church with the help of the Holy Spirit." (NDC no. 1)

	<b>Key Element I <i>Knowledge of Faith</i></b>	<b>8</b>	<b>CCC</b>	<b>Compendium</b>	<b>USCCA</b>
	<u>Standard 1</u>				
	<b>CREED:</b> Understand, believe and proclaim the Triune and redeeming God as revealed in creation and human experience, in Apostolic Tradition and Sacred Scripture, and as entrusted to the teaching office of the Church.				
	<u>Indicators</u>				
8.01.01	<b>Show understanding that the mystery of the Holy Trinity is central to the mystery of the Christian faith and of Christian life</b>		249-256, 266	48	38, 44
8.01.02	<b>Show understanding of God as transcendent</b>		43, 212, 239, 1028		52, 158, 484
8.01.03	<i>Articulate understanding that God is holy and completely deserving of our love and worship</i>				8
8.01.04	<i>Describe how we are attracted to the grandeur and beauty of God as we see this in creation</i>				8
8.01.05	<b>State how the desire for God is written in the human heart because we are created by God and for God</b>		27-30	2	2, 72-74, 478
8.01.06	<b>Show understanding that there is no contradiction between <a href="#">faith</a> and <a href="#">reason</a></b>		159	29	57-61, 368
8.01.07	<i>Show how faith helps me to face the hardships of suffering, disappointment and tragedy</i>				37-39

8.01.08	<b>State that God created us in a state of original holiness and justice</b>		375	72	67-68
8.01.09	<b>State the meaning of <u>original sin</u></b>		396-397, 404-419	75-78,96,258	67-71
8.01.10	<b>Recognize that God's permitting evil is a mystery that God helps us to understand through his Son Jesus Christ</b>		309-311, 324	71	56-57
8.01.11	<b>State the <u>Incarnation</u> is the mystery of the union of the divine and human natures in Jesus Christ</b>		461-463	45, 85-95 86	83-86
8.01.12	<i>Show understanding that the whole of Jesus' life, death and resurrection is the fulfillment of revelation</i>				85
8.01.13	<b>State belief that Jesus died for our sins opening the possibility of eternal union with God</b>				91-92, 153
8.01.14	<b>State belief that Jesus' death saves all people even though they do not know Christ</b>				96
8.01.15	<b>Recognize that God gives us only one life, unique and unrepeatable, that when we die in God's friendship we live forever in union with God in heaven</b>				153-154
8.01.16	<i>Recognize that Mary collaborated with the whole <u>redemptive work</u> of her Son</i>				143-147
8.01.17	<i>Describe how we pray and work for the coming of the Kingdom, but its fullness only comes at the end of time</i>				486
	<u>Standard 2</u>				
	<b>SCRIPTURE:</b> Read, comprehend and articulate salvation history as conveyed in God's revelation through Sacred Scripture.				

	<u>Indicators</u>				
8.02.01	<b>Recognize the Holy Spirit as central to opening the eyes of those who read scripture and moving them to have faith in God</b>				27
8.02.02	<b>Name and describe the two senses of Scripture: literal and spiritual</b>	115-117			27
8.02.03	<b>Identify three categories of the spiritual sense of Scripture: <u>allegorical</u> (faith), <u>anagogical</u> (hope) <u>and moral</u> (love/charity)</b>	115-118	19		28
8.02.04	<b>Show understanding that Apostolic Tradition and Sacred Scripture as entrusted to the teaching ministry of the Church (the magisterium) make up a single deposit of the Word of God</b>				25-32
8.02.05	<b>Recognize that to discover the scripture author's intention the reader must take into account the culture, history and literary forms of that time</b>				27-32
8.02.06	<b>Explain that the author of the Gospel of Luke also wrote the <u>Acts of the Apostles</u></b>				
8.02.07	<i>Show familiarity with the geography and principal cities of the <u>Middle Eastern world</u> and <u>Rome</u></i>				
8.02.08	<i>Show familiarity with the Acts of the Apostles</i>				504-532
8.02.09	<i>State the literary style of the Acts of the Apostles including <u>Hellenistic (Greek)</u> historiography</i>				
8.02.10	<i>State the structure of the Acts of the Apostles</i>				
8.02.11	<b>Identify the Holy Spirit received by the disciples at <u>Pentecost</u> as the major figure in the Acts of the Apostles enlivening the establishment of the Church after the ascension of Jesus</b>				
8.02.12	<i>Describe the <u>Prologue of the Acts of the Apostles</u> as the introduction to Acts and description of the purpose of the account</i>				

8.02.13	<i>Describe the preparation period for the mission, the replacement of <b>Judas</b> and <b>Peter's leadership</b>, Jesus' leaving and the role of the Holy Spirit</i>				
8.02.14	<b>Recount the mission of the first witnesses in Jerusalem led by Peter</b>				
8.02.15	<i>State the role of the first <b>deacons</b> and which community they were called to serve</i>				
8.02.16	<i>State the significance of the story of <b>Stephen</b> in the Acts of the Apostles</i>				
8.02.17	<i>Recount the mission in <b>Judea</b> and <b>Samaria</b> led by Peter and <b>Saul's</b> conversion</i>				
8.02.18	<b>Recount the story of Peter's acceptance of <b>Gentiles</b> into baptism and the first missionary journey of Paul</b>				
8.02.19	<i>Recount the gathering of the <b>Council of Jerusalem</b> and the question about <b>circumcision</b></i>				
8.02.20	<i>Recount Paul's second missionary journey</i>				
8.02.21	<i>Recount Paul's third missionary journey</i>				
8.02.22	<b>Describe why <b>letters</b> are incorporated into Sacred Scripture</b>				
8.02.23	<b>Describe how the stories of the early Christian movement help us to understand the beginnings of the Church</b>				

## ***Key Element II Liturgical Education: Helping to celebrate***

***Promoting a knowledge of the meaning of the Liturgy and Sacraments.***

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

Since Christ is present in the sacraments, the believer comes to know Christ in the liturgical celebrations of the Church and is drawn into communion with him. Christ's saving action in the Paschal Mystery is celebrated in the sacraments, especially the Eucharist, where the closest communion with Jesus on earth is possible as Catholics are able to receive his living Flesh and his Precious Blood in Holy Communion. Catechesis should promote "an active, conscious genuine participation in the liturgy of the Church, not merely by explaining the meaning of the ceremonies, but also by forming the minds of the faithful for prayer, for thanksgiving, for repentance, for praying with confidence, for a community spirit, and for understanding correctly the meaning of the creeds." (NDC no 2, p. 60)

"Christ is always present in his Church, especially in 'liturgical celebrations'. Communion with Jesus Christ leads to the celebration of his salvific presence in the sacraments, especially in the Eucharist. The Church ardently desires that all the Christian faithful be brought to that full, conscious and active participation which is required by the very nature of the liturgy." (GDC no 85)

	Key Element II <i>Liturgical Education: Helping to celebrate</i>	8	CCC	Compendium	USCCA
	<b><u>Standard 3</u></b>				
	<b>SACRAMENTS:</b> Understand and participate in the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church.				
	<i>Indicators</i>				
8.03.01	<b>Recognize that the benefits of the sacramental life are personal and <u>ecclesial</u></b>				
8.03.02	<i>State the conditions for baptism being necessary for <u>salvation</u></i>		1257	261	183
8.03.03	<i>State the conditions for being saved without Baptism</i>		1258-1261, 1281 1283	262	191-192
8.03.04	<b>Recognize the Rite of Christian Initiation of Adults (RCIA) as a faith-formation process in which new members are welcomed</b>		1210-1211	250	190-191
8.03.05	<b>Recognize Confirmation as a sacrament of initiation carrying an <u>indelible character</u> sealing the <u>confirmands</u> with the Gifts of the Holy Spirit</b>		1302-1305	268	203-205, 210-211
8.03.06	<b>State requirements for validly receiving the Sacrament of Confirmation and the essential elements of the sacrament</b>		1306	269	205
8.03.07	<b>State and describe the <u>gifts of the Holy Spirit</u></b>		1303 1830- 1831	389	205
8.03.08	<b>Recognize and explain why the bishop is the ordinary minister of the Sacrament of Confirmation</b>		1312-1314	270	206
8.03.09	<i>State the meaning of <u>transubstantiation</u> in the Holy Eucharist</i>		1376- 1377,1413	283	223-226
8.03.10	<i>Show understanding that Christian marriage is a sign of Christ's love for the Church</i>		1612- 1617,1661	341	279

8.03.11	<i>Demonstrates understanding of the effects of Christian marriage</i>		1638-1642	346	285
8.03.12	<b>State understanding of the permanence of sacramental</b>		1638-1642	346	284-287
8.03.13	<b>Shows understanding that because Christ is at work in the sacraments, they are effective independent of the disposition or holiness of the priest</b>		1128-1584	229	526
8.03.14	<i>Explains that the bishop ordains priests and deacons as co-workers with him in serving the people of God</i>		1562- 1567,1569 1571	328-330	265-267
	<b><u>Standard 4</u></b>				
	<b>LITURGY:</b> Understand and celebrate the liturgical rites of the Church as expressed in the Church Year and epitomized in the Eucharist as the source and summit of Christian life.				
	<i>Indicators</i>				
8.04.01	<b>Shows understanding of all parts of the Mass and the role of the assembly</b>		1348-1355	277	218-220
8.04.02	<i>Shows understanding of the seasons and colors of the liturgical year</i>				
8.04.03	<i>Recognizes different areas of the church and their significance</i>		1182-1185	246	296-298
8.04.04	<i>Shows understanding of public devotion in parish life especially Eucharistic adoration and <a href="#">benediction</a></i>		1378-1381	286	223-224
8.04.05	<b>Name the special signs of the bishop: the miter, crosier, pectoral cross and ring</b>		1574		
8.04.06	<b>Explain that the Church professes that the Eucharist is : thanksgiving and praise to the Father; the sacrificial memorial of Christ and his Body; the representation of Christ's suffering, death, and resurrection; the presence of Christ by the power of his Word and of his Spirit</b>		1322-1327, 877	274	



## ***Key Element III: Moral Formation***

### ***Promoting moral formation in Jesus Christ***

Only if we live in the right way, with one another and for one another, can freedom develop...If we live in opposition to the love and against the truth - in opposition to God - then we destroy one another and destroy the world. (Pope Benedict XVI, homily, December 8, 2005, marking the 40th Anniversary of the closure of the Second Vatican Council)

Jesus' moral teaching is an integral part of his message. Catechesis must transmit both the content of Christ's moral teachings as well as their implications for Christian living. Moral Catechesis aims to conform the believer to Christ – to bring about personal transformation and conversion. It should encourage the faithful to give witness - both in their private lives and in the public arena - to Christ's teaching in everyday life. Such testimony demonstrates the social consequences of the demands of the Gospel. (NDC no. 3)

Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, "they pass from the old man to the new man who has been made perfect in Christ." (GDC no. 85)

Truly, matters in the world are in a bad state: but if you and I begin in earnest to reform ourselves, a really good beginning will have been made." (St. Peter of Alcantara)

"Turn now to consider how these words of our Lord imply a test for yourselves also. Ask yourself whether you belong to his flock, whether you know him, whether the light of his truth shines in your minds. I assure you that it is not by faith that you will come to know him, but by love; not by mere conviction, but by action." (Pope St. Gregory the Great)

	<b>Key Element III: Moral Formation</b>	<b>8</b>	<b>CCC</b>	<b>Compendium</b>	<b>USCCA</b>
	<b><u>Standard 5</u></b>				
	<b>Conscience:</b> Develop a moral conscience informed by Church teachings.				
	<b><u>Indicators</u></b>				
8.05.01	<b>Reflect upon and give evidence of being made in God's image and likeness</b>		355-358,359	66, 67	67, 311
8.05.02	<b>Explain that the context of moral decision-making within the Catholic Christian tradition is human dignity, God's grace, the virtues and the Holy Spirit</b>		1780-1782 1783-1788 1799-1800	373-374	310-318
8.05.03	<b>Describe free will as the ability to choose the good and how this choice leads to growth and maturity</b>		1730-1732	363	319
8.05.04	<i>Explain that as we grow in faith we build a strong and realistic concept of self with an emphasis on growing autonomy and self-determination</i>		1692-1697	358 359	319-320
8.05.05	<b>State and describe the implications of how conscience is a judgment that helps us see the moral quality of an action</b>		1776-1780 1795-1797	372	314-315
8.05.06	<b>Recognize and give examples of acts that are wrong regardless of how good the end or intention</b>		1955-1956 1757-1758	368	314-315
8.05.07	<i>State that God's <a href="#"><u>sanctifying grace</u></a> helps us to seek holiness by our free response to doing God's will in living the Christian life</i>		1996-1998 2005 2021	423	329, 336
8.05.08	<b>Recognize that to receive God's mercy and forgiveness, we must admit our sins</b>		1443 1451- 1453 1490	298	312-313
8.05.09	<b>Describe how we can habitually know and do what is good with the help of the theological and cardinal virtues</b>		1812-1813 1840-1841	384 385	316, 341

8.05.10	<i>Reflect upon the meaning of Christ's invitation to deny self and take up the cross and how this is reflected in the moral life</i>	1809, 1838	383, 474	91-92, 453-454
8.05.11	<i>Understand the virtue of <b>temperance</b> disposes us to avoid every kind</i>	2290	474, 383	320, 530
	<b><u>Standard 6</u></b>			
	<b>Christian Living:</b> Understand and live the moral teachings of the Church through a life of discipleship in Jesus Christ expressed in love for God, conversion, positive self-image, personal integrity, social justice, the dignity of the human person and love of neighbor.			
	<b><u>Indicators</u></b>			
8.06.01	<i>Describe human freedom as a force for growth and maturity</i>	1737-1738 1747	363-365	310, 316
8.06.02	<b>Describe human sexuality as being all that makes a person male and female: physical characteristics and responses, psychological characteristics and emotional responses, social relationships and need for intimacy, intellectual aptitude and attitude, spiritual awareness, and the ability to participate in procreation</b>	2331-2336	487	405
8.06.03	<i>Describe how friendships grow through chastity</i>	2346-2347	488	404-406
8.06.04	<b>State marriage's twofold purpose</b>	1601	338	408
8.06.05	<i>Recognize that the Church has a right and duty to teach moral truth</i>	2032-2035	430	330-331 337
8.06.06	<b>State meaning of justification as a gift from God and not merited by human endeavor</b>	1987-1985	422	328-329
8.06.07	<b>Recognize that the Holy Spirit guides Christians to set their hearts on the Kingdom of God rather than on material riches</b>	1989	422	451-454
8.06.08	<b>Understand that our beliefs are sound and rooted in Apostolic Tradition and Sacred Scripture, as entrusted to the teaching office</b>	109-119 137	17	133, 330-331

8.06.09	<b>Explain, defend and give examples of how social justice principles inform and critique personal and societal situations</b>	1886-1889 1895-1899	404	325-327
8.06.10	<b>State that we should be aware of how media can shape our values and practices either positively or negatively</b>	2946		434
8.06.11	<i>Explain how we should limit exposure to media that promotes vices and</i>	2512		433-436

## *Key Element IV: Prayer*

### *Teaching the disciple how to pray with Christ*

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

Catechesis teaches the Christian how to pray with Christ. Conversion to Christ and communion with him lead the faithful to adopt his disposition of prayer and reflection. (NDC no.4)

Communion with Jesus Christ leads the disciples to assume the attitude of prayer and contemplation which the Master himself had. To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. (GDC no.85)

	<b>Key Element IV: <i>Prayer</i></b>	<b>8</b>	<b>CCC</b>	<b>Compendium</b>	<b>USCCA</b>
	<b><i>Standard 7</i></b>				
	<b>PRAYER:</b> Know and participate in the Catholic tradition of prayer and acknowledge prayer as the primary way we deepen our knowledge of God in the Community.				
	<u>Indicators</u>				
8.07.01	<b>Examine our relationship with God through personal prayer</b>		2697-2699	567	473
8.07.02	<b>Discuss the concept and need for openness to God's call in our lives</b>		878-879	177	452
8.07.03	<b>Identify how the Gospel affirms and challenges our thoughts and actions</b>		2762-2764	579	464-467
8.07.04	<b>Plan a Rite of Reconciliation</b>		1450-1460	303	237-241
8.07.05	<b>Write a spontaneous prayer</b>		2629	553	467-468
8.07.06	<b>Compose a prayer for vocations</b>		873, 825,898	51	452
8.07.07	<b>Describe a specific Catholic devotion such as a novena</b>				521
8.07.08	<b>Practice the prayer form of <a href="#">Lectio Divina</a></b>		2708	570	517-518
8.07.09	<b>Examine how prayer of imagination, especially in the context of meditation, is a part of prayer life for a Christian</b>		2705-2708	570	473-474
8.07.10	<b>Demonstrate how and why one participates in the Catholic devotion of Eucharistic adoration</b>		1378-2608	282-283	226-227

# ***Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN COMMUNITY***

***Preparing Christians to live in community and to participate actively in the life and mission of the Church.***

Nor has the Lord been absent from subsequent Church history: he encounters us ever anew, in the men and women who reflect his presence, in his word, in the sacraments, and especially in the Eucharist. In the Church's Liturgy, in her prayer, in the living community of believers, we experience the love of God, we perceive his presence and we thus learn to recognize that presence in our daily lives. He has loved us first and he continues to do so; we too, then, can respond with love. God does not demand of us a feeling which we ourselves are incapable of producing. He loves us, he makes us see and experience his love, and since he has "loved us first" love can also blossom as a response within us. (Pope Benedict XVI, *Deus Caritas Est*, no.17)

Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church. (NDC, no.5)

a) Christian community life is not realized spontaneously. It is necessary to educate it carefully. In this apprenticeship, the teaching of Christ on community life, recounted in the Gospel of St Matthew, calls for attitudes which it is for catechesis to inculcate: the spirit of simplicity and humility ("*unless you turn and become like little children...*" Mt 18,3); solicitude for the least among the brethren ("*but whoever causes one of these little ones who believe in me to sin...*" Mt 18,6); particular care for those who are alienated ("*Go and search of the one that went astray...*" Mt 18,12); fraternal correction ("*Go and tell him his fault...*" Mt 18,15); common prayer ("*if two of you agree on earth to ask about anything...*" Mt 18,19); mutual forgiveness ("*but seventy times seven...*" Mt 18,22). Fraternal love embraces all these attitudes ("*love one another; even as I have loved you...*" Jn 13,34).

## *Forming Disciples for the New Evangelization*

b) In developing this community sense, catechesis takes special note of the ecumenical dimension and encourages fraternal attitudes toward members of other Christian churches and ecclesial communities. Thus catechesis in pursuing this objective should give a clear exposition of all the Church's doctrine and avoid formulations or expressions that might give rise to error. It also implies "a suitable knowledge of other confessions", with which there are shared elements of faith: "the written word of God, the life of grace, faith, hope and charity, and the other interior gifts of the Holy Spirit". Catechesis will possess an ecumenical dimension in the measure in which it arouses and nourishes "a true desire for unity", not easy irenicism, but perfect unity, when the Lord himself wills it and by those means by which he wishes that it should be brought about. (GDC no. 86)



	<b>Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN</b>	<b>8</b>	<b>CCC</b>	<b>Compendium</b>	<b>USCCA</b>
	<u>Standard 8</u>				
	<b>CATHOLIC CHURCH:</b> Understand and appreciate the mystery of the Church, the Body of Christ, the community of believers, as expressed in the Church's origin, mission of evangelization, hierarchical structure, marks, charisms, members and the communion of saints.				
	<u>Indicators</u>				
8.08.01	<b>Show understanding that the Church is a living institution, both human and divine, gifted by the Holy Spirit with a mission to the world throughout history</b>		767-776	150-152	112, 122
8.08.02	<b>The Church has special charisms that she receives from the Holy Spirit to accomplish its work</b>		797-801, 809 810	159-160	106, 232, 329
8.08.03	<b>Recognize that the members of the Church have contributed and have undermined the mission throughout her history</b>				
8.08.04	<b>Show understanding that the Church is a sign to the world of its salvation in Christ</b>		774-776, 780	152	116-117, 122, 526
8.08.05	<i>Identify that the Pope, as the visible head of the Church, is a world leader to whom people look for inspiration, guidance and hope</i>				
8.08.06	<i>Describe the origin of the Church at the time of Pentecost</i>		731-741	144-146	112, 115
8.08.07	<b>Recognize that the Church's gifts and growth are evident through all periods of history in the last 2000 years</b>				
8.08.08	<i>Outline the early period of the Church from 30 CE to 313 CE including the Apostolic Age, the role of deacons, Roman persecutions, move from Jewish to Gentile membership, the contributions of the early fathers, and the importance of councils</i>				

8.08.09	<i>Outline the main events of the Church's Age of Expansion from 313 – 700 CE beginning with the Edict of Toleration, the organization of the Church after the persecutions, the decisions of the ecumenical councils, the expansion of the Church across Europe through missionary activity, and the growth of monasticism</i>				
8.08.10	<i>Summarize other world events during the Age of Expansion and the evangelization of Europe</i>				
8.08.11	<i>Outline the major events and note outstanding men and women in the Church during the Age of Medieval Europe from 700 to 1500 CE, the Romanization of the papacy and its effects, the contribution of Charlemagne Emperor of the Roman Empire to the peace of Europe, the Crusades, the claiming of land for religion, the Black Death, the architecture and art of Medieval Europe and their influence on the building of cathedrals, the role the Inquisition, the Great Schism resulting in the split between Eastern and Western Christianity, the rise of the mendicant</i>				
8.08.12	<b>Explain how the Eastern Catholic Churches as parts of the Catholic Church faithful to the Pope that have their own unique church laws, rites and spirituality</b>				
8.08.13	<i>Report on the challenges to the Church in the later Medieval Period, the move of the papacy to France, the Renaissance and Christian humanism.</i>				
8.08.14	<b>Show understanding of the causes of the Reformation, the rise of Protestantism and the Counter-Reformation of the Catholic Church to begin the inner work of reform begun in the Council of Trent in the Age of Reform from 1517 to 1891 CE.</b>				
8.08.15	<i>Show understanding of the growth of missionary orders in the Church, the establishment of dioceses in the New World, the rise of anti-Catholicism, the rise of Deism and the Age of Enlightenment, the growth of apostolic religious life, the popes in the Modern Age</i>				

8.08.16	<b>Describe the Age of the Modern Church beginning in 1890 as a sign of hope for society undergoing vast change through the rise and fall of totalitarian governments</b>			
8.08.17	<b>Recount the Vatican II Council as the ecumenical council leading the Catholic Church into a place of spiritual leadership in modern society, addressing particularly the universal call of all to holiness, the vocation and mission of the laity, work of ecumenism and religious dialogue, the role of bishops in subsidiarity, and the current challenges of the Church in the era of global economics and quest for peace</b>			
	<u>Standard 9</u>			
	<b>ECUMENISM:</b> Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with other			
	<u>Indicators</u>			
8.09.01	<i>Describe the universality of the Church</i>	830-831,868	166	128,138
8.09.02	<b>Show that ecumenism is an evangelizing work of the Church in the task of creating unity and peace in the world</b>	774-776	152	22
8.09.03	<b>Explain how the Lutheran, Episcopal, Baptist, Methodist, and Apostolic churches are some of the churches evolved from the time of the Protestant Reformation and some are therefore called Protestant Churches</b>			
8.09.04	<i>State how the Roman Catholic Church respects all faith traditions</i>	839-848	169-171	
8.09.05	<b>Defend the Pope as the leader of the Catholic Church throughout the world, the successor of the Apostle Peter and a sign of our unity</b>	880-882, 936 937	182	85, 128, 131, 136
8.09.06	<i>Explain that the church is a community of God's people called to continual reform and renewal</i>			

8.09.07	<i>Explain that Catholics are called to work and pray for unity in the Church because Jesus also prayed "that they all may be one" (John 17:20-22)</i>				
8.09.08	<i>Develop a prayer service for the Week of Prayer for Christian Unity. (January 18-25)</i>				
8.09.09	<b>Explain that our respect for other Christians and faiths does not mean we deny the fullness of the faith Christ taught is found in the Catholic Church</b>		816, 870	162	
8.09.10	<b>State that in our respect of other Christians means that we can both recognize what we share in common but that we also need to be honest about how we differ</b>				
8.09.11	<b>Identify that the Eastern Catholic and Orthodox Churches call the leader of their worldwide community a "patriarch" but only the Eastern Catholic Churches acknowledge the Pope as head of the universal Catholic Church with whom their Patriarch is in full union</b>				
8.09.12	<b>Explain how the Eastern Catholic Church's celebration of Confirmation or "chrismation" is different from the way Roman Catholics celebrate Confirmation</b>		1289-1301, 1318, 1321	266-267	107-168, 186-187, 198-199, 204-205. 210, 264,
	<u>Standard 10</u>				
8.10.01	<b>Describe how friendships grow through chastity</b>		2337-2359	488-494	405-406
8.10.02	<b>State marriage's twofold purpose</b>		1601	337-350	279-286
8.10.03	<b>State the conditions for abortion being a grave sin and the need for reconciliation and healing</b>		2270-2275	470	391,400
8.10.04	<i>Understand that good friends will help one to handle problems one faces and handle peer pressure</i>			571	319

8.10.05	<i>Identify that a responsible friend will emphasize honesty, love and respect</i>				314
8.10.06	<b>Acknowledge that to communicate well with adults and peers involves listening, self-disclosure, and compromise</b>				377-378
8.10.07	<b>Understand the virtue of temperance disposes us to avoid every kind of excess</b>		2290	379, 383, 490, 506	193,316-317
8.10.08	<b>Explain that Catholic Christians have specific moral values and teaching about human sexuality</b>		2360-2361, 2397-2398	495-496, 487-488	405-407
	<u>Standard 11</u>				
	<b>VOCATION:</b> Understand and undertake discipleship in Christ responding in faith by participating in the mission of the Church through living a specific call in the life of the Church.				531, 542
	<u>Indicators</u>				
8.11.01	<b>Recognize the Church's understanding of vocation as a call from God to engage in the mission of the Church</b>		940, 897-900	188, 2, 165	531, 137, 269, 271
8.11.02	<b>State that catechists respond to a specific call of the Church to witness and teach the Gospel</b>		2663	559	137, 401
8.11.03	<b>Understand that religious life is a special type of discipleship</b>		915-916	192-193, 462, 491	126, 271, 379

## ***Key Element VI: Education for Evangelization and Apostolic Life***

***Promoting a missionary spirit and vocation that prepares disciples to be present as Christians in society.***

"..salvation has always been considered a “social” reality. Indeed, the Letter to the Hebrews speaks of a “city” (cf. 11:10, 16; 12:22; 13:14) and therefore of communal salvation. Consistently with this view, sin is understood by the Fathers as the destruction of the unity of the human race, as fragmentation and division. Babel, the place where languages were confused, the place of separation, is seen to be an expression of what sin fundamentally is. Hence “redemption” appears as the reestablishment of unity, in which we come together once more in a union that begins to take shape in the world community of believers. (Pope Benedict XVI, *Spe Salvi* no.17)

Evangelization means bringing the Good News of Jesus into human situation and seeking to transform individuals and society by the divine power of the Gospel itself (*Go and Make Disciples* no.15). When Baptized, you have received the Spirit of Christ Jesus, which brings salvation and hope; your lives are a witness of faith. As sharers through Baptism in the priestly mission of Jesus, we are called to live our faith fully, share our faith freely and transform the world through the power of the Gospel. We have a story of faith to share.

– *Missionary initiation*

Catechesis promotes a missionary spirit that prepares the faithful to be present as Christians in society. The ‘world’ thus becomes the place and the means for the lay faithful to fulfill their Christian vocation. Catechesis seeks to help the disciples of Christ to be present in society precisely as believing Christians who are able and willing to bear witness to their faith in words and deeds. In fostering this spirit of evangelization, catechesis nourishes the evangelical attitudes of Jesus Christ in the faithful: to be poor in spirit, to be compassionate, to be meek, to hear the cry of injustice, to be merciful, to be pure of heart, to make peace, and to accept rejection and persecution. Catechesis recognizes that other religious traditions reflect the “seeds of the Word” that can constitute a true “preparation for the Gospel.” It encourages adherents of the world’s religions to share what they hold in common, never minimizing the real differences between and among them. “Dialogue is not in opposition to the mission ad gentes.” (NDC no. 6)

## *Forming Disciples for the New Evangelization*

a) Catechesis is also open to the missionary dimension. (207) This seeks to equip the disciples of Jesus to be present as Christians in society through their professional, cultural and social lives. It also prepares them to lend their cooperation to the different ecclesial services, according to their proper vocation.

b) In educating for this missionary sense, catechesis is also necessary for interreligious dialogue, if it renders the faithful capable of meaningful communication with men and women of other religions. Catechesis shows that the link between the Church and non-Christian religions is, in the first place, the common origin and end of the human race, as well as the "many seeds of the word which God has sown in these religions". Catechesis too helps to reconcile and, at the same time, to distinguish between "the proclamation of Christ" and "inter-religious dialogue". These two elements, while closely connected, must not be confused or identified. Indeed, "dialogue does not dispense from evangelization." (GDC no.86)

	<b>Key Element VI: <i>Evangelization and Apostolic Life</i></b>	<b>8</b>	<b>CCC</b>	<b>Compendium</b>	<b>USCCA</b>	<b>Other resources</b>
	<b>Standard 12</b>					
	<b>CATHOLIC SOCIAL TEACHING:</b> Know critique and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person and community.		1898-1899, 1941	411-414	326-337, 420, 421	(From the <i>Compendium on the Social Doctrine of the Church</i> , 67)
	<b><u>Indicators</u></b>					
8.12.01	<i>Realize that the protection of life and dignity of every person is rooted in Scripture (Genesis 1:26-27, Deuteronomy 30:19, 1 Corinthians 15:22 )</i>		1601-1605	337	310-319	
8.12.02	<b>State how suicide, abortion , and taking of another's life and capital punishment are not options for human life</b>		2258-2330	466	387	
8.12.03	<i>Describe actions which degrade human life</i>		2268	470	387	
8.12.04	<b>Show understanding of stewardship as a spiritual commitment of disciples to take responsibility for global environment and human concerns</b>		2547-2548	533	450-454	
8.12.05	<i>Explain why Catholic citizens have the duty to work with civil authority for building up a just society</i>		2238-2241	463	507	
8.12.06	<b>Recognize that citizens are obliged in conscience not to follow the directives of civil authorities when they are against the moral order</b>		2242-2243	465	507	
8.12.07	<i>Show understanding that legitimate defense is a grave duty for whomever is responsible for the lives of others or the common good</i>		1906	406	390-391	



8.12.08	<b>Recognize that those who renounce violence and bloodshed and, in order to safeguard human rights, make use only of those means of defense available to the weakest bear witness to evangelical charity , provided that do so without harming the rights and obligations of other men and societies.</b>		2306	483	396-397	
8.12.09	<b>Show that Catholic Social teaching recognizes three sets of human rights and responsibilities: right to life, economic</b>		2306	463	327, 379-380	
8.12.10	<i>Show how the scriptural vision of life encompasses justice, peace, equality and stewardship</i>		1877-1942	401	156, 486, 251, 252	
8.12.11	<b>Explain that we are called to transform society by implementing the Church's Social Teaching</b>		1898-1899	411-414	326-337	
8.12.12	<i>Describe the common good as the sum total of social conditions allowing people to reach their fulfillment</i>		1906	406	390-391	
8.12.13	<i>Outline how the Beatitudes challenge us as disciples to continual conversion in our personal and social lives</i>		1716-1717	360	308	
8.12.14	<b>Understand that service is action rooted in and flowing from prayer</b>		2816	590	481ff	
8.12.15	<b>Explain the need for an effective change of mentality and lifestyle in order to be good stewards of the earth</b>		2459	486	424-426	Compendium of Social Doctrine of the Church
8.12.16	<i>Define stewardship as responsibility for all God's creation</i>		678-679	135	424-426	
8.12.17	<b>Describe stewardship, time talent, treasure, as a response of gratitude</b>					
8.12.18	<b>Understand that Jesus' mission and ministry are continued today through the ministries of the word, worship, community building, and service</b>		908, 1886	191, 404	417ff	
8.12.19	<b>Engage in service to the community (i.e. family, parish, local, national, and global) in response to the Gospel call</b>		1656	350	376	

8.12.20	<i>Show understanding of stewardship as a spiritual commitment to taking responsibility for global environment and human concerns</i>		374	72	424, 451	
	Standard 13					
	<b>INTER-RELIGIOUS DIALOGUE:</b> Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Jews, Muslims, and all faith traditions.					
	<u>Indicators</u>					
8.13.01	<b>Describe the universality of the Church</b>		830-831,841-845, 868	166,170	127,129-31,138	
8.13.02	<b>Show that dialogue is an evangelizing work of the Church in the task of creating unity and peace in the world</b>				131	
8.13.03	<b>Explain that the Church recognizes her common heritage with the Jews, and moved not by any political consideration, but solely by the religious motivation of Christian charity, she [the Church] deplores all hatred, persecutions, and displays of anti-Semitism leveled at any time or from any source against the Jews.</b>		839-840	169	92-93,131	<i>Nostra Aetate; NA], no. 4</i>
8.13.04	<b>Recognize the growth of Islam as a world religion, its contributions to culture and world peace</b>					
8.13.05	<i>Describe the Five Pillars of Islam</i>					
8.13.06	<i>State the religious holy days of Eid al Fitr, at the end of Ramadan, and Eid al-Adha</i>					
8.13.07	<i>Identify the life of present day Judaism as organized around the synagogue and the rabbi</i>					
8.13.08	<b>Report how anti-Semitism began and why Catholics do not engage in any form of anti-Semitism today</b>					

	<u>Standard 14</u>					
	<b>MISSIONARY VOCATION:</b> Demonstrate an appreciation for Catholic missionary and evangelization efforts through our parish community, its culture, worship, sacramental life, and service.		849-856	172-173	117-118, 125-1126	For information on HCA contact: Sr. Maria de la Revelación Castañeda Phone: 301-853-5388 Fax: 301-853-7684 E-mail: castanedar@a
8.14.01	<b>Give an example of how you would defend your faith to someone who criticizes your belief in Jesus</b>		155	783		Ad Gentes, #5
8.14.02	<i>Critique the statement that "religion has no place in public life"</i>					
8.14.03	<b>Identify parish organizations and their role in activities which challenge us to live out our baptismal call to discipleship and service</b>		2443	520	343	
8.14.04	<i>Recognize that the members of the Church have contributed and have undermined the mission of the Church throughout its history</i>					
8.14.05	<b>Explain that the Church has special charisms that she receives from the Holy Spirit to accomplish its work</b>		129	731-732	144	
8.14.06	<b>Examine and become involved in your parish and community's pro-life activities</b>		NA	NA	387	
8.14.07	<b>Show understanding of the leadership of Pope John Paul II in the Church and the world through the call for a new evangelization</b>		858-859	NA	502	Pontifical Council for the New Evangelization