

GRADE 11

I. Knowledge of the Faith

God the Son: Jesus Christ

Jesus' Public Ministry

Faith

The Magisterium

Original Sin

The Fall

(11.1.1 S, M, T)...connects the Church's teaching of God the Son as eternally co-existent with the Father back to Jesus' revelation in John 3:16 ("God's only begotten son")
Examples: John 3:16, Genesis 6:1-4, 2 Macc. 9, The Nicene Creed, A man is not a father until he has a son, CCC 442-443

- Distinguishes the divine sonship of Jesus from the "sons of God" in Greek and Roman culture/mythology (Cf. Antiochus Epiphanes IV in 2 Maccabees and Caesar Augustus)
 - Articulates basic summaries of historical Christological heresies and their resolutions
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(11.1.2 S, M, T)...outlines a basic timeline of Jesus' Public Ministry, emphasizing key moments of revelation

Examples: Baptism of Jesus, Temptation in the Desert, Healing of the Paralytic, Sermon on the Mount, Palm Sunday, the Last Supper, the Passion, CCC 535-570

- Reports Jesus' humility, service, and obedience to the Father as essential elements of our imitation of Christ as his disciples
 - Concludes that the Public Ministry of Jesus is one of continual teaching and revelation of the Kingdom of God made present on Earth
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(11.1.3 S, M, T) **ESSENTIAL**...describes Faith as requiring the grace of God, by way of the Holy Spirit, in order that humanity might accept the whole truth that God has revealed
Examples: Reading excerpts of JPII's *Fides et Ratio*, CCC 143-144, 150, 156-159, 178

- Distinguishes Christian faith (supernatural faith) from the kind of faith we might place in human persons or systems (natural faith)
 - Summarizes the relationship between Faith and Reason and their inherent complementarity
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(11.1.4 S, M, T)...discusses how the Original Sin occurred because of a loss of trust in God, an abuse of human freedom, and man's preference for himself over God
Examples: Concupiscence, Social Sin, Diminished intellect, Captivity under death, Struggle against evil, CCC 396-409

- Paraphrases the lingering effects of original sin on the human condition

- Traces all of the sins of the world – past, present, and future – as well as the conditions that more easily enable them, back to Original Sin
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(11.1.5 S, M, T)...clarifies that the story of the Fall of Man uses figurative language to describe an event that occurred at the beginning of the history of humanity

Examples: Etiology, Genesis 3, Book of Job, Exile, Subjugation of Israel, Why God allows evil, Redemptive Suffering, The Cross, CCC 410-41

- Discusses why God did not prevent The Fall from happening, emphasizing God's unique capacity to draw forth a greater good from any evil he permits to occur
 - Traces the Messianic promise of a savior back to God's assurance of human victory over evil immediately after The Fall in Genesis 3:9, 15
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(11.1.6 S, M, T) **ESSENTIAL**...paraphrases the mission of The Magisterium to preserve the Church from deviations and defections so that the Church might always profess the true faith without error

Examples: Key of the house of David, Key of David, Is. 22:22, Rev. 3:7, CCC 888-892, 2663

- Typologically connects the “Keys to the Kingdom” that Christ gives to Peter to the “Keys of the House of David” (Cf. Is. 22:22), thus revealing Peter's unique authority as teacher, minister, and servant
 - Describes the role of the Magisterium to discern the fidelity of various forms of prayer and worship to the tradition of the faith
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II. Liturgy and Sacraments

The Mass Eucharist Baptism Confession Marriage Holy Orders
What is a Sacrament? Confirmation Anointing of the Sick

(11.2.1 S, M, T) **ESSENTIAL**...describes the sacraments as actions of the Holy Spirit at work in the Body of Christ to bring about the healing and consecration of the world to God

Examples: Sacramental Elements, Effects, Sacramental Character/Seal, *In Persona Christi*, Grace, CCC 1076-1083, 1111-1113, 1131, 1150, 1217-1222

- Distinguishes that the power of the sacraments comes not from the righteousness of the celebrant or recipient, but from God himself
 - Differentiates the Sacraments of Initiation, Healing, and Service of Communion as well as identifies their celebrants and recipients
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(11.2.2 S, M, T) ESSENTIAL...traces the name of the Mass (*Missa*) to the sending forth (*missio*) of the faithful at the conclusion of the liturgy; sending them forth to fulfill God's will in their daily lives

Examples: Procession, Liturgy of the Word, Liturgy of the Eucharist, Sign of Peace, Sending Forth, The Offertory, Eucharistic Prayers, St. Justin Martyr, CCC 1332-1345

- Compares and contrasts the celebration of the Jewish Passover, the Last Supper and Passion of Christ, and the Mass, inferring meaning from their similarities and differences
 - Provides evidence of continuity in the elements, formula, and celebration of the Mass throughout history
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(11.2.3 S, M, T)...outlines the historical development of Baptism and Confirmation, beginning with their typological counterparts in the Old Covenant and to the present day

Examples: Rite of Confirmation, Ezek. 36:25-27, Joel 3:1-2, CCC 1212, 1285-1289

- Reports the necessity of Confirmation for the completion of baptismal grace
 - Explains that the same "Fullness of Spirit" which Jesus enjoys in his life is given to us through the giving of the Spirit in the sacraments of Baptism and Confirmation
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(11.2.4 S, M, T)...provides evidence that marriage is not a purely human institution, but one created and ordered by God out of love for his creation

Examples: Unity and indissolubility, Conjugal love, consent, knowledge, Gen. 2:22, 3:16-21, Mt. 19:8, Deut. 24:1, LG 11, CCC 1601-1666

- Explains and details the requirements for a valid marriage in the Church
 - Summarizes the role of the Domestic Church and its family exercise of the common priesthood of the baptized
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(11.2.5 S, M, T) ESSENTIAL...traces the priesthood of the New Covenant to the institution of the Eucharist and Christ's command to the apostles to celebrate it until his return (Cf. 1 Cor. 11:23-25)

Examples: Holy Orders, Deacon, Priest, Bishop, Apostolic Succession, Confection of the Eucharist, Celebrants of the Sacraments, CCC 1533-1551

- Distinguishes the three degrees of Holy Orders and their corresponding gifts and responsibilities
 - Acknowledges that the common priesthood of the baptized and the ministerial priesthood of the ordained are two participations in the one priesthood of Christ
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(11.2.6 S, M, T)...explains how the Sacraments of Healing (Confession and Anointing of the Sick) are designed to sustain us in our newly given life received in the sacraments of initiation

Examples: Particular Gifts of the Spirit, Union with the passion of Christ, Ecclesial Grace, Preparation for the Final Journey, Memento Mori, Reconcile with God and Church, Repeatability of the Sacraments, “Last Rites”, CCC 984, 1440-1496, 1499-1532

- Lists the spiritual effects of the sacraments of Penance and Anointing of the Sick
- Details the unique celebration of the Anointing of the Sick with the Eucharist as *viaticum* for those who are near death

III. Life in Christ and Discipleship

Conscience Formation Freedom Corporal & Spiritual Works of Mercy Sin
Justification Love of God & Love of Neighbor What is Discipleship?The Beatitudes
The 10 Commandments

(11.3.1 S, M, T) **ESSENTIAL**...explains discipleship as the invitation to encounter and grow ever closer to the person of Christ and to transmit his teachings and message of salvation

Examples: Christocentric Catechesis, Thomas A-Kempis’ *Imitation of Christ*, The Gospels, Acts of the Apostles, Mt. 28:16-20, CCC 425, 618, 730, 1816

- Models the life of discipleship by the imitation of Christ, especially his radical obedience and humility
- Identifies that Jesus’ Great Commission to make disciples of all nations is an essential responsibility of all disciples

(11.3.2 S, M, T)...traces the source of human conscience back to our creator’s design of the human heart, where God has placed his law

Examples: Moral dilemmas, Conscience formation, Sacred Scripture, Wisdom literature, Rom. 2:14-16, CCC 1778, 1783-1785, 1795-1798, 1971

- Connects the human conscience to the ability to assume responsibility for one’s actions
- Distinguishes that evil must never be done in order that good may come of it

(11.3.3 S, M, T) **ESSENTIAL**...contrasts the world’s idea of freedom as “unlimited license of action” with freedom as understood by the Church

Examples: Freedom and Grace, Personal and societal threats to freedom, addiction, ignorance and knowledge, virtue, CCC 1730-1732, 1744-1748

- Identifies modern and historical threats to true freedom and how cooperation with grace is not incompatible with freedom

- Explains how the more one does what is good, the freer that person becomes
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(11.3.4 S, M, T)...explains the dynamic of salvation in relation to sin and justification restoring humanity to right relationship with God

Examples: Jas. 2:14-26, Romans 3-4, Belief in God *should* lead to conversion and reorienting one's life to know and obey God's definitions of good and evil (also known as good works) CCC 1852-1865, 1987, 2018-2020

- Contrasts the works of the flesh with the fruits of the Spirit
 - Traces the origins of our justification in baptism back to the merits of the Passion of Christ, which is the most excellent work of God's mercy
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(11.3.5 S, M, T)...explains that the various allotments of goods and talents among peoples and nations are willed by God to foster Love of Neighbor and a deeper awareness of our radical codependence upon one another

Examples: The Great Commandment, Social Sin, Domestication of Animals, Creation as destined for the common good of humanity, CCC 1934-1938, 2258-2282, 2420-2422

- Clarifies that sinful inequalities in the world that are caused by sinful human choices are scandalous and are not willed by God
 - Distinguishes that humanity was given dominion over all creation, but not over one's fellow man, and thus people maintain the highest moral concern over and above the animals, which are also God's creatures
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(11.3.6 S, M, T)...describes the performance of the Corporal & Spiritual Works of Mercy as both works of justice and love to God, as well as for our own edification and participation with grace

Examples: Mt. 25:31-46, Preferential Option for the Poor, Catholic Charities, Works of Mercy, William Slattery's *Heroism and Genius*, CCC 2443-2463

- Highlights the tradition of the Church to care for those oppressed by poverty as the object of preferential love by the Church
 - Traces the development of schools, hospitals, disaster relief organizations, crisis relief centers, and hospice care to the work of the Church in history
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(11.3.7 S, M, T)...summarizes The Beatitudes as the fulfillment of God's promises to Abraham ordered towards the Kingdom of Heaven

Examples: Persecution for Righteousness' sake, Human desire for happiness, theosis, CCC 1716-1717, 2056-2079, 2546-2547,

- Points out that the 10 Commandments and the Beatitudes are the pathway that leads us to the Kingdom of Heaven
- Recognizes that the Beatitudes are paradoxical promises that sustain human hope in the face of suffering and trials

IV. Prayer and The Life of Prayer

Expressions of Prayer Hail Mary The Prayer of the Church What is Prayer?

(11.4.1 S, M, T) **ESSENTIAL**...deduces that all prayer is effective because Jesus prays for us, in our place and on our behalf, as part of his unceasing intercession to the Father
Examples: Priestly Prayer of Jesus, Our Father, Gal. 5:16:25, CCC 2558, 2697, 2726, 2738-2758

- Illustrates falling back into slavery to sin as a consequence of a failure to be persistent and persevere in a life of prayer
- Parallels the “Our Father” prayer to the overall message of the Gospel

(11.4.2 S, M, T)...points out that because the Church is a communion, even prayer done in secret is always The Prayer of the Church
Examples: The Mass, Eucharistic Adoration, Communion of Saints, Universal & Catholic marks of the Church, Liturgy of the Hours, Mt. 6:6-7, CCC 821, 1073, 1178, 2655

- Explains how prayer internalizes and assimilates the Liturgy of the Church during and after its celebration
- Identifies the Liturgy of the Hours as an extension of the Eucharistic Celebration also participated in by the global community of the Church

(11.4.3 M, T) **ESSENTIAL**...describes the need to involve the senses in even our private prayer as a requirement of our embodied human nature
Examples: Devotions, Sacramentals, Heart Prayer, Rote Prayers, CCC 2700-2724

- Traces the wide variety of expressions in personal prayer back to God’s promptings by the Holy Spirit within each and every person
- Assesses that Vocal Prayer, Meditation, and Contemplation all share in the common thread of “recollection of the heart”

(11.4.4 S, M, T)...exegetes the different parts of The Hail Mary prayer
Examples: Revelation 12:1, Sub Tuum, Memorare, the Rosary, Mother of King as Queen in the Davidic Kingdom, CCC 435, 2634-2636, 2676-2678

- Connects Mary’s role as Queen of Heaven to Scripture
- Outlines the historical development of various Marian prayers in the Church

V. Community Life and Missionary Initiation

Fruits of the Holy Spirit Theological Virtues Cardinal Virtues What is Virtue?

Social Sin Social Justice Liturgical Year Use of Scripture Universal Call to Holiness

(11.5.1 S, M, T)...illustrates how all human virtues originated from and can be linked back to the four cardinal virtues

Examples: Prudence, Justice, Fortitude, Temperance, Virtues and grace, CCC 1803-1811

- Recalls that human virtues are purified and elevated by divine grace when practiced with perseverance
- Gives practical examples of each of the cardinal virtues in today's world

(11.5.2 S, M, T) **ESSENTIAL**...describes the Universal Call to Holiness as the call to an ever closer union with Christ, even if one doesn't experience special graces or extraordinary signs

Examples: Mystics of the Church, Marian Apparitions, Little Way of St. Therese, Rom. 8:28-30, Mt. 5:48, Mt. 16:24, 2 Tim. 4, CCC 2012-2029

- Identifies that the way of perfection passes by the imitation of Christ and the way of the Cross
- Summarizes that because the call is universal, all children of the Church share in the hope and destination of heaven

(11.5.3 S, M, T)...explains that partaking in the theological virtues adapts one's human faculties for participating in the divine nature and concretely becoming more like God

Examples: 2 Pet. 1:4, Discipleship is the imitation of Christ, Mt. 5:48, CCC 1812-1829

- Gives examples of Faith, Hope, and Love present in the life of Christ shown in the Gospels
- Identifies the Fruits of charity: joy, peace, and mercy; and details their expressions in the life of discipleship

(11.5.4 S, M, T)...explains the importance of being attentive to the Analogy of Faith, that is, the whole coherence of the truths of the faith within God's plan of revelation

Examples: Analogy of Faith, Deposit of Faith, *Lectio Divina*, the Homily, Liturgy of the Word, Senses of Scripture, CCC 101-114

- Details how the Holy Spirit reveals the richness of Scripture through personal reading, meditation, prayer, and contemplation
- Defends the study of Scripture's pride of place in the personal and communal study of theology

(11.5.5 S, M, T)...connects the Liturgical Year with the unfolding of the whole mystery of Christ from his incarnation, through his Ascension, & our hope in his Second Coming

Examples: The Resurrection, Liturgical Calendar, “The Eight Day”, “The Day that has no evening” CCC 1166-1173, 1194

- Reports how Sunday is both a memorial of the first day of creation and the first day of the new creation and so rightly serves as the preeminent day of the Liturgy
 - Traces every celebration of the Liturgical Year back to the celebration of the Resurrection
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(11.5.6 S, M, T) **ESSENTIAL**...defines and examines Social Sin and sinful structures to discover that their sources are expressions and effects of personal sins

Examples: Boycotts, Fraternal correction; Critiques of capitalism and communism, Direct and voluntary participation; ordering, praising, or approving of sin; not disclosing or not hindering when obligated to do so; protecting evil-doers, CCC 1865-1869, 2420-2463

- Details various forms of cooperation with the sins of others
 - Concludes that any systems where social relationships are determined entirely by economic factors or group identity are scandalous to human dignity and incompatible with Social Justice
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VI. Christian Anthropology

Christian Anthropology **Respect for the Human Person**

(11.6.1 S, M, T) **ESSENTIAL**...notes the necessity of the Sacraments and the relationship of the body to them, which are expressions of God’s spousal love

Examples: The sacraments give us the Holy Spirit and conform us to Christ, The sacraments are administered to and through our bodies, CCC 1127-1134

- Describes how Baptism highlights our intrinsic relationality and the gift of “receiving” faith
 - Explains Christ’s spousal gift of self in the Eucharist and the way in which this gift draws us into communion with Jesus and others
 - Traces the relationship of an outpouring of the Holy Spirit to purity, which is reverence for the person
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(11.6.2 S, M, T)...illustrates a Sacramental view of the World as seeing God’s creation as a gift from God given in love and generosity to humankind

Examples: Sacraments convey God’s gift of self, which is transformative; God’s gift of creation is reflective of his love for us, CCC 296-301

- Connects the concept of mercy to the dignity of the human person.
- Paraphrases what Anointing of the Sick, suffering, and illness reveal about the human person and our reception of the sacraments

- Points to the role of service within the priesthood and the prophetic nature of celibacy for the Kingdom
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(11.6.3 M, T) **ESSENTIAL**...explains how a sacramental marriage is the fullness of what God created marriage to be, highlighting the nature of fidelity and fruitfulness

Examples: Gen. 1:27, Gen. 2:24, Gen. 5:2, Mt. 19:4-6, CCC 1643-1652, 2249, 2439

- Defines marriage by its indissoluble, unitive, and lifelong exclusive characteristics
 - Identifies marriage as a sign of Christ's love for the Church while acknowledging the pain of children who experience their parents' divorce
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(11.6.4 S, M, T) ...articulates that the language spoken by the body is possible because it was created by God in love

Examples: Our actions often communicate our intentions, Our choices reflect our expression of self, which imitates God's self-expression, Our bodies communicate our intellect and will into the world, CCC 364, 2521

- Explains the Moral Life as a response to God's love and considers what this call says about the human person
 - Weighs the implications that the common view of freedom has for the body
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(11.6.5 S, M, T) ...connects the inherent Dignity of the Body to its divine design and sharing in God's image and likeness

Examples: The human body, intellect, will, and immortal soul are uniquely presented in the human person amongst all of God's creatures, Gen. 1:26, Ps. 8:4-10, Heb. 2:5-13, CCC 362-373, 2520-2533

- Reflects on the personal love that God has for each person and the barriers that might prevent one from believing it
 - Explains Chastity as a virtue that involves loving others authentically and not using another as an object
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(11.6.6 S, M, T) ...contrasts the gift of participating in the coming-to-be of new life with the ways in which violations of fruitfulness (artificial contraception and artificial reproductive technology) undermine love and the dignity of the human person

Examples: Gen. 1:27, 5:2, Birth control pills, In vitro Fertilization, Cross-sex hormones, Gender confusion and same-sex sexual activity as doubting our "givenness"

- Emphasizes the beauty of "givenness" within creation and the way in which sexual difference is an irreplaceable reminder of what it is to be human and to be called to love
- Illustrates the ways in which technology and social media pose challenges to authentically loving others and seeing their God-given dignity.