Handbook on the Catechetical Accompaniment Process

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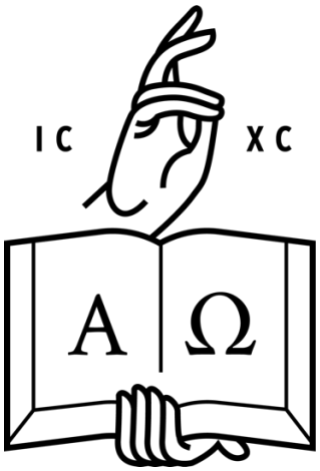

Handbook on the Catechetical Accompaniment Process

Institute on the Catechism

Approved by the Bishops of the Subcommittee on the Catechism February 26, 2024

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"My teaching is not my own but is from the one who sent me." (John 7:16)

The Handbook on the Catechetical Accompaniment Process is a project that spans a number of years, many consultants and changes, and now is presented to those who work in the field of evangelization and catechesis as a resource to serve the Institute on the Catechism's Catechetical Accompaniment Process (CAP). The CAP, which is a development from the Conformity Review Process, is a collaboration between the Subcommittee on the Catechism and Catholic publishing houses in the development of excellent, evangelizing catechetical resources. Further discussion on the purpose of this Handbook and the history of the Institute on the Catechism is included in the following pages.

The instrumental leadership of the bishop members of the Subcommittee on the Catechism of recent years must be acknowledged: Bishop Frank J. Caggiano, Chairman, Archbishop Leonard P. Blair, Archbishop Christopher J. Coyne, Archbishop Alfred C. Hughes, Bishop Juan Miguel Betancourt, Bishop John Bonnici, Bishop Felipe J. Estévez, Bishop Earl Fernandes, Bishop Elias R. Lorenzo, O.S.B., Bishop James Massa and Bishop Erik Pohlmeier. Additionally, sincere gratitude is given to the consulting bishops to the Subcommittee on the Catechism, Bishop James D. Conley and Bishop Michael F. Olson. Finally, special thanks is given to the bishop members of the Committee on Evangelization and Catechesis, especially Archbishop Charles C. Thompson, Chairman.

Special thanks and recognition must be given to the team of consultants who formed the working group for this Handbook, including Sr. Johanna Paruch, FSGM, Ph.D., Dr. Pamela Patnode, Dr. Scott Sollom and Dr. Joseph White. Additionally, thanks is due to those who consulted in a specialized capacity, including Dr. Philip Cunningham, Sr. Marion Dobos, O.S.B., Rev. Daniel Dozier, Ms. Rani Isaac, Ms. Kately Javier, Ms. Mary Mirrione, Ms. Amanda Singel, Dr. Jem Sullivan and Dr. Daniella Zsupan-Jerome. Thank you to Ms. Lindsey Riesen for designing the Handbook's cover. Recognition is also due to the members of the publishing community who generously offered feedback on various versions of this Handbook during its development, aiding in creating this final format. Thanks is extended to all others who generously served in a consulting capacity for this project in the past few years.

In addition to these consultants, this Handbook would not have been possible without the dedicated efforts of past and current staff members of the Institute on the Catechism who devoted their time and wisdom to this project, including Fr. Daniel Mahan, Mr. Jonathan Gaworski, Ph.D. Cand., Dr. Zachary Keith, Dr. Andrew Montanaro, Dr. Christopher Ragusa, Ms. Victoria Sanborn, Mr. Carlos Taja, Ph.D. Cand. and Ms. Alissa Thorell, M.T.S.

This Handbook is dedicated to Our Lady, the perfect disciple and model of faith. May she assist all those at work in the catechetical apostolate. The staff of the Institute on the Catechism looks forward to ongoing collaboration in the field of evangelizing catechesis. May the Lord guide and bless these catechetical efforts so that they bear great fruit.

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Introduction to the Handbook on the Catechetical Accompaniment Process

The Handbook on the Catechetical Accompaniment Process (CAP) is a resource developed by the Institute on the Catechism, a work of the Subcommittee on the Catechism, under the Committee of Evangelization and Catechesis at the United States Conference of Catholic Bishops (USCCB). This resource is designed to serve the Institute on the Catechism and those who collaborate with the Institute in the work of cultivating a culture of evangelizing catechesis in the United States. Evangelizing catechesis will be discussed in further detail in the section below on page six. In this general introduction, we will set forth the purpose and mission of the Institute, as well as identify the coworkers who are collaborating in this effort.

The Institute on the Catechism was discerned as a response to a changing catechetical landscape, as well as in response to the guidance provided by the 2020 *Directory for Catechesis*. The Committee on Evangelization and Catechesis worked with the Subcommittee on the Catechism to renew their approach to their mandate to oversee the use and presentation of the *Catechism of the Catholic Church* in catechetical resources in the United States, with guidance from the *Directory*, moving towards a proactive method of accompaniment.

Institute Mission Statement

The mission of the Institute on the Catechism is to proclaim a kerygmatic, evangelizing catechesis to the Catholic faithful in the United States, through the *Catechism of the Catholic Church* and the guidance of the *Directory for Catechesis* (2020).

Institute Goals

1. To follow the vision of "evangelizing catechesis" as set forth by the Committee for Evangelization and Catechesis and the Subcommittee on the Catechism, following the guidance of the *Directory for Catechesis*.
2. To accompany Bishops in their work as the chief catechists in their dioceses.
3. To accompany Diocesan Directors, Instituted Catechists, those who oversee catechist formation, those who oversee Catholic education, those who oversee priestly and diaconate formation, and all involved in the work of catechesis who are at the service of their Bishop, to discover and support effective methods of proclaiming an evangelizing catechesis in their dioceses.

4. To accompany catechetical publishers in the development of materials that are kerygmatic, evangelizing, and faithful to the teaching of the *Catechism*.
5. To work for a cultural shift in the field of catechesis towards a culture that supports and facilitates evangelizing catechesis.
6. To develop a greater inculturation in catechetical formation, especially for Spanish-speaking audiences in the United States.
7. To sustain ongoing formation for the various collaborators in the Institute.

Institute on the Catechism Collaborators

Bishops

The Bishops of the United States, who are the chief catechists of their dioceses,[1] are the first cohort of collaborators in the work of the Institute on the Catechism, as they work to lead their dioceses in fostering an evangelizing catechesis. As the Bishops' co-workers and the "first catechist[s]" of their parish communities, parish pastors are a vital part of the work of catechetical renewal and growth in evangelizing catechesis.[2]

Diocesan Leaders in Evangelizing Catechesis

Those who support the Bishops in their work within their dioceses, are the second cohort of collaborators in the work of the Institute on the Catechism. This includes those who are responsible for the formation of priests and deacons,[3] Diocesan Directors in the work of evangelization and catechesis as they become Instituted Catechists, and all other Instituted Catechists. This also includes those who oversee Catholic education, such as Diocesan Superintendents and other leaders, and it includes Diocesan Censors who review catechetical resources for grades K-12.

Catholic Publishing Community

The third vital cohort of collaborators in the work of the Institute on the Catechism is the Catholic publishing community, leaders in the development of catechetical resources. This can include publishing heads of house, editors, writers, and theological consultants.

The Handbook on the Catechetical Accompaniment Process is a resource especially designed for the publishers of catechetical resources and the Catechetical Consultants who serve the Subcommittee on the Catechism. Together, the Catechetical Consultants and staff of the publishing houses can collaborate in the Catechetical Accompaniment

[1] Cf. *Directory for Catechesis* 114.
[2] Cf. *Directory for Catechesis* 116.
[3] Cf. *Directory for Catechesis* 115-116.

Process to develop materials that will be both effective in evangelizing catechesis and faithful to the *Catechism of the Catholic Church*.

The following section, entitled "Evangelizing Catechesis," will discuss how the Institute on the Catechism understands this term and how it can serve as a guide for changes that have taken place from the former Conformity Review Process to the current Catechetical Accompaniment Process (CAP). A discussion of the expanded catechetical goals, expanded audience, and other key elements is included.

Following that section, we will address the "Role of the Handbook in the Catechetical Accompaniment Process (CAP)." The *Manual on the Catechetical Accompaniment Process (CAP)* is a separate document that gives further details on how the process unfolds and on the various roles and work of the Catechetical Consultant and the publishing staff. Therefore, those specific details will not be repeated in this Handbook. The section on the Role of the Handbook will identify overarching themes that are important for common understanding of this work and the purpose of this document such as defining how authenticity and completeness are to be understood in the CAP.

It is our hope and prayer that this resource will be one that bears great fruit, with the guidance of the Holy Spirit and the commitment of those who enter into this vital work for the Church to be submissive to God's will in all things, for his greater glory and the salvation of souls.

May God be praised!

Evangelizing Catechesis

"Go therefore and make disciples of all nations." (Matthew 28:19)

Near the beginning of the 5th century, Deogratias, a deacon from Carthage, asked St. Augustine for advice on instructing beginners in the faith. Deogratias desired to hand on the faith but was challenged in finding the best material and methods for instructing a diverse people.[4] The question of how best to form disciples continues today.

The 21st century culture within the United States poses both challenges and opportunities to the missionary call to make disciples. A decline in church attendance, a growing number of those who have disaffiliated from the Church, the cultural shifts resulting from social media and digital technologies, and an increased diversity in the population, all contribute to a greater need for evangelization and catechesis that employs new ardor, methods, and expression.[5] Many are meeting these challenges and bearing fruit through new formation and education programs, revivals, creative use of technology, synodal efforts, and prayer.

Striving to fulfill the great commission of making disciples,[6] the "Church, in her doctrine, life, and worship, perpetuates and transmits to every generation all that she herself is, all that she believes."[7] Within the process of transmitting the faith, the Church affirms the necessary integration between evangelization and catechesis.

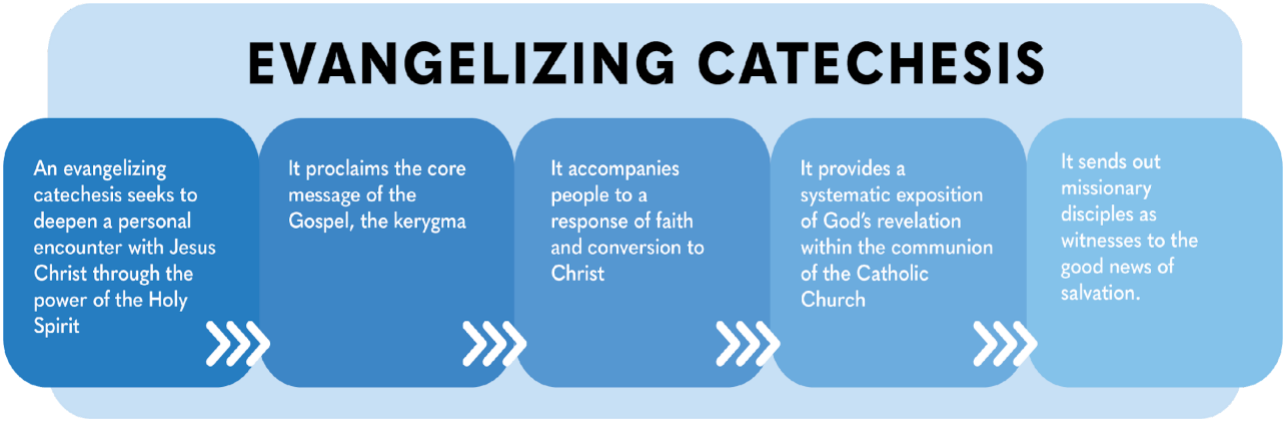
Evangelization continues to be an important step in the missionary call to transmit the faith. In fact, many in today's culture have not yet heard the initial proclamation of the Good News;[8] they need witnesses[9] who model both the love of Christ and hope; and they must be invited with charity into a process of conversion and a relationship with Jesus Christ.[10] Moreover, catechesis must proceed from these evangelizing efforts with a spirit of mercy, dialogue,[11] and joy[12] to instruct, apprentice, and accompany the faithful so that their faith "may be supported by an ongoing maturation and express itself in a way of

[4] St. Augustine. *Instructing Beginners in the Faith. De catechizandis rudibus*. (2006). Augustinian Heritage Institute. XV.
[5] St. John Paul II, Address to CELAM (Opening Address of the Nineteenth General Assembly of CELAM, 9 March 1983, Port-au-Prince, Haiti), *L'Osservatore* Romano English Edition 16/780 (18 April 1983), no. 9.
[6] Matt 28:19.
[7] *Dei Verbum* 8 §1.
[8] *DC* 29.
[9] *Evangelii Nuntiandi* 41.
[10] *DC* 31.
[11] *DC* 52-53.
[12] St. Augustine. *Instructing Beginners in the Faith. De catechizandis rudibus*. (2006). Augustinian Heritage Institute.

life."[13] Therefore, the USCCB has articulated a vision of *evangelizing catechesis* that gives direction to the process of discipleship. This vision of *evangelizing catechesis* guides the structure and direction of this Handbook, including its expanded goals and the expanded audience.

Evangelizing Catechesis

At the heart of the Church's mission to all people, an evangelizing catechesis seeks to deepen a personal encounter with Jesus Christ through the power of the Holy Spirit:[14] It proclaims the core message of the Gospel, the kerygma;[15] it accompanies people to a response of faith and conversion to Christ;[16] it provides a systematic exposition of God's revelation within the communion of the Catholic Church;[17] and it sends out missionary disciples as witnesses to the good news of salvation[18] who promote a new vision of life, of humanity, of justice, and of human fraternity.[19]



[13] *DC* 1, 50.
[14] The *Directory for Catechesis* offers a more expanded description in paragraphs 55 and 56.
[15] Cf. *DC* 2: The kerygma "manifests the action of the Holy Spirit, who communicates God's saving love in Jesus Christ and continues to give himself so that every human being may have the fullness of life."
[16] Cf. *DC* 3: The process of accompaniment leads to an internalizing of the Gospel which "involves the whole person in his unique experience of life."
[17] Cf. *DC* 4: "The act of faith is born from the love that desires an ever- increasing knowledge of the Lord Jesus, living in the Church."
[18] Cf. *DC* 4: "All believers are active participants in the catechetical initiative…and because of this are called to become authentic missionary disciples."
[19] Cf. DC, 60: "Since 'the kerygma has a clear social content'…the efficacy of catechesis is visible not only through the direct proclamation of the Lord's Paschal mystery, but also through its revelation of a new vision of life, of humanity, of justice, of social existence, of the whole cosmos which emerges from the faith and which makes its signs concretely present."

As the early Christians devoted themselves to both learning the faith and to living the faith in their daily activities, in their liturgical practices, and in their prayers,[20] so, too, evangelizing catechesis strives to proclaim the *kerygma* while establishing goals that move the focus of catechesis from intellectual knowledge to an integrated way of life.

This vision of forming disciples whose lives reflect their comprehension, conversion, and commitment to the faith has guided the expansion of the audience and catechetical goals found in this Handbook. The expansion of the audience and goals strives for growth in both intellectual learning and behavioral practices that facilitate conversion of heart and a way of life that can lead to affective growth in love. For "the whole concern of doctrine and its teaching must be directed to the love that never ends."[21]

Expanded Audience

The definition of evangelizing catechesis focuses on the important role of the Holy Spirit, the need to proclaim the *kerygma*, the need to accompany, apprentice and mentor people in their journey of maturing faith, and a sending forth on mission. This understanding of formation points toward conversion and includes the entire community of the church: from the pastor[22] to the people. Therefore, evangelizing catechesis is the work of all baptized Christians.[23] As noted in the *Directory for Catechesis*,

> It is a pedagogical journey offered in the ecclesial community, which leads the believer to a personal encounter with Jesus Christ through the word of God, liturgical action, and charity, integrating all the dimensions of the person so that he may grow in the mentality of faith and be a witness of new life in the world.[24]

Moreover, as noted in *Gravissimum educationis* and reaffirmed by the Congregation for Catholic Education, the important role that teachers, catechists, and parents play in the formation of children cannot be overlooked.[25] Therefore, acknowledging that educators must "by their life as much as by their instruction bear witness to Christ,"[26] and that parents are the "first heralds of faith with regards to their children,"[27] this Handbook

[20] Acts 2:42.
[21] *CCC* 25.
[22] See *GDC* 224, *DC* 115-116.
[23] *DC* 4.
[24] *DC* 65.
[25] "'The Church is called to cooperate with parents through suitable pastoral initiatives, assisting them in the fulfillment of their educational mission' to become above all the first catechists of their own children." *DC* 124.
[26] Congregation for Catholic Education, "The Identity of the Catholic School for a Culture of Dialogue," 14.
[27] *CCC* 1656-1657.

expands the audience for its catechetical goals to include catechists, teachers, parents and families, so that all may grow in knowledge and love of our Lord and His Church.

Furthermore, because catechesis is "intimately bound up with the whole of the Church's life,"[28] and the home is the "first school,"[29] catechetical goals have been designed to move from *understanding* to *doing* and ultimately to *embracing*, so that families are practicing the faith within the home and participating in the life of their local church.

Publishers of Catholic catechetical resources are familiar with the cognitive protocols that have guided the creation of resources for students. These protocols addressed content for children in broad age-groups, mainly elementary and high school. Articulating cognitive goals for children at different stages of development remains important and is expanded in this Handbook in a way that follows the direction of the *Directory for Catechesis*.

In addition, there is a need to articulate goals for the catechists who are instrumental in forming the students, and for the parents who are responsible for developing "the domestic church" which strives to become a "community of grace and prayer, a school of human virtues and of Christian charity."[30]

Ongoing formation and accompaniment is a necessary work of the Church to enable catechists to be effective in their proclamation of the faith and for parents to succeed in their mission of establishing the *Ecclesia domestica*.[31] As a result of the expanded audience of this Handbook, when creating materials to meet the goals of evangelizing catechesis, publishers are invited to create materials for students, catechists, and families that will foster growth in knowledge, invite conversion of heart, and facilitate ways that faith can permeate all of life. Catechetical resources that are designed specifically for family catechesis are encouraged.

The participation of the entire ecclesial community in evangelizing catechesis means that priests, particularly pastors, are integral coworkers in this effort. Therefore, the work of the Institute in bringing collaborators together for this common mission will also support priests in their role as "the first catechist in the parish community"[32] and "educators in

[28] Cf. *CCC* 7; *Catechesi Tradendae,* 13.
[29] *CCC* 1656-1657.
[30] *CCC* 1666.
[31] *DC* 50 states: "In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world: 'The Church's closeness to Jesus is part of a common journey; "communion and mission are profoundly interconnected."'"
[32] *DC 116.*

the faith,"[33] co-workers with their bishop in catechesis. Those developing catechetical resources are encouraged to consider how these materials can involve and support priests in proclaiming and teaching the faith.

Expanded Goals

As mentioned above, the goals for evangelizing catechesis have also been expanded. These catechetical goals are structured so that the integration of the *spiritual and emotional formation* that occurs with our encounter with Christ and His Church, with the *behavioral formation* that flows from a genuine faith and the *intellectual formation* in the knowledge of the faith, is evident. These should be understood in an organic way, where each aspect is part of the whole formation of the person.

These goals flow from and work toward a *primary formational goal*, which summarizes the intended end, or *telos*, of the work of evangelizing catechesis:

> To form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ;[34] who believes, understands and can articulate the truths of the Faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of the Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life.

This primary formational goal, emphasizing maturation in the faith, is intended to be applied in age-appropriate ways as the learner develops.

The *Directory for Catechesis* draws upon *Evangelii Nuntiandi*, writing, "Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in a *mentality of faith* in keeping with the Gospel, to the point of gradually coming to feel, think and act like Christ."[35] The goals of the Handbook flow from this focus, and are organized into three sections: Interior Life Goals, Behavioral Goals, and Cognitive Goals. These three categories are all vital aspects of the overall formation of the person, incorporating the affective, behavioral and cognitive dimensions of the human person.

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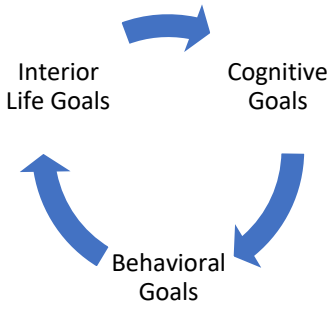
[33] *GDC* 224.
[34] *DC* 77.
[35] Ibid.

Drawing upon the *catechumenal inspiration of catechesis*[36] and affirming the need to instruct children and adults in the Christian life in an organic and systematic way,[37] the three kinds of goals seek to address the introduction of each dimension of the human person into the Christian life for all audiences at different stages of development. As the Directory reminds us, "The Church, patiently accompanying her children and respecting the pace of their maturing, shows herself to be an attentive mother."[38] The Interior Life Goals take up the affective dimension, identifying the importance of genuine desire and love for God. When the primary object of one's will and desire is God himself, who is the greatest good, the whole person can more easily grow to share in and reflect his goodness. For, "faith in God leads us to turn to him alone as our first origin and our ultimate goal, and neither to prefer anything to him nor to substitute anything for him."[39] The Behavioral Goals are, in a way, a bridge between the cognitive and the Interior Life Goals, as they are the manifestation of the formation that is taking place in the individual's mind and heart as well as a crucial means by which the disposition of the heart is further confirmed.[40] The Cognitive Goals provide the propositions of truth, in conformity with the *Catechism of the Catholic Church*, so that one may mature in knowledge of the one he or she is growing to love more and more.[41]

The *Catechism of the Catholic Church* instructs us that catechesis includes the totality of the Church's efforts to make disciples.[42] While catechetical resources alone cannot always facilitate an encounter with the Lord, they can provide instruction for opportunities to *practice* the faith through actions, accompaniment, and apprenticeship. In this way, catechesis can foster the development of virtue by establishing the habits and disposition of doing the good.[43] The combination of instruction in the Cognitive Goals and the experience and practice of the Behavioral Goals, along with the workings of the Holy Spirit and grace, takes up and leads to the attainment of the Interior Life Goals, which indicate a sincere conversion of heart.

[36] *DC* 64.
[37] *CCC* 5.
[38] DC 64.
[39] CCC 229.
[40] CCC 224.
[41] cf. CCC 223.
[42] *CCC* 4.
[43] *CCC* 1803. See also St. Augustine, *Confessions*, VIII, 5, 7-12.



As the *Directory* emphasizes, "catechesis initiates believers into the mystery of communion as lived, not only in relationship with the Father through Christ in the Spirit, but also in the community of believers,"[44] so that we will grow in our own personal vocation to holiness through the life of prayer and worship with our brothers and sisters in the family of the Church. This includes those who have gone before us, our intercessors in heaven, the saints, whose witness calls us on to discover how we too can be conformed to Christ and give testimony to our love for him before the world.

The format for the new goals begins with the audience, and so is organized into adult goals first (Catechist Goals, Parent and Family Goals), followed by youth goals (Early Childhood Goals, Middle Childhood Goals, Pre-Adolescent Goals). The most developed doctrinal content can be found within the Catechist Goals, as they are serving in the work of handing on the faith, followed by the Parent and Family Goals, as adults can be presented with more mature formulations and content. Within the youth goals, the content moves from the simplest presentation in Early Childhood to the most comprehensive in the Pre-Adolescent, as is appropriate with the ages and stages of development of the learners.

Within these audiences, the goals are laid out according to the Four Pillars of the *Catechism*. They are organized under key doctrinal themes, namely: Faith and Reason, Divine Revelation, Trinity, Jesus Christ/Christology, The Church/Ecclesiology, Sacramental Life, Humanity's Nature, Purpose and End, Moral Life and Prayer. Within each of these thematic sections, a selection of relevant Interior Life Goals, Behavioral Goals, and Cognitive Goals are identified. The goals have been structured so as to emphasize the organic nature of the interior, behavioral and cognitive elements of formation. Together, these goals present a formation of the whole person, maturing over time as the individual develops.

[44] *Directory for Catechesis* 176.

Ultimately, catechesis is not meant to be *a part* of one's life; rather, the final goal is "that the whole of a person's humanity is impregnated by that word."[45] The pillars of the *Catechism*[46] can be taken to describe the catechized person. He or she (1) assents to and believes in the doctrine of the Church, (2) participates in the sacraments with increasing devotion, (3) advances in virtue, living in accordance with the law of Christ and (4) has a consistent and ever maturing prayer life, which supports all of the above.

At every age and each progressive level of understanding, learners should never be given the impression that the mysteries of our faith can be reduced to only memorized facts or formulae. While it is important and necessary to commit teachings of our faith to memory[47] (we cannot live what we do not know), even the most fundamental, foundational tenets of faith, such as the Trinitarian nature of God, are mysteries that we can never fully comprehend. Therefore, one does not "master" the faith; rather, one enters ever more deeply into the mystery, growing in wisdom and understanding, but also in humility and wonder. The more we grow, the more we realize our need to continue learning. Maturation in the faith also deepens our reverence and increases our desire to live according to God's will. As we delve deeper into aspects of our faith, we are filled with awe that there are always new mysteries to explore. Those engaging in the instruction of the faith should be cognizant of the witness of the saints, especially those deemed Doctors of the Church, who excel in wisdom and the understanding of the mysteries of the faith in and through a childlike and humble disposition, being enlightened and led by the Holy Spirit, rather than their own brilliance.

May those working to develop new catechetical resources with these goals continue to discover new methods of facilitating encounters with Christ.[48] For catechists, teachers and parents, it is vital that they be supported by resources that remind them of their baptismal vocation to holiness,[49] as well as their vocational call to serve as an educator and witness to children.[50] A deeper intimacy with Sacred Scripture, a strengthening of the individual's prayer life, and constant recourse to the sacraments and the liturgical life of the Church, will serve to bring each person into greater conformity with Christ the Lord, the Good Shepherd, Master and Teacher.[51] Only when the disposition of gratitude and awe fills the

[45] *CT* 20.
[46] Cf. Acts 2:42.
[47] cf. *DC* 113, 201-203.
[48] Cf. *DC* 65; *DC* 75 states, quoting from *Catechesi Tradendae*: "The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ."
[49] Cf. *DC* 40; *CCC* 1273-1274, 2013.
[50] *DC* 77 draws upon the *GDC* and reiterates: "catechesis for adults, since it deals with persons who are capable of an adherence that is fully responsible, must be considered the chief form of catechesis. All other forms, which are indeed always necessary, are in some way oriented to it."
[51] Cf. *DC* 58, 69, 74a, 74b.

heart of the believer, realizing the great gift that he or she has received in being saved from sin and death and offered the way to eternal life,[52] can the witness of his life on earth become itself the proclamation to the nations: one who loves us has come to save us, and only in and through Him can we have abundant life.[53]

The Ecclesial Dimension of Catechesis

The Church is united to Jesus so that together they form, "as it were, one mystical person."[54] The *Catechism* teaches that "Christ and his Church thus together make up the 'whole Christ' (*Christus totus*). The Church is one with Christ."[55] This unity, founded in the bond of charity,[56] extends to each member of the Church, for whom Jesus himself prayed that "they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me."[57] Although there remain ways in which this unity is not fully achieved, it forms an important dimension of catechesis.

From the Church's union with Jesus, it follows that the Church is both the font and the *telos* of catechesis. As font, the Church herself provides the impetus, context and sources for catechesis, not only in her theological propositions but also in her diversity of gifts, people and traditions.[58] Specifically, the task of catechesis belongs to the Church, whose members participate in this task according to their various roles and capacities.[59] Pope St. John Paul II taught that "catechesis always has been and always will be a work for which the whole Church must feel responsible and must wish to be responsible."[60] Further, within the Church is found a diversity of liturgical and ecclesial traditions, by which catechesis will be enhanced the more fully it draws from them. For instance, the Eastern Catholic Churches preserve symbols, theological language, iconography, and chant, unknown to many in the West but which are of immense catechetical value.[61] While we speak of accompanying each individual in his or her ongoing formation in catechesis and personal conversion, the Church advances her catechetical efforts through a more

[52] Cf. *DC* 18.
[53] Cf. *DC* 12 – 14, 16, 30, 33a; John 10:10; DC 52 states: "Catechesis, moreover, can be considered a realization of the spiritual work of mercy: 'instruct the ignorant.' Catechetical action, in fact, consists in offering the possibility of escaping the greatest form of ignorance, which prevents people from knowing their own identity and vocation."
[54] *CCC* 1119; cf. *CCC* 1474.
[55] *CCC* 795; cf. *Lumen Gentium* 7.
[56] *CCC* 791, 815, 1416.
[57] Jn 17:21.
[58] Cf. *CCC* 814; cf. DC 90-109.
[59] *DC* 287-288.
[60] Pope St. John Paul II, *Catechesi Tradendae*, 16; cf. *CT* 62-71.
[61] Cf. *DC* 290.

comprehensive reflection on the richness and diversity of her peoples. Importantly, the bond of unity in the Church is charity, from which the catechetical task proceeds, and this bond unites the entire Communion of Saints, on whose help the Church on earth constantly relies in her catechetical mission.

As the *telos* of catechesis, the Church is built up and strengthened by effective catechesis as the hearts of the faithful awaken to the goodness, truth and beauty of God. The formation of each member in greater fidelity to and intimacy with Christ in the Church is indeed the goal of catechesis,[62] for it is in the Church that one is joined to Christ ever more deeply. In particular, the sacraments are the privileged instances of encounter with Jesus. An evangelizing catechesis then must bring the faithful to the sacraments of the Church. As the *Directory* teaches: "catechesis reaches its true fulfillment when the one being catechized takes part in the liturgical life of the community."[63]

The ecclesiological dimension of catechesis extends from the participation of the whole Church to the upbuilding of the Church by the formation of all the baptized. Union with God in the Church is a gift necessary for salvation, and the grace that effects and constitutes the salvific union with God *in* the Church comes to all *through* the Church as the instrument of salvation, by virtue of her union to Christ and through the Holy Spirit, who is her soul.[64]

This gift is offered to all, for God "wills everyone to be saved and to come to knowledge of the truth."[65] Thus the command to baptize and to teach all nations.[66] Due to the aspect of the Church's catholicity, whereby "she has been sent out by Christ on a mission to the whole of the human race,"[67]the audiences of catechesis are necessarily diverse. Therefore, a fully conceived catechesis must account for the various cultures, conditions, capacities and ages of the various audiences that constitute the diversity of the whole of humanity.

While we focus on certain aspects of the diversity within the Church in this introduction, it is not intended to be exhaustive, and we understand that the mission to proclaim the Gospel continues to go out to many who are not addressed directly in this text. Those drawing on this resource for the development of catechetical resources will also benefit from reviewing the Doctrinal Guidance section later in this Handbook, which further develops this theme, particularly the richness of the Church in her unity of East and West.

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[62] *DC* 75-77.
[63] *DC* 96.
[64] Cf. *Lumen Gentium* 9; CCC 797.
[65] 1 Tim 2:4.
[66] Mt 28:19-20.
[67] *CCC* 831.

In addition, the Doctrinal Guidance section addresses the importance of understanding the Church's relationship with the Jewish faith and people.

Inculturation

Multicultural Catechesis

For my house shall be called a house of prayer for all peoples. (Isaiah 56:7)

"The service of inculturation of the faith to which every particular Church is called is a sign of the perennial fecundity of the Holy Spirit, who makes the universal Church beautiful…Catechetical programs and the local catechisms themselves represent a sign of this fruitful process of inculturation."[68]

The multicultural landscape within the United States demands a fresh look at the topic of inculturation and its relation to evangelizing catechesis. Because the "Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source in Christ,"[69] each parish must discern and formulate "an understanding of the *kerygma* best adapted to the various mentalities, so that the process of catechesis may be truly inculturated ... and the Gospel may illuminate the lives of all."[70]

The *Directory for Catechesis* offers clear guidance on how to understand what inculturation of the faith means for catechesis:

> In the work of evangelization, the Church is called to imitate the "same motive which led Christ to bind himself, in virtue of his Incarnation, to certain social and cultural conditions of those human beings among whom he dwelt" (AG 10). This first form of inculturation of the word of God endures as the *archetypal form* of all the Church's evangelization. Inculturation cannot be thought of as a mere adaptation to a culture. It is instead a profound, comprehensive, progressive journey. This is a matter of slow penetration of the Gospel into the depths of persons and peoples. "The ultimate aim should be that the Gospel, as preached in categories proper to each culture, will create a new synthesis with that particular culture." (Directory, 395, *emphasis added*)

[68] *DC* 394.
[69] *Lumen Gentium,* 13.
[70] *DC* 325.

"Inculturation, is at its heart, aimed at the process of internalization of the experience of faith,"[71] and therefore, catechetical resources must strive to discover best practices for announcing the joy of the Gospel in the diverse cultural landscape of the United States, while always ensuring that the content, the *kerygma*, never be compromised or lost. Serving as a model to us, St. Paul announces to the Athenians the answer to the mystery of the "unknown god," engaging with their culture, yet announcing Christ to them, in his fullness of truth. (Acts 17:22 ff.) For an evangelizing catechesis that is effective, we must "enter into relationship with the experience of persons, with their ways of living and the processes of personal and community growth."[72] This is how we enter into the journey of the "slow penetration of the Gospel into the depths of persons and peoples,"[73] with the guidance of the Holy Spirit.

Inculturation, or "evangelization of cultures" includes distinct ethnic cultures as well as "overarching global cultures of modernity or postmodernity."[74] While the Church must scrutinize the signs of the times and interpret them in the light of the Gospel,[75] a scrutiny of the current cultural reality within the United States reveals diverse cultures, diverse attitudes toward religion, as well as diverse social influences and methods of communication—suggesting that creative methods in catechesis are needed.

Publishers of catechetical resources are encouraged 1) to consider how to *reflect* appropriately the diverse cultures of Catholic Churches and families through images, customs, activities, music, liturgical texts, stories, and saints; 2) to discern how to *reach* students and their families with a mode best received by their audience, which may include a multimedia approach and one that might include different languages for students and parents; 3) to develop materials that facilitate and encourage the student and family to *respond* in a way that demonstrates a *lived* love for Christ and His universal Church. This may also be accomplished by creating resources that are especially designed for specific cultural applications, rather than only as translations into other languages from the original English materials.

Secular Culture

The need for students and families to *live* their faith within the parish community cannot be overstated. The secular culture of the United States is sometimes in direct opposition to a culture founded upon and embedded in Christ. Families encounter these ideologies

[71] *DC* 396.
[72] Ibid.
[73] *DC* 395.
[74] Intercultural Competencies: Glossary of Terms, USCCB, entry for "Inculturation."
[75] *Gaudium et Spes*, 4.

which often contradict and create impediments to living the faith. Catechetical resources must strive to foster the accompaniment of faith, for apprenticeship of youth and adults, that they may be guided in maturing as disciples of the Lord. Announcing the Gospel anew requires an understanding of how the many aspects of life influence and form one's worldview and understanding of the content of the proclamation, and likewise, how the Gospel is meant to be the lens through which the Christian sees the world and the framework that guides the Christian's life. The Christian needs to be helped to discern both the seeds of the Gospel and the seeds of the Devil present in every culture. This enables us to build on what is good and resist what is evil as we try to live the Gospel in concrete life.

> Catechesis must look for ways to "get inside those *junctures of existence, anthropological environments, and modern areopagi* where cultural tendencies are created and new mentalities are shaped: school, scientific research, and work environments; the area of social media and communication; the domain of efforts for peace, development, protection of creation, the defense of the rights of the weakest; the world of free time, of tourism, of wellness; the space of literature, of music, and of the various artistic expressions."[76]

These challenges of inculturation also present exciting opportunities—opportunities to further develop catechesis within parish and family life. Although our parishes and families are characterized by differences in location (rural setting, urban setting, suburban setting); differences in racial, ethnic, and socioeconomic communities; and differences in ages, languages, learning abilities, and degree of influence of the digital world; these differences also present opportunities to evangelize in new and creative ways that are meaningful and engaging. By expanding the audience and goals within this Handbook, we hope to help expand the creative and fruitful methods of bringing the Gospel message to the Church, the body of Christ.

Catechesis for Persons with Disabilities

The ministry of evangelizing catechesis desires 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."[77] For evangelizing catechesis to bear the fruit that Jesus and his Church desire, the individual needs of those being catechized must be kept in the forefront.

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[76] *DC* 324.
[77] *Catechesi Tradendae* 5.

> Every one of the baptized, called to the maturity of faith, has the right to adequate catechesis. It is therefore the Church's task to respond to this in a satisfactory manner. The Gospel is not intended for humanity in the abstract, but for each human being, real, concrete, historical, rooted in a particular situation and marked by psychological, social, cultural, and religious dynamics, because 'each one is included in the mystery of the Redemption.'[78]

Creators of catechetical resources have appropriately applied knowledge of the developmental requirements of each age and grade to whom their materials are directed, but as the *Directory* challenges us, the catechetical endeavor must move beyond what is typical to reach those who are not typical. In addition to the regional, economic, cultural, and educational differences that comprise the rich Catholic population of the United States, there are many persons in the Church in the United States who have disabilities. This "calls for twofold attention: an awareness of the possibility to educate in the faith the people with even grave or very grave disabilities; and a willingness to consider them as active subjects in the community in which they live."[79]

Certainly, there are materials already to serve those with "special needs." (The term itself is falling out of usage, the term "persons with disabilities" being the most commonly used.)[80] Yet, the *Directory for Catechesis* calls for an even greater effort on the part of the ecclesial community, and in catechesis specifically, to welcome, evangelize and catechize persons with disabilities. "It is the task of the local Churches to be open to the reception and ordinary presence of persons with disabilities within programs of catechesis, working for a *culture of inclusion* against the logic of the disposable."[81] In doing so, the Christian needs to recognize that everyone experiences disabilities of one kind or another, even though some are more prominent and more limiting than others. This realization grounds our solidarity with one another.

One of St. Paul's admonitions is: "Have among yourselves the same attitude that is also yours in Christ Jesus…" (Phil. 2:5) This compels those preparing catechetical resources, as in our Christian lives, to go beyond what is considered adequate to what is complete. In practice, this entails keeping the diverse learning requirements of the many

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[78] *DC* 224.
[79] *DC* 269.
[80] While the phrase "special needs" has no legal meaning, the word "disability" does. "Disabled" is a straightforward word with a clear-cut meaning, which is why many people prefer it to the phrase "special needs." As the Americans With Disabilities Act tells us, "An individual with a disability is defined by the ADA as a person who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such an impairment, or a person who is perceived by others as having such an impairment." https://www.verywellfamily.com/what-are-special-needs-3106002#toc-origins-of-the-term-special-needs
[81] *DC* 271.

individuals with disabilities being catechized in mind as the materials are being prepared. We cannot allow ourselves to look at the needs of what is perceived as a demographically small group as adding "one more thing" to an already robust body of tasks. Pope St. John Paul told us that, "The greater difficulties that they [the handicapped[82]] encounter give greater merit to their efforts and to those of their teachers"[83] Our attitude must be that of Christ.

> The Church's solicitude for persons with disabilities springs from God's way of acting. Following the principle of the incarnation of the Son of God, who makes himself present in every human situation, the Church recognizes in persons with disabilities the call to faith and to a life that is good and full of meaning. The theme of disability is of great importance for evangelization and Christian formation.[84]

There is a distinction between those persons who have physical disabilities – visual, auditory, mobility, etc. – and those who have disabilities that could compromise typical learning modalities – learning disabilities, autism spectrum disorder, attention deficit disorder or other intellectual disabilities. Persons with physical disabilities may also have diverse intellectual learning needs.

Most catechetical resources are directed to visual and auditory learning styles, which encompass the broadest demographic of learners. Not to oversimplify, and recognizing the unique needs of each individual, a key to the production of materials for persons with physical disabilities is accessibility. For example, modern technological advances have the capacity to have printed material transformed into voice recordings and video content to be closed captioned or recorded with a sign language interpreter.[85] The virtual applications of the texts for all persons, not just those with disabilities, are enormous. However, the fact that Christ and his Gospel, his Church, and his Sacraments are real and tangible must be safeguarded, with the intention of creating the possibility for a personal encounter with the Lord as the final end of every catechetical endeavor.

In regard to persons who have diverse intellectual learning needs, no textbook, or even series, can address every specific requirement of individuals whose learning needs are not neurotypical. Yet, persons with disabilities that may compromise typical learning modalities require and deserve specific, focused and creative approaches to enhance their personal comprehension of the kerygma and the living out of a Christian life. "Persons

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[82] In *Catechesi Tradendae*, as in some other Magisterial documents, the word "handicapped" is used, as was used generally in regular parlance. In more modern usage, the word disabled is used, as in the *Directory for Catechesis*.
[83] *Catechesi Tradendae* 41.
[84] *DC* 269.
[85] The Xavier Society for the Blind can provide materials in Braille and Audio. www.xaviersocietyfortheblind.org

with intellectual disabilities live out their relationship with God in the immediacy of their intuition, and it is necessary and ennobling to accompany them in the life of faith. This requires that catechists seek new channels of communication and methods more suitable for fostering the encounter with Jesus."[86]

Therefore, it is necessary that we seek to understand the modifications that such disabilities require, not just from experts in the field, but from persons who live with these disabilities and who have experience in handing on the faith. Materials should be evaluated to ensure that the learner engages the material not merely in a question/ answer relationship with the text, but rather, in a way that invites them into the reality of a personal relationship with Jesus Christ. In some cases, group learning can be an effective method, and for other learners, individual applications can be more fruitful. "It is therefore useful to employ experiential dynamics and languages that involve the five senses and narrative methods capable of involving all the participants in a personal and meaningful way. For this service it is a good idea for some catechists to receive a specific formation."[87]

There are many experts in the field of education for those with diverse learning needs. Caution should be exercised in drawing on the secular sciences only. "The approaches and techniques elaborated by the human sciences have value to the extent to which they place themselves at the service of the transmission and education of the faith."[88] The National Catholic Partnership on Disability provides resources that will help publishers, catechists, and parents in the work of evangelizing catechesis for and with persons with disabilities, including those with diverse learning needs. "Rooted in gospel values that affirm the dignity of every person, the National Catholic Partnership on Disability (NCPD) works collaboratively to ensure meaningful participation of people with disabilities in all aspects of the life of the Church and society."[89]

In the preparation of sacramental materials, publishers and catechists should realize that "Persons with disabilities are called to the fulness of sacramental life, even in the presence of severe disorders. The sacraments are gifts from God, and the liturgy, even before being rationally understood, needs to be lived: therefore no one can refuse the sacraments to persons with disabilities."[90] In 2017, the Bishops of the United States wrote *Guidelines for*

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[86] *DC* 181.
[87] *DC* 271.
[88] *DC* 181.
[89] National Catholic Partnership on Disability (NCPD), Mission Statement. https://ncpd.org/about/serve. Other resources include the National Catholic Office for the Deaf, www.ncod.org, and the Xavier Society for the Blind, www.xaviersocietyfortheblind.org.
[90] *DC* 272.

the Celebration of the Sacraments for Persons with Disabilities.[91] "These guidelines were developed to address many of the concerns raised by persons with disabilities and their families and advocates, and also clergy and other pastoral ministers, for greater consistency in pastoral practice in the celebration of the sacraments throughout the country."[92]

"Persons with disabilities can become adept in the lofty dimension of the faith that includes sacramental life, prayer, and the proclamation of the word."[93] Therefore, persons with disabilities are not just recipients of an evangelizing catechesis, but are also, by reason of their Baptism, according to their capacity, both evangelists and catechists. We would be failing the Body of Christ, the Church on earth, if we misunderstood that our brothers and sisters with disabilities are also on a journey of ongoing conversion, and moreover, play a part in the accompaniment of those who do not have such needs, but who care for them and teach them. Their differences in learning become an invitation to all of us to come to know the Lord in a deeper way, especially in the humility and childlike trust that often accompanies those who live with disabilities.

Publishers, catechists and families are encouraged to reflect upon "Welcome and Justice for Persons with Disabilities, A Framework of Access and Inclusion," promulgated by the United States Bishops in 1995. *It was their hope,* "that the reaffirmation of the following principles will assist the faithful in bringing the principles of justice and inclusion to the many new and evolving challenges confronted by persons with disabilities today."[94] Three decades later, they still remain the structure upon which catechesis for persons with disabilities is built.

We look forward to the opportunities for enhancing the dynamics of catechesis in our country by remembering our baptismal duty to love, serve and catechize our family of faith, including all of our brothers and sisters in the beauty and diversity of their lives.

Digital Culture

[91] Revised version. The original was written in 1978.
[92] *Guidelines for the Celebration of the Sacraments for Persons with Disabilities,* Preface. https://www.usccb.org/committees/divine-worship/policies/guidelines-sacraments-persons-with-disabilities#:~:text=31%20It%20is%20important%20to,this%20recognition%20is%20evidenced%20through
[93] *DC* 272.
[94] *Welcome and Justice for Persons with Disabilities, A Framework of Access and Inclusion*. https://www.usccb.org/upload/justice-persons-disabilities-bulletin-insert.pdf

Another significant factor shaping catechesis today is the influence of digital culture. Various communication technologies, online platforms and social media are pervasive elements giving context to this cultural shift. Indeed, digital culture shapes the way we live our lives today. The *Directory for Catechesis* notes that:

> …the *digital*, which does not correspond solely to the presence of technological means, in fact characterizes the contemporary world and its influence has become, in a short time, ordinary and continuous, so much so as to be perceived as natural … The *digital* is not only part of the existing cultures, but is asserting itself as a new culture: changing language, shaping mentalities, and restructuring value hierarchies.[95]

This shaping of mentalities has found expression through the ways people relate with one another and the assumptions one holds about finding, accessing and sharing information today. "Today's media environment is so pervasive as to be indistinguishable from the sphere of everyday life. The Net is a resource of our time. It is a source of knowledge and relationships that were once unthinkable."[96]

Today, the way people gain knowledge, learn, connect to others and experience community are dynamics that are central to digital culture, and these same dynamics are close to the heart of catechesis. For the Church as a whole and for the ministry of catechesis, this cultural shift presents "an extraordinary opportunity for dialogue, encounter and exchange between persons as well as access to information and knowledge."[97]

At the same time, research in the social sciences has uncovered certain harmful effects of social media, especially on children and adolescents. As the *Directory for Catechesis* asserts, "One must however recognize that 'the digital environment is also one of loneliness, manipulation, exploitation and violence ... blocking the development of authentic interpersonal relationships."[98] Therefore, it remains essential for both the Church and catechesis to approach digital culture with a disposition of discernment and prudence.

Social Interaction

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[95] *DC* 359.
[96] Pope Francis. "We are Members of One Another (Eph 4,25) From Social Network Communities to Human Community". Message for the 53rd World Communications Day. (January 24, 2019).
[97] *DC* 360.
[98] *DC* 361.

Digital culture is a vibrant and evolving reality that by nature resists static definitions. However, there are discernable characteristics that offer helpful access points for catechesis. Among these are valuing social interaction and engagement.

Digital culture is its own kind of culture, which is fundamentally social and interconnected, at least on a virtual level. While user's create individualized experiences in terms of interest, they are also embedded in a web of social connections as they navigate these spaces. One expression of this is social media, which has offered not only a tool for social connections, but also is a manifestation of a specific social culture, one that forms ideas and trends which originate with users but also strongly influence participants:

> Social media plays a decisive role as a forum in which our values, beliefs, language, and assumptions about daily life are shaped. Moreover, for many people, especially those in developing countries, the only contact with digital communication is through social media. Well beyond the act of *using* social media as a tool, we are *living* in an ecosystem shaped at its core by the experience of social sharing. While we still *use* the web to search for information or entertainment, we turn to social media for a sense of belonging and affirmation, transforming it into a vital space where the communication of core values and beliefs takes place.[99]

Indeed, the significant role that relationship plays within the Catholic faith is of paramount importance. Therefore, the social nature of the digital platforms offers both an opportunity, as noted above, and a challenge. Although social media strives to facilitate social interactions through digital communications, a challenge for catechesis is how to nurture this desire for relationship toward an authentic sense of community, one that is ultimately oriented toward communion with one another and with Christ. Therefore, while finding community within the digital world can be of value, it is critical that catechetical resources help students both to recognize the difference between digital relationships and relationships outside of the digital world,[100] and to foster relationships with people within their community, especially with those who share their Catholic faith. The risk is that digital culture supplants or skews the lived experience of users, such that they are unable to "filter" information or evaluate experiences with a lens based in a lived realism, rather than a digital reality.

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[99] Dicastery for Communication, *Towards Full Presence: A Pastoral Reflection on Engagement with Social Media*, 10.

[100] cf. *DC* 216.

Additionally, a significant experience in digital culture today is *following* people who are "influencers." While this can be harmless, or even helpful if the "influencer" is someone who is promoting Scripture and the lives of the saints, for example, it can also be detrimental or even antithetical to the faith.[101] Learners of all ages in catechesis must be equipped to discern how to be sure that they are first and foremost modeling their lives according to Christ, rather than any celebrity, political figure or influencer.[102] Catechetical resources and catechists can serve learners in strengthening their memory of the sacred, through lived experiences of prayer and worship, as well as in teaching the lives of the saints, so that their example and witness become encouragement and strength for modern Christians to bear witness to Christ in the digital and real world.[103]

Engagement

A shared value between catechesis and the digital culture is engagement. Embedded in the social network, the ability to participate in social discourse, content creation and sharing has become an assumed value in digital culture. Although this engagement can have a variety of expressions, there is a common understanding that one can lend their presence and contribution to the broader social context and do so in a meaningful way.

For catechesis, the digital culture's value on engagement raises the opportunity to explore anew questions of baptismal identity, missionary discipleship, vocation, and more broadly, fostering a sense of active and meaningful belonging in a community. In addition, this value of engagement lends itself to exciting opportunities for both learning the faith and living the Behavioral Goals, as one grows in relationship with the Lord, with Holy Mother Church, and with the members of one's family and parish community.

Valuing participation also raises pedagogical questions for catechesis, including how to help form and equip individuals to be able to communicate their faith authentically on the various platforms of digital culture. Being able to do so requires knowledge of the faith, communication skills and prudence in using social media. In fact, in a world of "cancel-culture," "fake-news," and emotional arguments being more influential in shaping public opinion than objective facts,[104] publishers have the timely and very relevant opportunity to help catechists, parents and students know how to interact prudently with the digital world.

The Byzantine Church wisely offers this reflection:

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[101] cf. *DC* 216, 361, 370.
[102] cf. *DC* 370.
[103] cf. *DC* 113, 201-203, 372.
[104] Warsaw, M. 2023. "Journalism in a Post-Truth World." *National Catholic Register*.

> Technology answers many of our physical human needs, but it is incapable of responding to the needs of our inmost being, of our spirit…Our greater challenge lies in integrating eternal spiritual values into our everyday, material world and making it relevant to the true, the beautiful and the just. Liturgical worship responds to this fundamental human need by inviting us to "set aside all earthly cares" that would obscure the presence of God in our lives. It calls us out of our own subjectivity into community expressions of the love God has shown us by His works on our behalf…Through our union with God, we are given new eyes and a new heart. Having received Him, we are able to sing with our whole hearts, "we have seen the true light, we have received the heavenly Spirit, we have found the true faith."[105]

While this text was written prior to the advent of the digital culture that we know today, it is important for those who hunger to proclaim Christ to the world to remember that we are indeed people of body and spirit, and that worship is an incarnate and spiritual act. While digital technology can engage with us in various capacities, it must be a tool and an aspect of a greater formation that includes physical and spiritual encounter with the living God through the sacramental and liturgical life of the Church.

Intentional Integration of Educational Methodologies

Digital tools open a world of possibilities with content creation and allow for different educational methodologies to be employed. One popular methodology utilized within digital culture is storytelling. For catechesis, storytelling is an ancient and integral form of discourse, modeled on Christ's own pedagogy, especially the use of parables. As it was true in biblical times, the power of storytelling for nurturing faith remains true today.

While storytelling is a powerful educational method, especially in the compelling narration of the lives of the saints, it finds its proper place in the context of a broader age-appropriate, organic, systematic[106] and apologetic instruction rooted in reason. Thus, creators of catechetical resources are encouraged to integrate multiple educational methods carefully and intentionally. It is through a well-designed integration that deep learning and internal conversion can unfold. As with any tool, it is most effective when it is used with intention, and by one who has mastered it. Catechesis in the digital world must always remember that its purpose is to proclaim the *kerygma*, flowing from the true Logos, Christ the Lord, and to lead learners toward a personal encounter with the Lord which invites them to conversion and worship.

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[105] *Light for Life, Part Two, The Mystery Celebrated*, God With Us Publications, 1996, p.100.
[106] *CCC* 5.

Providing evangelizing catechesis within digital culture is an exciting challenge. As the *Directory for Catechesis* asserts, "the real question is not how to use the new technologies to evangelize, but how to become *an evangelizing presence on the digital continent*." Essential to this is the commitment to encounter, which animates catechesis in its fundamental mission. In digital culture, this commitment to encounter comes to expression not necessarily by using more digital tools but rather by discovering means and methods for sharing and experiencing the faith.

Faith Seeking Understanding

It should be noted that the goals begin with a section titled "Faith and Reason," that corresponds to the *Catechism's* presentation of man's capacity for God (*CCC* 26 ff.) and man's response of faith to God's revelation (*CCC* 142 ff.). With a secular culture that denies objective truth and questions the faith, catechesis must anticipate these challenges and provide responses to difficult questions. More than providing answers to difficult questions, catechetical resources should provide foundational teaching that gives the faithful the philosophical and reasoning tools necessary to be able to evaluate and respond to various challenges made to the tenets and practice of the faith. Both youth and adults need to know that truth does exist and that the answers to life's most challenging questions can be found in Christ and His Church.

In St. John's gospel, Pontius Pilate asks Jesus, "What is truth?"[107] This was not a new question. Philosophers had been asking this question for hundreds of years. Today, tragically, the search for truth is rarely undertaken because many in today's culture believe that there is no such thing as an objective or universal truth. Rather, we hear about "your truth" and "my truth."

Faith, for many, has devolved from a search for truth to the selection of spiritual beliefs and practices that align with one's personal preferences. In fact, many young people today believe that claiming a universal truth is unkind, intolerant, and out of touch with science and modernity.

Moreover, students may encounter variances within certain biblical accounts. Rather than ask about these differences, they may see the texts as unreliable and place the biblical narratives within the category of the unscientific and/or "fake news," thereby disregarding both the validity and value of the scriptural accounts.

[107] John 18:38.

It is imperative that students, catechists, and parents learn that truth does exist and it can be known. Indeed, "the splendor of truth shines forth in all the works of the Creator and, in a special way, in man, created in the image and likeness of God (Genesis 1:26). Truth enlightens man's intelligence and shapes his freedom, leading him to know and love the Lord."[108] Furthermore, it is the duty of every Christian to form his or her conscience according to the truth, according to both natural and divine law, as God has revealed to us. When truth itself becomes an object of doubt and relativism, the formation of and exercise of conscience also suffers.[109] Recalling that moral formation flows from the understanding of good and evil, and that the interior judgment we make concerning good and evil takes place in the conscience,[110] those in the work of catechesis have a duty to clarify and properly instruct the faithful when falsehoods threaten their formation.

The *Catechism* calls us to speak truth and to live in the truth.[111] Therefore, while being attentive to the numerous reasons (cognitive, emotional, social, physical, and spiritual) that "drive various Christians to turn to new … movements,"[112] and while recognizing that "objective facts are less influential in shaping public opinion than appeals to emotion and personal belief,"[113]creators of catechetical resources are encouraged to discover effective methods of presenting both a defense of the truth, as well as those reasonable and philosophical underpinnings that build a solid foundation for the exercise of reason in the face of difficult questions and ideologies. Christ is always "the way and the truth and the life"[114] and the true freedom that he offers us is that which leads to eternal life. It is the *kerygma* that everyone deserves to hear, the announcement that leads us from the slavery of sin into the joy of the life of grace.

As Pope Benedict XVI reminded us in *Sacramentum Caritatis*,

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[108] Pope St. John Paul II, *Veritatis Splendor,* Blessing.

[109] *Veritatis Splendor* instructs us, "As is immediately evident, *the crisis of truth* is not unconnected with this development. Once the idea of a universal truth about the good, knowable by human reason, is lost, inevitably the notion of conscience also changes. Conscience is no longer considered in its primordial reality as an act of a person's intelligence, the function of which is to apply the universal knowledge of the good in a specific situation and thus to express a judgment about the right conduct to be chosen here and now. Instead, there is a tendency to grant to the individual conscience the prerogative of independently determining the criteria of good and evil and then acting accordingly. Such an outlook is quite congenial to an individualist ethic, wherein each individual is faced with his own truth, different from the truth of others. Taken to its extreme consequences, this individualism leads to a denial of the very idea of human nature." VS 32.

[110] *CCC* 1777-1778, 1783-1785.

[111] *CCC* 2467.

[112] *DC* 353.

[113] Warsaw, Michael. March 17, 2023. "Communicating the Truth in a Post-Truth World." *National Catholic Register.*

[114] Jn 14:6.

> Each of us has an innate and irrepressible desire for ultimate and definitive truth. The Lord Jesus, "the way, and the truth, and the life" (*Jn* 14:6), speaks to our thirsting, pilgrim hearts, our hearts yearning for the source of life, our hearts longing for truth. Jesus Christ is the Truth in person, drawing the world to himself. "Jesus is the lodestar of human freedom: without him, freedom loses its focus, for without the knowledge of truth, freedom becomes debased, alienated and reduced to empty caprice. With him, freedom finds itself." In the sacrament of the Eucharist, Jesus shows us in particular the *truth about the love* which is the very essence of God. It is this evangelical truth which challenges each of us and our whole being. For this reason, the Church, which finds in the Eucharist the very centre of her life, is constantly concerned to proclaim to all, *opportune importune* (cf. *2 Tim* 4:2), that God is love. Precisely because Christ has become for us the food of truth, the Church turns to every man and woman, inviting them freely to accept God's gift.[115]

Art and Beauty in Catechesis

Due to the importance of the nature of art itself within textbooks or digital platforms engaged in handing on the faith, it is important to analyze its source, content, and application, just as we would analyze the doctrinal content of the text. They form a cohesive whole. Until modern times, art has been the Bible of the poor. The choice of religious or sacred art, and art in general, such as photographs or graphic illustrations in textbooks, must be carefully discerned. The *Catechism* makes it very clear:

> *Sacred art* is true and beautiful when its form corresponds to its particular vocation: evoking and glorifying, in faith and adoration, the transcendent mystery of God - the surpassing invisible beauty of truth and love visible in Christ, who "reflects the glory of God and bears the very stamp of his nature," in whom "the whole fullness of deity dwells bodily." This spiritual beauty of God is reflected in the most holy Virgin Mother of God, the angels, and saints. Genuine sacred art draws man to adoration, to prayer, and to the love of God, Creator and Savior, the Holy One and Sanctifier.[116]

[115] Pope Benedict XVI, *Sacramentum Caritatis*, 2.
[116] *CCC* 2502.

The *Catechism of the Catholic Church* states that "God created the world to show forth and communicate his glory. That his creatures should share in his truth, goodness, and beauty – this is the glory for which God created them."[117]

The ultimate reason for the use of art is the Incarnation, God made man. Pope St. John Paul II wrote, "In becoming man, the Son of God has introduced into human history all the evangelical wealth of the true and the good, and with this he has also unveiled a new dimension of beauty, of which the Gospel message is filled to the brim."[118]

The *Catechism*, in its discussion of the 8th Commandment, a discussion of truth, speaks of art. Because we are created in the image of God, "man also expresses the truth of his relationship with God the Creator by the beauty of his artistic works. Indeed, art is a distinctively human form of expression; beyond the search for the necessities of life which is common to all living creatures, art is a freely given superabundance of the human being's inner riches."[119]

St. John Paul II, in his *Letter to Artists*, said that the Church needs art in order to communicate Christ. "Art must make perceptible, and as far as possible attractive, the world of the spirit, of the invisible, of God. It must therefore translate into meaningful terms that which is in itself ineffable."[120] In his love for the arts, the Holy Father made it very clear that art is necessary in the life of the Church. Consequently, it can be said that art is necessary when the teaching of the Church is handed on, particularly in textbooks or other platforms used in evangelizing catechesis.

The *Directory for Catechesis* had also addressed truth, beauty, and goodness. "The Church, therefore, bears in mind that in order to reach the human heart the proclamation of the Risen One must shine forth with goodness, truth and beauty. In this sense, it is necessary that every form of catechesis [...] attend to the 'way of beauty' (*via pulchritudinis*)."[121]

How are textbooks to do this? Since the inception of textbooks as a means of catechesis, the texts have used illustrations to reiterate the message contained on its pages. As technology advanced, the use of illustrations increased. Catechetical textbooks are now replete with graphics that depict scenes from Scripture, Church History, and the Liturgy.

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[117] *CCC* 319.
[118] St. John Paul II, *Letter to Artists*, 5.
[119] *CCC* 2501.
[120] St. John Paul II, *Letter to Artists*, 12.
[121] *DC* 108.

In addition, people, particularly children and young people, are depicted participating in the religious activities applicable to the doctrine being handed on.

To be faithful to the Church's understanding of truth, beauty and goodness made flesh in Christ, the illustrations used in textbooks should be governed by what could be called the "Incarnational dynamism." In the Old Testament, representational art was not used because of the command, "You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth."[122] From the time of Christ, however, the Church has used art, which could be understood as the incarnation of the Incarnation. While worshiping secretly in Rome, the walls of the catacombs were decorated with images of the Good Shepherd, Jesus' miracles, or people in prayer. In studying the history of art, with its developing techniques, sculpture, bronzes, frescoes, icons, mosaics, oils, watercolors, etc, the life of Christ and the life of the Church had been made visible through the hands of artists. "Art has a unique capacity to take one or other facet of the message and translate it into colors, shapes and sounds which nourish the intuition of those who look or listen. It does so without emptying the message itself of its transcendent value and its aura of mystery."[123]

St. John Paul II spoke of the vocation of the artist, who has "a special relationship to beauty. In a very true sense it can be said that beauty is the vocation bestowed on him by the Creator in the gift of 'artistic talent'. And, certainly, this too is a talent which ought to be made to bear fruit, in keeping with the sense of the Gospel parable of the talents (cf. *Mt* 25:14-30)."[124]

Iconography is especially central to the spiritual life of Eastern Catholics and is indispensable for those who develop religious education programs. St. John of Damascus, writing about A.D. 730, referred to icons as "the books of the illiterate, the never silent heralds of the honor due the saints, teaching without use of words those who gaze upon them."[125] This art form and its explanation should be present in all levels of catechesis, forming mind and heart in the teachings of the Gospel and the way of holiness.

Two Kinds of Art

In textbooks, as well as in digital resources for catechesis, two types of art are usually utilized. The first is religious art itself. But, the Directory reminds us, "The Word of God

[122] Dt 5:8, cf. Ex 20:4.
[123] St. John Paul II, *Letter to Artists*, 12.
[124] Ibid 3.
[125] St. John of Damascus, *Three Treatises on Divine Images*, 1.47. The additional language of "they make holy those who behold them" (καὶ τὴν ὅρασιν ἁγιάζουσαι) is found in some translations.

is not exhausted in Sacred Scripture, because it is a living, active and effective reality (cf. Isa 55:10-11; Heb 4:12-13). God speaks and his Word is manifested in creation (cf. Gen 1:3 ff; Ps 33:6,9; Wis 9:1) and in history."[126] Just so, sacred art is not the only way that we can communicate the faith. Art depicting persons can also be used.

Human images are often used to help the student to apply what the religious art is illustrating. When employed, students who are attentive to it should be able to discern its purpose. It may not be efficacious simply to depict arbitrary images of students, albeit age appropriate, that do not have the student responding to the religious art or to see people participating in the Liturgy, works of service, etc. Therefore, the true intention behind the use of depictions of children or young people should be determined, so that those images selected are truly a loving response to the Trinity, to Jesus Christ, the Church, and for their brothers and sisters.

The ratio of religious art and human images is something that should be determined. Naturally, the expense of procuring art for a textbook is an important consideration. Nonetheless, when speaking of figures of the Old Testament, the life of Christ, Mary, Apostles, the Saints, and even the use of photographs of the celebration of the Sacraments, the depiction of these things should be the primary focus of the art. Therefore, the use of religious art should have primacy in a textbook or digital platforms that are engaged in handing on the faith.

In addition to religious art and the depiction of the human person, the depiction of nature is also a way that inspires within the student the love for the Creator. Pope Francis, in *Laudato Si*, directs us, after the example of St. Francis of Assisi, to love and care for creation *because of* the Creator.[127] "Therefore, contemplating beauty elicits within us sentiments of joy, pleasure, tenderness, fulness, meaning, thus opening us to the transcendent."[128]

To assist in the task of including art in textbooks and digital platforms, the *Catechism* reminds us:

> Arising from talent given by the Creator and from man's own effort, art is a form of practical wisdom, uniting knowledge and skill, to give form to the truth of reality in a language accessible to sight or hearing. To the extent that it is inspired by truth and love of beings, art bears a certain likeness to God's activity in what he

[126] *DC* 91.
[127] Pope Francis, *Laudato Si,* 1.
[128] *DC* 109.

has created. Like any other human activity, art is not an absolute end in itself, but is ordered to and ennobled by the ultimate end of man.[129]

The Beauty of Music

"The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as a combination of sacred music and words, it forms a necessary or integral part of solemn liturgy."[130] We must not forget the immense impact that music can have on us from the earliest ages, as a form of immersion into the prayer and liturgical life of the Church. As Pope Francis said so beautifully, "Your music and your song are a true instrument of evangelization to the measure in which you bear witness to the depth of the Word of God which touches people's hearts and allows a celebration of the sacraments, in particular of the Holy Eucharist, which enables one to perceive the beauty of Paradise."[131]

The musical tradition of our Church is rich and draws upon a great variety of expressions manifested through her history, especially noted in the different cultural expressions of liturgical worship that are present around the world. "Hence 'religious singing by the faithful is to be intelligently fostered so that in devotions and sacred exercises as well as in liturgical services,' in conformity with the Church's norms, 'the voices of the faithful may be heard.'"[132]

Beyond the importance of music in the sacred liturgy, music also serves the faithful in expressions of prayer, praise and worship.[133] Often an important part of cultural devotions, Eucharistic adoration, retreats, youth conferences and other prayerful gatherings of the Church, music can lead us to a greater place of trust and surrender, as well as strengthen our sense of community within the family of the Church.[134] "He who sings prays twice,"[135] says St. Augustine, and we see this manifested through the tradition of the Church in many ways, especially in the chanting of the Psalms in the Liturgy of the Hours and in holy Mass.[136] Music must always be an integral part of the Church's

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[129] *CCC* 2501.
[130] *Sacrosanctum Concilium* 112; *CCC* 1156.
[131] Pope Francis, Third International Meeting of Choirs in the Vatican, Nov. 24, 2018. https://www.vatican.va/content/francesco/en/speeches/2018/november/documents/papa-francesco_20181124_corali-invaticano.html
[132] *CCC* 1158; *SC* 118.
[133] Cf. *CCC* 1199.
[134] Cf. *CCC* 2096-2097, 2641-2642.
[135] St. Augustine, *En. in Ps.* 72,1:PL 36,914; CCC 1156.
[136] Pope Benedict XVI stated, "Dear friends, during Vespers this evening, we are united in thought and prayer with the voices of the countless men and women who have chanted this psalm in this very place down the centuries.

worship. As St. Paul instructs the Church in Ephesus, "...be filled with the Spirit, addressing one another [in] psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts, giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father."[137]

Music has also served as a resource for catechesis as it can be a wonderful aid to memory. Learning certain prayers and concepts of the faith in musical settings can be an effective form of catechesis and can assist in memorization. Those developing materials and resources to serve the Church today in her efforts of evangelizing catechesis must bear in mind the significance, effectiveness and beauty of music in the life, prayer and worship of the Church, and seek ways to introduce those being formed to the glorious musical history and tradition of the universal Church.

May we follow the way the Lord has provided for us, this way of coming to know the truth in and through the goodness of beauty, in our catechetical work, so that the hearts and minds of many will experience anew the burning love for God that is a response to his revelation through the beauty of the world.

Conclusion

"But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring [the] good news!'" (Rom 10:14-15)

From the time of Pentecost, Holy Mother Church has strived to hold fast to her mission to guard the deposit of faith[138] while making disciples of all nations.[139] In every age, the Church has embodied "the *kerygma* according to the needs of her contemporaries."[140] This mission continues today.

We are united with the pilgrims who went up to Jerusalem and to the steps of its Temple, and with the thousands of men and women who understood that their earthly pilgrimage was to end in heaven, in the eternal Jerusalem, trusting Christ to guide them there. What joy indeed, to know that we are invisibly surrounded by so great a crowd of witnesses!" Homily, Celebration of Vespers with Priests, Religious People, Seminarians and Deacons, September 12, 2008. https://www.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080912_parigi-vespri.html

[137] Eph 5:18-20.

[138] St. John Paul II, *Apostolic Constitution Fidei Depositum On the Publication of the Catechism of the Catholic Church,* Introduction.

[139] Matthew 28:19.

[140] *DC* 58.

Through evangelizing catechesis, this Handbook strives to provide guidance to publishers as they craft materials with expanded outcomes for new audiences in a new age.

It is our hope that these materials will set your hearts on fire with great zeal[141] and provide "help and encouragement so that on the lips of the catechists [and parents] (cf. Rom 10:8-10), from the fullness of their hearts (cf. Mt 12:34), in a reciprocal dynamic of listening and dialogue (cf. Lk 24:13-35), there may blossom credible proclamations, vital *confessions of faith*, new *Christological hymns* for telling everyone the good news: Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen, and free you."[142]

May God bless you.

[141] St. Augustine, *The Enchiridion on Faith, Hope, and Charity*, 35.
[142] *DC* 58.

The Role of the Handbook in the Catechetical Accompaniment Process

As noted in the Introduction, the Handbook on the Catechetical Accompaniment Process is part of a greater work of the Institute on the Catechism. The Institute is not a physical place but a catechetical project, focused on serving three main collaborating cohorts by accompanying them in their work on the common goal of building a new culture of catechesis, one of kerygmatic evangelizing catechesis, in the United States. These collaborators are the Bishops of the United States, who are the chief catechists and leaders of catechetical formation in their respective dioceses; the diocesan catechetical and educational leaders, those who serve the dioceses in the formation and education of catechists and oversee schools, including those who are Instituted Catechists; and Catholic catechetical publishing houses, whose special work it is to develop and create catechetical resources that serve the needs of the Catholics of the United States.

These cohorts have collaborated in varying ways over the years, and a further exploration of that history can be found on page 232 in the section on the History of the Subcommittee on the Catechism. The current project of the Institute on the Catechism is to accompany these cohorts in their respective tasks in the mission of evangelizing catechesis. This is accomplished through building personal relationships with the individuals serving this mission, through ongoing formation opportunities during the year, and through an annual Convocation which brings everyone together to facilitate new opportunities for collaboration and community. It is also accomplished in the accompaniment of the catechetical resources developed in the Catechetical Accompaniment Process (CAP).

The Handbook is a point of intersection in this work as it serves as the guide for both the Catechetical Consultants and the publishing staff in the work of the Catechetical Accompaniment Process, which focuses on developing effective catechetical resources that implement the vision of evangelizing catechesis. This requires that further clarification be offered as to how the Handbook will be implemented in this process.

Detailed instructions concerning the use of the Handbook in relation to the Catechetical Accompaniment Process can be found in the "Manual on the Catechetical Accompaniment Process (CAP)." Here, we will address some fundamental and encompassing areas for the sake of clarity while moving forward in this document.

Authenticity and Completeness

Those who have collaborated in the work of the review of catechetical resources in the past will be familiar with the two standards for the evaluation of materials by the Subcommittee on the Catechism – authenticity and completeness.

Authenticity is defined as the accurate presentation of the doctrinal teaching of the Catholic faith as found in the *Catechism of the Catholic Church* and relevant magisterial teaching, without confusion and without contradictory teaching or a tone that calls into question the veracity of said doctrine. Catechetical Consultants work with the publishing staff on the development of catechetical resources in a pedagogically age-appropriate form, while also reviewing the presentation of the faith for authenticity as defined above.

Completeness was previously defined as catechetical resources fulfilling the relevant Protocol items associated with the respective genre of text: a Basal Series, Sacramental Preparation Materials, High School Framework. In the Catechetical Accompaniment Process, the Handbook's goals will replace the former Protocols as the tool for evaluation of Completeness. To that end, we have provided guidelines here for Catechetical Consultants and publishing staff.

Guidelines for Basal Series Materials

1. The Interior Life Goals are to be considered complete when the material provides the opportunity and invitation for a student to fulfill them. Therefore, if a goal is that a child will love and revere God, the material will have completed that Interior Life Goal if it includes language that invites the student to love God, or directs the catechist, teacher or parent to provide an opportunity for the student to meet that goal, such as by inviting them to spend time in prayer to reflect on God's love. Further examples that would fulfill this goal include:
    a. A material that gives directions for the catechist, teacher or parent to remind the students that God loves us, and that we are called to love him in return.
    b. A material that directs the students to pray and meditate on a prayer that speaks of our love for God, such as, "I love you, Lord, my strength." (Ps 18:2)
    c. A material that includes a reflection for the student that considers how God loves us and invites the student to pray about his or her own love for God.

2. The Behavioral Goals are to be considered complete when they have been included in the materials so that practical application of these activities and practices is suggested and made possible by the teacher, catechist or parent.
    a. For example, "practice the sign of the Cross" would be fulfilled by a prayer that is included in the materials that specifically states to begin by praying the Sign of the Cross before praying Grace Before Meals as a family at dinner.

3. The Cognitive Goals are to be considered complete when they have been included in the materials in a way that presents the authentic teaching of the faith (as has been done with the Protocols in the former review process). The Cognitive goals are structured by audience and age group, according to the *Directory*, and display a progression for the student to grow in depth of understanding as he or she matures. We are aware that many students who engage in catechesis in Catholic schools and parish formation programs do not participate in formation consistently throughout grades K through 8.[143] Understanding that youth might be absent for a number of grades where important doctrinal teaching is presented, the goals of this Handbook follow a certain spiral approach, where some key doctrinal teachings are repeated in each age group, maturing with the students as they deepen their capacity for understanding these mysteries.
    a. If a text or series does not apply to all age groups (such as materials developed only for middle school), the Cognitive Goals that must be met are found within the respective age group (pre-adolescent).

4. Within a basal series, the Interior Life, Behavioral and Cognitive childhood goals can be fulfilled in student resources or in catechist/teacher or parents guides that direct adults to articulate the goals for learners through teaching, activities, or online/digital/video resources.

5. Parent/Family Goals are to be included in both parish and school catechetical resources, but they may be presented in different ways, depending on the proper pedagogy and application.
    a. These goals can be met within a separate material specifically for parents/families, but they can also be met in the student materials, catechist or teacher materials, and through online/digital/video resources. (Please see "c" below.)

[143] Cf. Joint study by CARA and Holy Cross Family Ministries, "The Catholic Family: 21st Century Challenges in the United States," June 26, 2015. The study stated that 68% of Catholic parents do not have their children enrolled in any type of formal religious education, either in the parish or in a Catholic school.

b. These goals may also be met through activities and encounters offered by the parish or school. For example, a catechist manual may give directions for a holy hour to be offered at the parish specifically for families.
c. If goals for parents and families are met in catechist/teacher or student resources, there must be some clear way that the goals are to be communicated to the parents and families. This can be through materials to be read and worked on at home, a link for videos, codes that phones can scan to open formation features online, etc. A hybrid of various methods is acceptable.
d. In a parish setting, family catechesis can break the traditional model of grade-levels and include age-group or whole-family models. In these cases, the goals will still be met, though the pedagogical format is different. Family catechesis in the parish will be strengthened if it is focused on ongoing formation in the sacramental life of the Church.

Guidelines for Sacramental Preparation Materials

1. This Handbook includes a section titled Catechetical Goals for an Evangelizing Sacramental Catechesis, designed specifically for catechetical resources that prepare learners to receive the sacraments. The goals for immediate preparation for the Sacraments of First Communion, Penance and Confirmation, are similar to the former Sacramental Protocols used in the Conformity Review Process, but expanded to include Interior Life and Behavioral Goals for catechists, parents and families, and children. For the other four sacraments, the goals for sacramental catechesis can serve as a basis for the development of new catechetical resources if desired, or they can also serve as an expansion on the treatment of the sacraments within a series.
    a. Materials designed for immediate preparation for the Sacraments of First Communion, Penance and Confirmation will be evaluated according to their respective Goals for Sacramental Catechesis, as they would have been with the former Sacramental Protocols.
    b. Those materials designed for immediate preparation for the sacraments above can complete the presentation of these goals within the catechist, teacher, parent, family or youth materials, both in printed texts and in online, digital or video resources.
    c. Catechetical resources designed for any of the other sacraments are welcome and would be evaluated according to their respective Goals for

Sacramental Catechesis in consultation with the Catechetical Consultants and Institute staff.

d. The evaluation of completeness for a K-8 series will rely on the goals set forth in that section of the Handbook, which includes a subsection on the sacramental life, but content creators are encouraged to review and consider the Goals for Sacramental Catechesis as further resources for the presentation of the sacraments in their series.

Guidelines for Eastern Churches

The Eastern Catholic Churches have their own liturgical, theological, canonical and spiritual heritage, which can enrich the knowledge and experience of all of the faithful in our universal Church.

Publishers of catechetical resources may refer to the following materials for guidance, which offer further catechesis on the Eastern Catholic faith. Catechesis will be enriched if it includes education on the full breadth, depth and beauty of the universal Church. However, it should be noted that these resources have not been reviewed by the Subcommittee on the Catechism, but rather, come as recommendations from the Byzantine Church.

1. God With Us Publications, 2000-2011, curriculum Pre-K to Grade 8. Printed under the stewardship of the Eastern Catholic Associates (Bishops). The ECA is Region 15 of the USCCB.

2. Commissioned by the Eastern Catholic Bishops of the United States, *Light for Life, The Mystery of God With Us Believed, Celebrated and Lived* (1994, God With Us Publications) presents an overview of the faith, worship, and spiritual life of Byzantine Catholics. Drawing on all the forms of Holy Tradition, *Light for Life* expresses the historic proclamation of the Gospel in one volume with three parts.

3. *Christ Our Pascha, the Catechism of the Ukrainian Catholic Church*, 2016, the foundation and encouragement for catechetical ministry in all dimensions. (Synod of the Ukrainian Catholic Church)

Guidelines for Materials in Other Languages

1. The process of language verification will remain in place to serve those materials that are being translated for other audiences.
    a. The language verification process will be able to follow the same format as the Catechetical Accompaniment Process, where a chapter, unit or section, once reviewed and complete, can be translated at that time and reviewed for authenticity by an assigned consultant.

2. It is best that materials meant to serve those in catechesis whose first language is not English be crafted specifically for the learner's own language and culture, rather than merely a translation of English material.
    a. This may also mean a difference in the way materials are developed for adults in a household from the way that student materials are developed, since it is often the case that in a bilingual or multilingual household, the adults may speak a native language, while the children grow up with both languages.
    b. The Catechetical Accompaniment Process (CAP) is able to accept materials in Spanish that are developed specifically for Spanish-speaking learners (rather than a direct translation of an English material), thanks to the work of our bilingual Catechetical Consultants.

Guidelines for Digital Materials

1. Digital materials may take the form of static pages on a publishing house website, informational and educational videos, online activities, podcasts, or other media that can be reviewed within the CAP. These materials must be accompanied by a text that can be reviewed for authenticity (and completeness, if applicable) by the Catechetical Consultant.
    a. For example, with a video, the Catechetical Consultant would review the transcript for the video first. After any changes are incorporated and the video is recorded, the Catechetical Consultant would review the final video to verify authenticity was maintained.

2. Digital materials should be cross-referenced in printed materials, both to clarify how and where they serve as further development of any given catechetical teaching, but also to help the learners to be aware of and to access that additional teaching. This is also an excellent way to assist parents and families in being involved in the online catechetical formation, as links and QR codes will help facilitate awareness of the digital materials that are part of the series. Catechists

need to keep in mind that printed materials usually lend themselves to more prayerful reflection on the truths of revelation than digital ones. Catechists should prayerfully consider how to facilitate for their learners authentic, prayerful, personal encounters with Christ.

3. Digital materials may be an excellent resource for adult and family formation, when properly applied, so that ongoing learning may happen in the home. These should be accompanied by clear guidelines for accessing the information in a pedagogically appropriate way, so that there is a systematic presentation of the faith.

4. Digital materials should remain attentive to building on a broadly formative pedagogy, one that is inclusive of intellectual formation as well as to formation that is behavioral, emotional and spiritual. Digitization of catechetical content is a partial approach to digital catechesis, and this should be rounded out by creative and interactive opportunities for learners and formators as part of the overall curriculum. Furthermore, digital catechesis must always have Christ, the *Logos*, at its center,[144] and the lived experience of the Christian disciple as its end. Connection to the sacramental and liturgical life of the Church is vital.

5. Creators of digital materials and resources must ensure that this form of catechesis always has its foundation in the incarnational, experiential and physical catechesis that learners are engaged in, and that it always leads back to their lived experience. This will support the development of true community and aid learners in remaining integrated in the sacramental and liturgical life of the Church, which is the source of grace and life for her people.

Specialized Materials Policy

The Subcommittee on the Catechism has had a long-standing policy that supplemental materials could be reviewed in the Conformity Review Process if they were supplements to a basal series, and cross referenced this basal series. This was to guarantee completeness, and the review of the supplemental materials was for authenticity only.

There will now be a new section within the CAP process for "Specialized Materials," based on the following criteria:

a) Evaluation for authenticity.

[144] Cf. *CCC* 813.

b) Evaluation for completeness would require at least 50% of the relevant or respective goals of the Handbook to be met.
c) For example, if the material is intended for an audience from K-8, the goals that would be used for evaluation would be those that apply to those age-groups.
d) Materials must be at the service of a series of elementary grades.
e) Our list would clarify that these Specialized Materials do not cross-reference a basal series and therefore are to be used in conjunction with an approved basal series to guarantee a complete presentation of the faith.
f) If the material that the publisher would like to submit in this category already exists, to be eligible for the CAP, it must go through a revision according to our CAP revision standards. (see below)

Revisions in the Catechetical Accompaniment Process (CAP) Policy

1. The CAP can accept revisions of already approved materials that meet *a minimum of* 20% new content. This can include new adult formation materials, and it may also include reviewing online or video components that were not previously reviewed.
2. This applies to materials that have already been approved in our former process but that would like to move into our CAP as a revision.
3. During the interim CAP, materials changing 20% or more of content will undergo a review for completeness if this is determined to be necessary through consultation with the Catechetical Consultant and the IOC staff. Revisions that are only adding new content but not revising the already approved content will not require a review for completeness.
4. With the approval of this Handbook, all materials entering the CAP will undergo a completeness review according to the Handbook's goals.

Appropriate and Approved References and Resources Policy

Catechetical materials may only contain references to outside sources such as websites, digital media, public figures, other catechetical resources, etc., that are faithful to the teaching of the Church and in no way cause confusion or scandal among learners. Therefore, in addition to trusted web resources such as the USCCB sites and Vatican sites, other web materials are welcome to be reviewed in order to be recommended, cross-referenced, or linked.

The Catechetical Consultants who collaborate in the CAP will review and offer guidance to the publishing staff. If necessary, the Catechetical Consultant will seek the judgment of the Subcommittee in situations where a reference is questioned.

As digital materials frequently change, once approved, it is the responsibility of the publisher to request further review of these materials should their content change. Publishers may also create their own webpages where they provide additional media and resources for learners, that, once approved, they maintain to guarantee that the content does not change.

Further, due to the uncontrollable nature and sometimes offensive content of comment feeds, if videos with comment feeds are linked by publisher's materials, these must be embedded into publisher's platforms where comment feeds are not immediately displayed.

Catechetical Goals for Adults: Catechists, Parents and Families

"Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in a *mentality of faith* in keeping with the Gospel, to the point of gradually coming to feel, think and act like Christ… 'Catechesis for adults, since it deals with persons who are capable of an adherence that is fully responsible, must be considered the chief form of catechesis. All the other forms, which are indeed always necessary, are in some way oriented to it.'"[145]

In an increasingly secular culture, where a decreasing percentage of adults is familiar with the Gospel message or the teachings of the Church, an *evangelizing catechesis* is critically important. Indeed, the good news of the Catholic faith is a message that must be continually and intentionally shared.[146] In fact, the aim of catechesis is to "put people not only in touch but in communion, in intimacy, with Jesus Christ."[147] As the Lord instructs us, "...whoever loves me will be loved by my Father, and I will love him and reveal myself to him." (Jn 14:21)

Catechesis for adults may have various approaches, methods and pedagogies. In an ever-changing social and cultural landscape, catechists must continually adapt to this changing environment to seek out new forms of effective catechesis. However, ultimately, there is one Chief Catechist whom we must always look to as the perfect model and guide, and that is Christ the Lord.[148] This is why evangelizing catechesis is truly always kerygmatic, proclaiming not only truths about a Person, but that Person himself. It is the Lord who calls us, and the Lord who leads us. By the work of the Holy Spirit, we are able to be transformed, as St. Paul strikingly writes in his second letter to the Corinthians: "All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit." (2 Cor. 3:18)

The bishops of the United States shared their Pastoral Plan for Adult Faith Formation in the United States in 1999, in a document titled *Our Hearts Were Burning Within Us*. They set forth the model to follow in catechesis – that of Christ the Lord, accompanying his disciples on their journey in the account of the Road to Emmaus. Leaders in faith

[145] *DC* 77, referencing *GDC*, 59; cf. also Congregation for the Clergy *General Directory for Catechesis* (April 11, 1971), 20 and *CT*, 43. See also, USCCB, *Our Hearts Were Burning Within Us*, 5.
[146] *CCC* 3.
[147] *CT* 5.
[148] Cf. USCCB, *Our Hearts Were Burning Within Us*, 7-13.

formation are called to keep that vision in mind while considering the tasks that the *Directory for Catechesis* sets forth for catechesis today:

> (1) to lead a believer to knowledge of the faith, fostering the exploration of the Christian message, introducing him to Sacred Scripture and the Church's living tradition, helping him to create a coherent doctrinal vision;[149] (2) to initiate the believer into the celebration of the mystery, growing in comprehension and experience of liturgical and sacramental life;[150] (3) to form the believer for life in Christ, to have a response to the lofty vocation to holiness that calls us to a filial way of life, and to form the moral conscience for ongoing conversion and discernment of one's personal vocation in response to God's will;[151] (4) to teach prayer, which is first of all a gift from God, that one can pray with Jesus and like him, in personal and communal prayer;[152] and (5) to be introduced to the life of the community, to see Christ in one's brother and to understand what it is to be part of the mystical Body of Christ, with obedience to the Magisterium and an understanding of our missionary mandate.[153]

These tasks are present in the account of the Road to Emmaus: the Lord himself accompanies the disciples, with the Holy Spirit, for their mission is inseparable.[154] Therefore, when discerning how to catechize and evangelize, it is important to remember that a catechist has a vocation to facilitate the encounter of the believer with Jesus and the Holy Spirit. The catechist must also serve as a trusted guide and mentor, to help the believer in the ongoing work of conversion. This requires a firm doctrinal foundation and framework to assist the believer in their own prayer, Scriptural reading and discernment of God's will with confidence and trust. This also requires personal conversion and spiritual formation that flows from and finds its source in the sacramental life of the Church.[155]

When looking at the goals within this Handbook that are designed for catechists, parents and families, it must be remembered that it is not the role or purpose of catechetical resources to replace the work of the Holy Spirit, but rather, to till fertile soil in the hearts of the faithful, so that the seeds of faith will be able to take deep root and grow, and so

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[149] Cf. *DC* 80.
[150] *DC* 81-82.
[151] *DC* 83-85.
[152] *DC* 86-87.
[153] *DC* 88-89.
[154] Cf. CCC 743.
[155] The *Directory* sets forth these tasks of catechesis which must be kept in mind: "leading to knowledge of the faith; initiating into the celebration of the mystery; forming for life in Christ; teaching to pray; and introducing to community life." (see *DC* 79-89)

that the fruits of the Holy Spirit will be born in the lives of the faithful according to God's holy will. This requires the formation of the whole person as this document has emphasized: the mind, the heart and the will - the cognitive, the interior life, and the behavioral. As St. John Paul II beautifully articulated in his *Theology of the Body*, these aspects of our selves are inextricably intertwined, designed to be in integrity and unity with one another. It is often thought that the link between thinking and behavior is a one-way interaction: the way in which one thinks determines the actions that one takes. However, research in the human sciences has helped us to understand that this is a two-way relationship. Quite often, people tend to adjust their thinking to correspond with their behavior. Therefore, formation in behavior becomes equally important. Likewise, one might underestimate the value of the interior emotional life within faith formation. It is common to think of emotions and passions as potential obstacles to spiritual growth. They can, in fact, lead to impulsive, imprudent actions that are contrary to one's identity as a child of God. However, passions that are correctly ordered can encourage one to grow closer to Christ, to persist in faith in the face of challenge or persecution, and to maintain spiritual fervor and resolve - even though logic may fail and the "flesh is weak" (Matthew 26:41). The cardinal virtues of prudence, justice, temperance and fortitude help to perfect us in love, serving to train the mind, will, heart and passions in proper order and obedience to God.[156]

There must always be an awareness in catechetical resources that the content of the faith is vital and cannot be diluted nor forgotten in the process of catechesis;[157] yet, doctrinal teaching alone is not sufficient to draw hearts to conversion and believers to the life of holy discipleship to which we are called. Proper instruction is necessary along with the practice of the faith, in the context of the community of the Church, while praying and maintaining a disposition of openness so that the Holy Spirit will work within us. This is why the *Catechism of the Catholic Church* will continue to be a principal and pivotal document in faith formation for adult believers.

Looking at the adult faith formation goals, those preparing catechetical resources for this audience are encouraged to prayerfully discern how these materials can be at the service of the primary formational goal – that believers will be conformed to Christ, and be living witnesses of their King to the world around them.[158] We also ask those who would utilize

[156] Cf. CCC 1805 - 1809.

[157] Cf. USCCB, *Our Hearts Were Burning Within Us*, 4.

[158] "Every disciple of the Lord Jesus shares in this mission. To do their part, adult Catholics must be mature in their faith and well equipped to share the Gospel, promoting it in every family circle, in every church gathering, in every place of work, in every public forum. They must be women and men of prayer whose faith is alive and vital, grounded in a deep commitment to the person and message of Jesus." USCCB, *Our Hearts Were Burning Within Us*, 2.

these materials in their parishes and schools to consider how these believers will be accompanied in this journey of maturation in the faith, so that no one will walk alone. It is our hope that catechists will appreciate the vocational nature of their role and will respond with obedience to God and to the chief catechist of their diocese, their Bishop. Similarly, we hope that Bishops and priests will actively engage in the work of evangelizing catechesis in their dioceses and parishes, to support, guide and instruct catechists and all believers, so that all can grow in awareness that, "There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone." (1 Cor. 12:4-6)

Let us all work to cultivate a "mentality of faith" among the faithful, that we will be moved to offer ourselves generously to God for the service of his plan, according to his holy will, that he may raise up holy saints who will be able to testify that their hearts were indeed burning within them as they encountered the Lord, the living God.

Catechist Goals

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA,* the *Compendium,* church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Primary Formational Goal:
To form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ;[159] who believes, understands and can articulate the truths of the Faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of the Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life.

Pillar I: The Profession of Faith

1. Faith and Reason

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Have confidence that there is objective truth and that it can be known.
2.	Desire to know the truth more fully.
3.	Be thankful that God has given us the faculties to know and love him.
4.	Be thankful that God has revealed to us what we would not be able to know by reason alone.
5.	Desire to share the truth with others.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Ask to be guided by the Holy Spirit to all truth (Jn 16:13).
2.	Set aside specific prayer time to meditate on the beauty, truth and goodness of God's creation.

[159] *DC* 77.

3.	Pray for an increase in wisdom so as to see God as the first cause and everything as governed by his providence.
4.	Pray for humility, so as to be childlike and therefore understand more fully the mysteries of the kingdom (Matt 11:25).
5.	Pray for the courage to speak the truth and to witness to it by a life more fully animated by the Holy Spirit.
6.	Be familiar with important sources for answering difficult questions, such as Sacred Scripture, the *Catechism of the Catholic Church*, Church Fathers, and magisterial teachings.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that the desire for truth is in every human heart.
2.	Know that there are objective truths.
3.	Know that objective truths can be known.
4.	Know that objective truths must be accepted as true and therefore as part of God's plan.
5.	Know that opinions that regard objective matters are true when they agree with objective truth.
6.	Know that many truths can be known by the use of human reason through deductions from observations of the world and the human person.
7.	Understand that the natural sciences can assist us in knowing more about the truths of the material universe.
8.	Understand that there are truths about realities that cannot be known through our physical senses yet might be known through reason.
9.	Know that, by human reason, it can be known that God exists and is the uncaused first cause and final end of everything.
10.	Know that, by human reason, it can be known that God is all-good, all-powerful, and all-knowing and that he therefore can be trusted.
11.	Explain proofs for God's existence.
12.	Know that not all truths can be known by human reason alone.
13.	Know that God reveals truths to us that cannot be known by reason alone but that do not contradict reason.
14.	Know that, in his revelation, God also confirms truths that can be known by reason alone so that these can be known with greater ease.
15.	Know that relativism is inherently self-contradictory and therefore erroneous, since its denial of objective truth is itself a claim to objective truth.

2. Divine Revelation

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be grateful for God's revelation.

2.	Trust in God's Word in Sacred Scripture and Sacred Tradition.
3.	Yearn for greater intimacy with Jesus through contemplation of his revelation.
4.	Desire that the Sacred Scripture be honored above other books.
5.	Seek the guidance of the Holy Spirit through prayer and reading of Sacred Scripture.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Read Sacred Scripture prayerfully every day.
2.	Persevere through difficult passages in Sacred Scripture by asking for divine assistance and referring to reliable resources.
3.	Display the Sacred Scripture in a place of honor in the catechetical space, and practice reverence toward it such as with a bow, a kiss, or lighting a candle.
4.	Integrate Scripture, especially the Gospels, into lessons for learners.
5.	Refer to the Scripture as trustworthy and a reliable guide to discerning the will of God.
6.	Pray to encounter Jesus in praying with Scripture, in the liturgical and sacramental life of the Church and the rich spiritual teachings in the Tradition of the Church.
7.	Lead learners in different devotions, such as praying with Scripture during Eucharistic adoration, praying the Liturgy of the Hours, or reading Scripture reflections with the Rosary.
8.	Be able to direct learners to trusted Catholic Bibles, such as the NABRE, and resources that aid in learning more about Sacred Scripture.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that God reveals himself in two ways: (1) through Creation (Natural Revelation) and (2) through his Word (Divine Revelation).
2.	Know that Divine Revelation is given in two forms: (1) Sacred Scripture and (2) Sacred Tradition.
3.	Understand that Sacred Scripture is inspired by God, which means that God worked with and through various human authors so that they wrote down everything God wanted and no more.
4.	Understand that Scripture is inerrant in all its parts because God is the primary author, with the human authors writing under the inspiration of the Holy Spirit.
5.	Understand that Sacred Scripture must be understood according to the human authors' idiom and the genre of each passage.
6.	Understand that the human authors are not mere instruments but use their respective idioms and styles to write what God inspired them to write.
7.	Understand that there are two senses in Scripture: the literal and the spiritual. The literal sense refers to what the words of Scripture mean according to their genre and ancient idiom.
8.	Understand that the Spiritual sense is threefold: the literal meaning of a passage may further signify deeper realities about (1) Christ and the New Covenant (allegorical or typological), (2) Christian behavior (moral), and (3) eschatological realities, such as the destiny of the soul, the Church, or the world (anagogical).
9.	Understand that the Old Testament points to Christ and the Church according both to the literal and the spiritual senses.

10. Understand that the Gospels are preeminent among the books of Sacred Scripture as the record of Jesus' words, deeds, Passion, and Resurrection.
11. Understand that the Old Testament, even apart from the New Testament, has a value of deep spiritual and historical significance.
12. Know that there are 73 books in Sacred Scripture, and these are called the "canon."
13. Know that the early Church discerned which books belonged in the canon and which writings did not.
14. Understand that the Magisterium is the only authentic interpreter of Sacred Scripture.
15. Understand that Sacred Tradition is transmitted in the life and practice of the Church, the classical Christian writers and the documents of the Magisterium of the Church.
16. Understand that the elements of every teaching of the Church can be found at least implicitly in Sacred Scripture.
17. Understand that Sacred Scripture is meant to be interpreted in harmony with Sacred Tradition.
18. Understand that we encounter God's Word through reading and hearing Sacred Scripture and through the Sacraments and liturgies of the Church.

3. The Holy Trinity

(References)

Interior Life Goals

(Internalizing the Faith)

1. Honor the Lord in your heart as the holy and living God, and revere his holy name.
2. Love God the Father, God the Son, and God the Holy Spirit with one's whole heart.
3. Desire to think, speak, and act in ways that are pleasing to God.
4. Desire to grow in a filial relationship with the Father, through Jesus the Son, with the Holy Spirit.
5. Grow in trust in God's providence and love.

Behavioral Goals

(Living as a Disciple of the Lord)

1. Make the Sign of the Cross with reverence.
2. Study Sacred Scripture and the teaching of the *Catechism* on the Blessed Trinity.
3. Worship the Lord in Holy Mass..
4. Bless oneself with holy water when entering a Church, remembering one's Baptism in the name of the Father, and of the Son, and of the Holy Spirit.
5. Provide resources for learners that clarify the truth of the Blessed Trinity and help to teach this dogma in age-appropriate ways.

Cognitive Goals

(Growing in Knowledge of the Lord)

1. Be able to explain and present the dogma of the Holy Trinity.

2.	Understand that there is one God who is the uncreated, all-powerful, omniscient Creator of all things that exist.
3.	Articulate that there are three Persons in the one God: Father, Son, and Holy Spirit.
4.	Know that the three Persons are each fully God, coequal and coeternal.
5.	Know that the three Persons are distinguished in their relationship to one another: the Son is begotten from the Father, the Holy Spirit proceeds from the Father and the Son.
6.	Understand that while certain acts may be appropriated to one of the Persons of the Trinity (e.g., creation to the Father, salvation to the Son, sanctification to the Holy Spirit), the three Persons always act together.
7.	Know that God alone freely created all things *ex nihilo* by his own power, to reveal his glory and so that his creatures could share in his truth, beauty and goodness.
8.	Understand that God created man and woman in his image and gave them dominion and stewardship over all material creation.
9.	Understand that suffering has come into the world by sin and that God mysteriously permits suffering in his divine providence. God can bring good out of evil, and he guides his creation towards perfection.
10.	Articulate that God created angels, purely spiritual creatures, who have intelligence and will, to glorify him and serve his saving plans. God gives each person a guardian angel.
11.	Know that Jesus and the Holy Spirit work together in their conjoined and inseparable mission of building the Church.
12.	Know that the Son reveals the Father and bestows the Holy Spirit and that the Holy Spirit reveals the Son.
13.	Understand that the names "Father" and "Son" are God's chosen way of revealing himself.
14.	Understand that the names "Father" and "Son" are used analogously to teach that the Persons of the Trinity share the divine nature.
15.	Understand some of the major Trinitarian heresies and be able to clarify how these teachings fail to understand the truth of who God has revealed himself to be.
16.	Know that all forms of superstition, idolatry, sacrilege, and divination, including horoscopes, are directly contrary to the worship of and love of God.

4. Jesus Christ/Christology

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Be grateful for God becoming man to save us.
2.	Be comforted knowing that Jesus, who is God, knows as man what it is like to suffer.
3.	Desire to grow closer to Jesus and to know him better.
4.	Desire to grow in a filial relationship with the Father, through Jesus the Son.
5.	Desire to receive Jesus in the Eucharist.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Honor Jesus in the classroom, such as by displaying and reverencing a crucifix and an image or statue of Jesus.
2.	Properly refer to Jesus as God and not distinct from God, except in reference to God the Father or the Holy Spirit.
3.	Engage with Sacred Scripture each day, seeking to know the Jesus more intimately.
4.	Speak each day with Jesus in prayer.
5.	Spend time with Jesus in adoration of the Blessed Sacrament as possible.
6.	Embrace the sufferings of life, in an appropriate way, as an offering in union with Jesus' Passion.
7.	Honor Mary, who is the closest creature to Jesus and who directs all to him.
8.	Introduce learners to beautiful hymns about Jesus.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that the Incarnation refers to the Son of God uniting a human nature to his own divine Person for our salvation.
2.	Know that Jesus is the Son of God made man, without ceasing to be God and without acquiring original sin.
3.	Understand that the Son always existed and that the Incarnation happened in history in Mary by the power of the Holy Spirit.
4.	Know that Mary is immaculately conceived, the Mother of God (*Theotokos*), and ever-Virgin.
5.	Know that the Gospels affirm Jesus' divinity (e.g., Mk 2:7, Jn 8:58) and humanity (e.g., Mt 21:18, Jn 11:35).
6.	Know that Jesus is fully God and fully man, and understand that the divine and human natures in Jesus coexist in true and inseparable union, without confusion.
7.	Know that the Old Testament teaches that the Messiah will be divine, although often in veiled language (e.g., Isa 9:6, Micah 5:2), as well as human (e.g., 2 Sam 7:12, Isa 7:11).
8.	Understand that Jesus has a human body and a human soul.
9.	Understand that Jesus truly suffered temptation and human frailty, e.g., in hunger, exhaustion, and the sufferings of his Passion.
10.	Know that Jesus freely suffered for our sake, and so we can offer our sufferings to him and pray for ourselves and others.
11.	Understand that the Son obediently accomplishes the Father's plan for salvation in his Incarnation, in his entire life, and in his Passion, Death, Resurrection and Ascension (his Paschal Mystery).
12.	Understand that the Incarnation also manifests the model of holiness in Jesus, the gravity of sin in the Passion, and the depths of divine love for us.
13.	Understand that Jesus was crucified and died, and that his human soul, united to his divine Person descended into the realm of the dead to deliver the souls of the just who had gone before him.
14.	Understand that Jesus truly rose from the dead in a historical event that also transcends history since (1) he is still risen, seated at the right hand of the Father, and (2) we participate in his resurrection even now through Baptism and manifestly so on the Last Day.
15.	Understand that Jesus will come again to judge the living and the dead on the Last Day.

16. Understand that, since human bodies are material and Jesus is truly human, it is meritorious to depict Jesus in holy images.
17. Be familiar with important Christological and catechetical terms such as *kerygma*, *euangelion* and *metanoia*.
18. Explain that as baptized members of the Church, we are called to share in Christ's mission. We are called to be conformed to Christ and live a life of holiness.

5. The Church/Ecclesiology

(References)

Interior Life Goals

(Internalizing the Faith)

1. Love the Church and all her members on earth, in purgatory and in heaven.
2. Yearn for the healing of the wounds to unity in the Church.
3. Desire to share the Good News with others.
4. Be grateful for the sacramental life of grace in the Church, especially the presence of the Lord in the Eucharist.

Behavioral Goals

(Living as a Disciple of the Lord)

1. Participate in the prayers, penances, and seasons of the Church.
2. Participate in and receive the Sacraments as is appropriate, especially Holy Mass on Sundays and Holy Days of Obligation.
3. Spend time in prayer in the presence of the Blessed Sacrament.
4. Pray daily for the holiness of the Body of Christ on earth and in purgatory, especially one's family, parish community and students.
5. Pray for the grace to become the saint that God has called you to be.
6. Model fidelity to the Church's teaching for one's students.
7. Pray for the intercession of the saints and the protection of one's Guardian Angel.
8. Honor Mary by participating in the veneration of Marian images and statues, praying to Mary, and celebrating Marian feast days.

Cognitive Goals

(Growing in Knowledge of the Lord)

1. Know that the Church comprises all members on earth, in Purgatory, and in Heaven, so that all share the same life and participate in the same worship.
2. Understand that, from the beginning, it was God's plan to unite all people to himself.
3. Understand that the formation of the people of Israel in the Old Testament anticipated the gathering of all people in the Church, beginning with the mission given to the Apostles by Christ to go forth and baptize all in the name of the Holy Trinity.
4. Know that the Church was founded by Jesus through his earthly ministry and the Paschal Mystery.

5. Understand that the Church continues the presence and activity of Jesus on earth throughout time, through the power and work of the Holy Spirit.
6. Understand that the Church is the mystical body of Christ, and she receives all of her life and power from Jesus, the Head of the Body and the Holy Spirit who is her soul.
7. Be able to explain how the Church can rightly be understood as the sacrament of salvation, the Communion of Saints, the Bride of Christ, the mystical Body of Christ and the Temple of the Holy Spirit.
8. Know that the members of the Church participate in the kingship, priesthood, mission and sufferings of Jesus.
9. Understand that, since the saints in heaven are part of the mystical Body of Christ it is fitting and meritorious to ask them for their prayers.
10. Understand that salvation comes from Christ through the Church. Those who, through no fault of their own, do not know Christ and his Church may still be saved by the graces mysteriously given to them through the Church and the work of the Holy Spirit.
11. Understand that the Church is One: her unity has its source in the unity of the divine Persons of the Holy Trinity and directs all her members back to this source.
12. Understand that the Church is Holy: she is the Bride united to Jesus Christ, the Bridegroom, from whose holiness she is preserved in holiness, despite the sins of her members.
13. Understand that the Church is Catholic: she alone has the fullness of the truth and her missionary activity extends to all people.
14. Understand that the Church is Apostolic: she is founded on the Apostles, in whose office the bishops in line of succession share for the good of the Church.
15. Understand that the Church is constituted by Jesus with hierarchical grades of governance and service, with the pope as the visible source of unity and the college of bishops united to him in doctrine and charity.
16. Know that the Church is taught by the Magisterium, the Bishops in union with the Pope, whose task it is to interpret Divine Revelation rightly and to guide the faithful in faith and moral living.
17. Understand the distinct roles and gifts present within the Body of Christ, such as the ministerial and common priesthood, and the unique individual role each member plays by virtue of his or her baptism.
18. Know that the Church teaches infallibly on matters of faith and morals in definitive acts that are: (1) solemnly taught by the pope *ex cathedra*, (2) solemnly taught in ecumenical councils, and (3) taught in the ordinary and universal teaching of the pope and bishops across time.
19. Understand how the saints are models for us in loving Jesus with our whole selves and thus in living as his faithful disciples.
20. Understand that Mary is the spiritual Mother of the Church and a type of the Church.

Pillar II: The Celebration of the Christian Mystery

6. Sacramental Life

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Be grateful for the sacraments.
2.	Believe that the Eucharist is Jesus, truly present with us, Body, Blood, soul and divinity.
3.	Desire to participate in the sacramental life of the Church.
4.	Hope in the grace of the sacraments for support in growing in holiness.
5.	Desire to grow in virtue, flowing from one's Baptism and supported by the grace of the sacraments.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Participate prayerfully and joyfully in the sacramental and liturgical life of the Church.
2.	Receive the sacraments of Penance and Eucharist, preparing for these gifts with an examination of conscience and with gratitude for the Lord's love and mercy.
3.	Participate in adoration of the Blessed Sacrament.
4.	Pray for learners who are preparing to receive the Sacraments for the first time.
5.	Build a prayerful community within one's parish that supports individuals and families who are preparing for the Sacraments or who have recently been received into the Church.
6.	Act with confidence in the grace God gives through the Sacraments.
7.	Utilize sacramentals in one's teaching and the learning environment.
8.	Accompany learners in studying the sacraments by drawing on the catechumenal model.
9.	Study the *Catechism* and other magisterial teaching so that one can accurately respond to questions about the sacramental life of the Church.
10.	Be familiar with excellent and doctrinally sound resources for learners who are preparing to receive any of the Sacraments for the first time.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Explain the parts of the Mass, such as the Liturgy of the Word and the Liturgy of the Eucharist, and understand the priest's role in the celebration of the Mass.
2.	Understand the Church's Liturgical calendar, and identify the seasons and key feasts that we celebrate.
3.	Know that a sacrament as an efficacious sign of grace instituted by Christ.
4.	Understand that the Sacraments work *ex opere operato* and that the graces given in the Sacraments must be welcomed and fostered.
5.	Understand that grace is the free and undeserved supernatural gift from God that enables us to live in friendship with God, participate in his divine life, and love with his love.
6.	Identify the distinction between sacramental grace and sanctifying grace, and understand how these graces are received.
7.	Understand that sanctifying grace is necessary for salvation and is given in Baptism and increased in the other sacraments.

8. Understand that the celebration of the Sacraments with the matter, form, and intention proper to each is necessary for validity, and that some ceremonial aspects differ between the Latin and Eastern Catholic Churches
9. Understand that Baptism is the gateway to all of the other sacraments, by which we receive sanctifying grace and are incorporated into life in Christ through the Holy Spirit.
10. Articulate that the Holy Eucharist is given to us by Christ at the Last Supper and made present through the words of the priest and the power of the Holy Spirit.
11. Understand that the Eucharist is Jesus Christ truly and substantially present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
12. Understand that Confirmation gives an indelible mark, deepens baptismal grace, and increases sanctifying grace, the gifts of the Holy Spirit, one's relation to the Church and the obligation to witness to Christ in the world.
13. Know that in the Sacrament of Penance sin is absolved and that frequent Confession leads to a life free from sin and strengthened by grace to resist temptation.
14. Understand that the Anointing of the Sick grants spiritual strengthening and courage and further conforms the one anointed to the Passion of Christ. It may also bring physical healing, according to the Lord's will.
15. Understand that the Sacrament of Matrimony is an indissoluble bond between a baptized man and woman, who receive grace to assist one another in holiness and in raising children.
16. Know that God created us as male and female, and that there is complementarity between the genders that is proper to how we relate to one another, most especially in the union of marriage.
17. Explain the Church's teaching on marriage with clarity and with gentleness, recognizing that many have experienced divorce, remarriage or homosexual partnerships among their family members.
18. Know that the sacramental life of the Church flows from the Eucharist as the source and summit of our faith, and therefore, that the celebration of the Sacrament of Matrimony is rightly within a Catholic Church and in the context of the liturgy.
19. Know that the Sacrament of Holy Orders gives an indelible mark that gives baptized men a special participation of Jesus as head of the Church for the service of all the baptized, particularly in the ministry of teaching, divine worship, and pastoral governance.
20. Understand that sacramentals, by the power of the Church's prayer, prepare us to receive grace and to cooperate with it.
21. Know that the life of the Christian involves ongoing and lifelong formation as a disciple of the Lord, flowing from the grace of Baptism and the sacramental life of the Church, following the catechumenal model as a member of the Church.

Pillar III: Life in Christ

7. Humanity's Nature, Purpose and End

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Desire to know God, love God, and serve God in this life to be happy with him in the next.
2.	Yearn to grow in one's vocation to holiness.
3.	Open one's heart to the true, good and beautiful so as to encounter the Lord and experience his glory.
4.	Be thankful that God created each person in love and for a purpose.
5.	Desire to be in our true home of heaven one day, where we can praise the Lord forever.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Model the Church's teaching on Christian anthropology in how one dresses, speaks and acts.
2.	Demonstrate an understanding of one's body as a "temple of the Holy Spirit" (1 Cor 6:19) by words and actions that respect the beauty and integrity of the human person.
3.	Be a faithful witness of one's own vocational state.
4.	Provide the witness of the saints as examples of following God's call in one's life.
5.	Study the Church's teaching on Christian anthropology and be able to explain this teaching to learners.
6.	Provide learners with resources of Magisterial teaching on issues such as the nature of the human person, the purpose and order of the body, the goodness of body and soul, the purpose of gender and humanity's final end.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that man is created in God's image and likeness and therefore all human beings have inherent dignity.
2.	Know that man's purpose is to know, love and serve God in this life and to be with him forever in heaven.
3.	Know that man is a unity of body and immaterial soul.
4.	Understand that the soul has the faculties of intellect, by which we can know, and the will, by which we choose.
5.	Know that the body has the powers of sense, which assist our intellect.
6.	Articulate that passions (emotions) are meant to assist us but must be governed by reason.
7.	Know that the body contains biological sex, which is either male or female, and that one's sex is an intrinsic, unchangeable part of who a person is.
8.	Understand that each person has a vocation, which is a call from God and our response to it. The primary vocation of the baptized is to holiness.
9.	Understand that all of one's self is bound up in the response to God's call to holiness, and so one's body is meant to be kept holy as well as one's soul, and that care and respect for the body is a sign of gratitude and obedience to God who created us with love.

10. Explain the different kinds of vocation: our primary vocation to holiness which comes to us from our Baptism, a committed state of life (consecrated life, matrimony, priesthood), and our ministry or work.
11. Understand that the gift of oneself in a permanent state of life includes all of oneself, and that God intends our commitment of the gift of ourselves in this way to be a sign to others of his own commitment to us (Christ is the Bridegroom who has given himself for his Bride, the Church).
12. Articulate that the states of life are: ordained, married, consecrated.
13. Understand that the evangelical counsels of poverty, chastity and obedience are for all of the baptized to live out according to their state of in life; they are most evident in the lives of those who are consecrated or profess religious vows.
14. Know that humanity's final end is either to be with God for all eternity in the glory of heaven, or to be separated from him eternally in the sadness of hell.
15. Know that at death the soul is separated from the body, and either enters in heaven, purgatory, or hell.
16. Understand that in the joy of heaven, we see God face to face and experience our greatest happiness and fulfillment in worshiping the Lord with the angels and saints.
17. Know that purgatory is the state of final purification, where we are made ready to enter into the joy of heaven.
18. Know that hell is the sad reality of eternal separation from God chosen by one who dies in a state of unrepented mortal sin.
19. Identify that on the Last Day, when Jesus returns in glory, he will raise the dead in their bodies for the Last Judgment, where the saints will rejoice in glory and the sinners will go to eternal punishment.
20. Be aware that there are issues that parents or young people face that are beyond a catechist's capabilities, and be ready to direct them to the proper person who can help, be that a priest, medical professional, or other qualified person relative to the situation.

8. Moral Living

(References)

Interior Life Goals

(Internalizing the Faith)

1. Desire to become the saint God has called you to be.
2. Desire that the Holy Spirit always inspire and guide one's thoughts, words and actions.
3. Desire purity of heart, mind and body, and seek to protect oneself from those things that may lead to sin.
4. Be grateful for the instruction the Lord has given us on how to grow in holiness and to turn away from sin.
5. Desire to grow in virtue and live the Beatitudes each day.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Form one's conscience according to the teaching of the Church.
2.	Treat others with charity and respect, and forgive others generously as God has forgiven you.
3.	Practice acts of charity, especially in the corporal and spiritual works of mercy.
4.	Prepare for the Sacrament of Penance through an examination of conscience, and let go of past sins after receiving forgiveness with encouragement and hope.
5.	Model one's dress and behavior on the example of Jesus and Mary, in modesty and chastity.
6.	Pray daily for the grace to grow in the theological and cardinal virtues and to live them after the example of the saints.
7.	Study and practice the Beatitudes, and aid learners in growing in actions and attitudes characteristic of the Christian life.
8.	Volunteer for mission work and service projects with one's parish and community when possible.
9.	Provide learners with doctrinally sound resources such as Sacred Scripture, the *Catechism* and magisterial documents to provide answers to their questions concerning moral living.
10.	Expose learners to resources such as the writings of the Church Fathers and other saints' works, as sources of encouragement and instruction in holy living.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that the moral life is supported by the life of grace, given to us by Christ through the sacramental life of the Church, first in baptism.
2.	Explain that the Fall was the first sin of Adam and Eve, and that all humanity has inherited the stain of Original Sin, from which we are freed in Baptism.
3.	Articulate that in Baptism we receive the gifts of being made a new creature, receive sanctifying grace and justification, the theological virtues and the help of the Holy Spirit to grow in the moral virtues.
4.	Know that the grace of justification is a gift that frees us from the stain of Original Sin.
5.	Know that fallen human nature suffers from the deprivation of original holiness and original justice, and thus experiences a tendency towards evil, which we call concupiscence.
6.	Know that concupiscence is a tendency towards evil.
7.	Understand that we have free will and therefore are responsible for our actions.
8.	Understand that what is moral and immoral, right and wrong, can be known by reason, which belongs to human nature and is therefore called the natural law, and is further expressed in the Decalogue. Natural law is immutable.
9.	Explain that our conscience is where we understand the natural and moral law and judge good from evil. We have a duty to form our conscience properly.
10.	Understand how Sacred Scripture, especially the Beatitudes and the Decalogue, and the whole moral teaching of the Church is a guide for us to remain free from the bonds of sin and to grow in happiness and holiness.
11.	Understand that we can evaluate the morality of human acts by (1) the object, (2) the intention, and (3) the circumstances.
12.	Understand that a human act is morally good only when the object, intention and circumstances are all good together.

13. Understand that knowingly acting against God's laws, including the natural law, comprises sin.
14. Be able to explain that certain behaviors, states of mind and omissions are sinful, and be able to articulate the gravity of different sins (venial, mortal, those that are vices) as set forth in the *Catechism* and magisterial documents.
15. Understand that venial sins diminish grace and that mortal sins result in the loss of sanctifying grace.
16. Explain that for a sin to be mortal, it must be of grave nature, the person must be aware of the grave nature of the act, and the person must freely choose the act.
17. Understand that the Sacrament of Penance is normally necessary for the forgiveness of mortal sins committed after Baptism and the restoration of grace. It is also meritorious to confess venial sins.
18. Understand that the moral virtues (prudence, justice, temperance, fortitude) are acquired and increased by human effort and dispose the intellect and will to act in accordance with reason and faith. They are purified and elevated by divine grace.
19. Identify that the theological virtues (faith, hope, charity) are infused by God and necessary for the Christian life and salvation.
20. Know the gifts and fruits of the Holy Spirit and how they complete and perfect the virtues.
21. Be able to define social sin, structures of sin, social justice, the common good and stewardship, as understood in Church teaching and discussed in the *Catechism* and magisterial documents.
22. Explain that all people must be treated with respect, from conception to natural death, regardless of health, wealth, mental state, race, disabilities or other qualities.
23. Articulate the precepts of the Church.

Pillar IV: Prayer

9. Prayer

(References)

Interior Life Goals
(Internalizing the Faith)

1. Desire to thank, praise and worship God in holy Mass.
2. Desire to communicate regularly with God through prayer.
3. Earnestly seek to listen to the voice of God praying with Scripture and in contemplative silence.
4. Desire to stay close to the Sacred Heart of Jesus always.
5. Desire to cultivate a disposition of openness to the Holy Spirit, willing to be guided by the Holy Spirit in one's prayer and action, and seek his inspiration and consolation in the challenges of daily life.

Behavioral Goals
(Living as a Disciple of the Lord)

1. Foster a faithful and robust personal prayer life.

2.	Regularly introduce and model different styles of prayer and devotions such as Eucharistic adoration, the rosary, the divine mercy chaplet, traditional prayers, novenas, an examination of conscience, worship through music, meditations by the saints and spontaneous prayer.
3.	Foster an appreciation for and comfort with prayer in silence.
4.	Invite families to pray for one another and to ask the intercession of the saints, especially the Blessed Mother.
5.	Listen to children's needs, fears and petitions in prayer, and seek to provide, guide and help them in those areas.
6.	Teach children to pray the Sign of the Cross reverently, always using God's Holy Name with respect.
7.	Introduce learners to prayers of the universal Church, including prayers of the Eastern Catholic Churches and different cultural devotions, when appropriate.
8.	Lead learners in prayer with Sacred Scripture, such as *lectio divina* and the Liturgy of the Hours, when possible and developmentally appropriate.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Define prayer as "the raising of one's heart and mind to God or the requesting of good things from God." (CCC 2590)
2.	Explain that God calls man first into an encounter of prayer.
3.	Explain that it is the Holy Spirit who inspires and guides our prayer.
4.	Understand that Jesus teaches us to pray, and is our master and model in prayer.
5.	Articulate the importance of prayer and be familiar with traditional Catholic prayers that families can pray together.
6.	Understand that we bless and adore God in the liturgy of the Church.
7.	Understand the liturgical seasons of the Church and the prayers that accompany each of these seasons.
8.	Understand that the Word of God, the liturgy of the Church, and the virtues of faith, hope and charity are sources of prayer.
9.	Explain that the five basic forms of prayer are blessing, petition (which includes asking for forgiveness), intercession, thanksgiving and praise.
10.	Articulate that Sacred Scripture is a source of prayer, in personal and communal prayer, through prayerful reading such as *lectio divina*, the Liturgy of the Hours, and the Liturgy of the Mass.
11.	Explain that there are three major expressions in the life of prayer: vocal prayer, meditation and contemplative prayer.
12.	Understand that Christian prayer, including meditation and contemplation, is a dialogue with God that develops our relationship with him, which is different and distinct from secular and other faith traditions' practices of mindfulness, transcendental meditation, and yoga.
13.	Understand that we ask for the intercession of the saints and our Blessed Mother with our prayers.
14.	Understand that the Church teaches that prayer is a battle of faith and requires perseverance.
15.	Explain that dryness and distraction are the principal difficulties in prayer, which can be remedied through faith, conversion and vigilance of heart.
16.	Understand that prayer is primarily addressed to God the Father.

17. Know that praying to our Father should develop in us the will to become like him and foster in us a humble and trusting heart.
18. Articulate why the Lord's Prayer is a "summary of the whole Gospel." (CCC 2761)
19. Explain that in the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of his name, the coming of the kingdom, and the fulfillment of his will. The four others present our wants to him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil.
20. Understand that the Christian family is the first place for education in prayer.
21. Understand that the Body of Christ shares in the duty of praying for the needs of the whole world, for the conversion of sinners, and to offer the proper praise and thanksgiving that is due to God because of his goodness, love and mercy.
22. Understand that "when catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit." (*DC* 86)

Parent and Family Goals

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA,* the *Compendium,* church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Primary Formational Goal:
To form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ;[160] who believes, understands and can articulate the truths of the Faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of the Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life.

Pillar I: The Profession of Faith

1. Faith and Reason

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Have confidence that there is objective truth and that it can be known.
2.	Desire to know the truth more fully.
3.	Be thankful that God has given us the faculties to know and love him.
4.	Be thankful that God has revealed to us what we would not be able to know by reason alone.
5.	Desire to share the truth with one's family and friends

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Ask to be guided by the Holy Spirit to all truth (Jn 16:13).
2.	Meditate prayerfully on the beauty, truth and goodness of God's creation.

[160] *DC* 77.

3.	Pray for an increase in wisdom so as to see God as the first cause and everything as governed by his providence.
4.	Pray for humility, so as to be childlike and therefore better understand the mysteries of the kingdom (Matt 11:25).
5.	Pray for the courage to speak the truth and to bear witness to the truth with the grace of the Holy Spirit.
6.	Discuss the reasonableness of the Faith with one's family.
7.	Make the *Catechism of the Catholic Church* available in the home as a trusted resource for understanding and explaining our Faith.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that the desire for truth is in every human heart.
2.	Know that there is objective truth.
3.	Know that objective truth can be known and obliges us to accept it and live according to it because it comes from God, who is Truth.
4.	Know that opinions that regard objective matters are true when they agree with objective truth.
5.	Know that many truths can be known by the use of human reason through deductions from observations of the world and the human person.
6.	Understand that the natural sciences can assist us in knowing more about the truths of the material universe.
7.	Understand that there are truths about realities that cannot be known through our physical senses yet might be known through reason.
8.	Know that, by human reason, it can be known that God exists, that there is only one God, and that he created the universe.
9.	Know that, by human reason, it can be known that God is all-good, all-powerful and all-knowing and that he therefore can be trusted.
10.	Know that not all truth can be known by human reason alone.
11.	Know that God reveals truth to us that cannot be known by reason alone but that does not contradict reason.
12.	Identify that relativism denies objective truth and must be rejected.

2. Divine Revelation

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be grateful for God's revelation.
2.	Trust in God's Word in Sacred Scripture and Sacred Tradition.
3.	Desire to know the Lord more intimately through prayer and reading of Scripture.
4.	Desire to guide one's family in understanding Scripture through prayer and study.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Read Sacred Scripture daily in personal prayer and with one's family.
2.	Discuss the accounts and teachings in Sacred Scripture as a family.
3.	Display the Sacred Scripture in a place of honor in the home, and practice reverence toward it such as with a bow, a kiss, or lighting a candle.
4.	Lead the family in listening to or reading the readings before Sunday Mass.
5.	Read relevant Scripture passages when celebrating Solemnities and feasts of saints that are particularly cherished by the family.
6.	Practice special devotions as a family, such as praying with Scripture during Eucharistic adoration, praying the Liturgy of the Hours, or reading Scripture reflections with the Rosary.
7.	Access trusted resources to assist in growing in knowledge about Sacred Scripture.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that God reveals himself in two ways: (1) through Creation (Natural Revelation) and (2) through his Word (Divine Revelation).
2.	Understand that Divine Revelation is given in two forms: (1) Sacred Scripture and (2) Sacred Tradition.
3.	Articulate that Sacred Scripture is inspired by God and that it therefore contains no error.
4.	Know that God employed human authors to convey his word in human words.
5.	Understand that Sacred Scripture is trustworthy when understood in the way intended by the authors according to the various genres in which they wrote.
6.	Articulate that events in Sacred Scripture can point beyond themselves to deeper realities such as Christ and his Church, the Christian moral life, and Heaven.
7.	Know that the Old Testament teaches about Christ and that Christ illuminates the Old Testament.
8.	Understand that the Gospels are preeminent among the books of Sacred Scripture as the record of Jesus' words, deeds, Passion, and Resurrection.
9.	Articulate that the Old Testament, even apart from the New Testament, has a value of deep spiritual and historical significance.
10.	Know that there are 73 books in Sacred Scripture.
11.	Understand that we know which books belong in Sacred Scripture on the authority of the Catholic Church.
12.	Articulate that the teaching authority of the Church, the Magisterium, is the only authentic interpreter of Sacred Scripture.
13.	Know that Sacred Tradition is transmitted in the life and practice of the Church.
14.	Understand that the elements of every teaching of the Church is contained, at least implicitly, in Sacred Scripture.
15.	Understand that we encounter God's Word through reading and hearing Sacred Scripture and through the Sacraments and liturgies of the Church.

3. The Holy Trinity

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Honor the Lord in your heart as the holy and living God, and revere his holy name.
2.	Love God the Father, God the Son, and God the Holy Spirit with one's whole heart.
3.	Desire to think, speak, and act in ways that are pleasing to God.
4.	Desire to grow in a filial relationship with the Father, through Jesus the Son, with the Holy Spirit.
5.	Grow in trust in God's providence and love.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Make the Sign of the Cross with reverence.
2.	Be familiar with Sacred Scripture and the teaching of the *Catechism* on the Blessed Trinity.
3.	Worship the Lord in Holy Mass.
4.	Cultivate a culture of faith in one's home with images, statues and icons that remind one's family that we have received all things from God and that eternal life with the Trinity is our ultimate end.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that we profess faith in the Blessed Trinity, who is three Persons in the one God, Father, Son and Holy Spirit.
2.	Understand that there is one God who is the uncreated, all-powerful, omniscient Creator of all things that exist.
3.	Know that the three Persons are each fully God, coequal and coeternal.
4.	Articulate that the three Persons are distinguished in their relationship to one another: the Son is begotten from the Father, the Holy Spirit proceeds from the Father and the Son.
5.	Know that the three Persons always act together.
6.	Know that God alone freely created all things *ex nihilo* by his own power, to reveal his glory and so that his creatures could share in his truth, beauty and goodness.
7.	Understand that God's divine providence can be mysterious, but that he guides his creation towards perfection and can bring good out of evil.
8.	Articulate that God created angels, purely spiritual creatures, who have intelligence and will, to glorify him and serve his saving plans. God gives each person a guardian angel.
9.	Know that Jesus and the Holy Spirit work together in their conjoined and inseparable mission of building the Church.
10.	Know that the Son reveals the Father and bestows the Holy Spirit and that the Holy Spirit reveals the Son.

11. Understand that the names "Father" and "Son" are God's chosen way of revealing himself.
12. Know that all forms of superstition, idolatry, sacrilege, and divination, including horoscopes, are directly contrary to the worship of and love of God.
13. Understand that because of who God is, he deserves our love, adoration, worship and praise.

4. Jesus Christ/Christology

(References)

Interior Life Goals

(Internalizing the Faith)

1. Be grateful for God becoming man to save us.
2. Be comforted knowing that Jesus, who is God, knows as man what it is like to suffer.
3. Desire to grow closer to Jesus and to know him better.
4. Desire to grow in a filial relationship with the Father, through Jesus the Son.
5. Desire to receive Jesus in the Eucharist.

Behavioral Goals

(Living as a Disciple of the Lord)

1. Honor Jesus in the home, such as by displaying and reverencing a crucifix and an image or statue of Jesus.
2. Discuss regularly as a family the Person and Mission of Jesus.
3. Speak each day with Jesus in prayer.
4. Engage with Sacred Scripture each day, seeking to know Jesus more intimately.
5. Spend time with Jesus in adoration of the Blessed Sacrament as possible.
6. Embrace the sufferings of life, in an appropriate way, as an offering in union with Jesus' Passion.
7. Celebrate the liturgical seasons as a family, keeping focused on Christ.
8. Play beautiful hymns about Jesus in the home.

Cognitive Goals

(Growing in Knowledge of the Lord)

1. Know that the Incarnation is the mystery of God the Son assuming human nature and becoming man, like us in all things but sin. Jesus Christ is true God and true man.
2. Know that Jesus is the Son of God made man, without ceasing to be God and without acquiring original sin.
3. Identify that the Son always existed and that the Incarnation happened in history in Mary by the power of the Holy Spirit.
4. Know that Mary is immaculately conceived, the Mother of God (*Theotokos*), and ever-Virgin.
5. Be aware that the Gospels affirm Jesus' divinity (e.g., Mk 2:7, Jn 8:58) and humanity (e.g., Mt 21:18, Jn 11:35).

6. Understand that the divine and human natures in Jesus coexist in true and inseparable union, without confusion.
7. Understand that Jesus truly suffered temptation and human frailty, e.g., in hunger, exhaustion, and the sufferings of his Passion.
8. Know that Jesus freely suffered for our sake, and so we can offer our sufferings to him and pray for ourselves and others.
9. Identify that the Son obediently accomplishes the Father's plan for salvation in his Incarnation, in his entire life, and in his Passion, Death, Resurrection and Ascension (his Paschal Mystery).
10. Identify that the Incarnation also manifests the model of holiness in Jesus, the gravity of sin in the Passion, and the depths of divine love for us.
11. Know that by his death, Jesus triumphs over death and descends to the realm of the dead to open heaven for the souls of the just.
12. Identify that Jesus truly rose from the dead in a historical event that also transcends history since (1) he is still risen, seated at the right hand of the Father, and (2) we participate in his resurrection even now through Baptism and manifestly so on the Last Day.
13. Know that Jesus will come again to judge the living and the dead on the Last Day.
14. Know that it is good to depict Jesus in holy images.
15. Know that as baptized members of the Church, we are called to share in Christ's mission. We are called to be conformed to Christ and live a life of holiness.

5. The Church/Ecclesiology

(References)

Interior Life Goals

(Internalizing the Faith)

1. Love the Church and all her members on earth, in purgatory and in heaven.
2. Yearn for the healing of the wounds to unity in the Church.
3. Desire that one's children will respond generously to the Lord's call in their lives.
4. Be grateful for the presence of the Lord here on earth with us in the Eucharist, made possible by the prayers of the priest and the power of the Holy Spirit.
5. Love the saints and the Blessed Mother who intercede for us in our journey on earth.

Behavioral Goals

(Living as a Disciple of the Lord)

1. Faithfully participate in the prayers, penances, and seasons of the Church.
2. Faithfully participate in and receive the Sacraments as is appropriate, especially Holy Mass on Sundays and Holy Days of Obligation.
3. Spend time in prayer in the presence of the Blessed Sacrament.
4. Pray daily for the holiness of the Body of Christ on earth and in purgatory, especially one's family and parish community.
5. Pray for the grace to become the saint that God has called you to be.
6. Pray for one's children to be holy, and pray each day together as a family.

7.	Model fidelity to the Church's teaching for one's children and family.
8.	Pray for the intercession of the saints and the protection of the Guardian Angels.
9.	Honor Mary by participating in the veneration of Marian images and statues, praying to Mary, and celebrating Marian feast days.
10.	Cultivate a culture of the "domestic Church" at home, keeping Christ in the center of the family's activities, media and conversations.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Understand that the Church comprises all members on earth, in Purgatory and in Heaven, so that all share the same life and participate in the same worship.
2.	Understand that, from the beginning, it was God's plan to unite all people to himself.
3.	Understand that the formation of the people of Israel in the Old Testament anticipated the gathering of all people in the Church.
4.	Know that the Church was founded by Jesus through his earthly ministry and the Paschal Mystery.
5.	Understand that the Church continues the presence and activity of Jesus on earth throughout time.
6.	Know that the Church is the mystical body of Christ, and she receives all of her life and power from Jesus, the Head of the Body.
7.	Identify that the prerogatives of the Head, such that Jesus' kingship, priesthood, merits of his Passion, *etc*, are shared with the members of his Body.
8.	Understand that, since the saints in heaven are united in charity with the members of the Church on earth, it is fitting and meritorious to ask them for their prayers.
9.	Know that salvation only comes through the Church, so that even those formally outside the Church might be saved but only by the graces that mysteriously come to them from the Church.
10.	Understand that the Church is One: her unity has its source in the unity of the divine Persons of the Holy Trinity and directs all her members back to this source.
11.	Understand that the Church is Holy: she is united to the Son of God, her spouse, from whose holiness she is preserved in holiness, despite the sins of her members.
12.	Understand that the Church is Catholic (i.e., Universal): she alone has the fullness of the truth and her missionary activity extends to all people.
13.	Understand that the Church is Apostolic: she is founded on the Apostles, in whose office the bishops in line of succession share for the good of the Church.
14.	Know that the Church is constituted by Jesus with hierarchical grades of governance and service, with the pope as the visible source of unity and the college of bishops united to him in doctrine and charity.
15.	Know that the Church is taught by the Magisterium, the Bishops in union with the Pope, whose task it is to interpret Divine Revelation rightly and to guide the faithful in faith and moral living.
16.	Know that the Church teaches infallibly on matters of faith and morals in definitive acts that are: (1) solemnly taught by the pope *ex cathedra*, (2) solemnly taught in ecumenical councils, and (3) taught in the ordinary and universal teaching of the pope and bishops across time.
17.	Understand that Mary is the spiritual Mother of the Church and a type of the Church.
18.	Understand how the saints are models for us in how to love Jesus with our whole selves.

Pillar II: The Celebration of the Christian Mystery

6. Sacramental Life

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be grateful for the sacraments.
2.	Believe that the Eucharist is Jesus, truly present with us, Body, Blood, soul and divinity.
3.	Desire to participate in the sacramental life of the Church.
4.	Hope in the grace of the sacraments for support in growing in holiness.
5.	Desire to grow in virtue, flowing from one's Baptism and supported by the grace of the sacraments.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate prayerfully and joyfully in the sacramental and liturgical life of the Church.
2.	Receive the sacraments of Penance and Eucharist, preparing for these gifts with an examination of conscience and with gratitude for the Lord's love and mercy.
3.	Participate in adoration of the Blessed Sacrament as a family when possible.
4.	Pray for one's family and the Church throughout the world.
5.	Participate in the prayer life of the parish community.
6.	Study the *Catechism* and other magisterial teaching to be able to understand the sacraments better.
7.	Make use of sacramentals in the home.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know the parts of the Mass, such as the Liturgy of the Word and the Liturgy of the Eucharist, and understand the priest's role in the celebration of the Mass.
2.	Know the Church's Liturgical calendar, and identify the seasons and key feasts that we celebrate.
3.	Define a sacrament as an efficacious sign of grace instituted by Christ.
4.	Identify the seven sacraments of the Church, and their matter and form.
5.	Know that grace is a share in God's life that he freely gives us which helps us to be like him and love as he loves, and that sanctifying grace is necessary for salvation.
6.	Identify that the Sacraments work *ex opere operato* and that the graces given in the Sacraments must be welcomed and fostered.
7.	Know that Baptism is the gateway to all of the other sacraments, by which we receive sanctifying grace and are incorporated into life in Christ through the Holy Spirit.

8.	Articulate that the Holy Eucharist truly is Jesus' Body and Blood, given to us by Christ at the Last Supper and made present through the words of the priest and the power of the Holy Spirit.
9.	Know that the Eucharist is Jesus Christ truly and substantially present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
10.	Understand that it is required for all baptized Catholics to attend holy mass every Sunday and Holy Day of Obligation and that to miss mass, without sufficient reason, is a sin.
11.	Understand that Confirmation increases sanctifying grace, the gifts of the Holy Spirit, and one's relation to the Church and the obligation to witness to Christ in the world.
12.	Know that frequent Confession leads to a life free from sin and strengthened by grace to resist temptation.
13.	Know that the Anointing of the Sick grants spiritual strengthening and courage and further conforms the one anointed to the Passion of Christ. It brings healing on a spiritual level and may also bring physical healing, according to the Lord's will.
14.	Know that Matrimony as a sacrament entails an indissoluble bond between a baptized man and woman, who receive grace to assist one another in holiness and in raising children.
15.	Know that there are differing definitions of marriage which are insufficient and incomplete, and that Jesus gave us clear instruction on the true purpose and ends of marriage.
16.	Know that the Sacrament of Holy Orders gives baptized men a special participation in Jesus as head of the Church for the service of all the baptized, in their roles as bishops, priests, and deacons.

Pillar III: Life in Christ

7. Humanity's Nature, Purpose and End

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Desire to know God, love God, and serve God in this life to be happy with him in the next.
2.	Yearn to grow in one's vocation to holiness.
3.	Open one's heart to the true, good and beautiful so as to encounter the Lord and experience his glory.
4.	Be thankful that God created each person in love and for a purpose.
5.	Desire to be in our true home of heaven one day, where we can praise the Lord forever.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Model the Church's teaching on Christian anthropology in how one dresses, speaks and acts.
2.	Demonstrate an understanding of one's body as a "temple of the Holy Spirit" (1 Cor 6:19) by words and actions that respect the beauty and integrity of the human person.
3.	Be a faithful witness of one's own vocational state.

4.	Provide the witness of the saints as examples of following God's call in one's life.
5.	Grow in knowledge of the Church's teaching on Christian anthropology.
6.	Discuss as a family the gift of life, the goodness of the body and how God calls each of us to follow him in a special way with our whole selves.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that man is created in God's image and likeness and therefore all human beings have inherent dignity.
2.	Know that man's purpose is to know, love and serve God in this life and to be with him forever in heaven.
3.	Know that man is a unity of body and immaterial soul.
4.	Identify that the soul has the faculties of intellect, by which we can know, and the will, by which we choose.
5.	Know that the body has the powers of sense, which assist our intellect.
6.	Articulate that passions (emotions) are meant to assist us but must be governed by reason.
7.	Know that the body contains biological sex, which is either male or female, and that one's sex is an intrinsic, unchangeable part of who a person is.
8.	Understand that each person has a vocation, which is a call from God and our response to it. The primary vocation of the baptized is to holiness.
9.	Know that all of one's self is bound up in the response to God's call to holiness, and so one's body is meant to be kept holy as well as one's soul, and that care and respect for the body is a sign of gratitude and obedience to God who created us with love.
10.	Explain the different kinds of vocation: our primary vocation to holiness which comes to us from our Baptism, a committed state of life (consecrated life, matrimony, priesthood), and our ministry or work.
11.	Identify that the gift of oneself in a permanent state of life includes all of oneself, and that God intends our commitment of the gift of ourselves in this way to be a sign to others of his own commitment to us (Christ is the Bridegroom who has given himself for his Bride, the Church).
12.	Articulate that the states of life are: ordained, married, consecrated.
13.	Know that the evangelical counsels of poverty, chastity and obedience are for all of the baptized to live out according to their state of in life; they are most evident in the lives of those who are consecrated or profess religious vows.
14.	Know that humanity's final end is either to be with God for all eternity in the glory of heaven, or to be separated from him eternally in the sadness of hell.
15.	Know that at death the soul is separated from the body, and either enters in heaven, purgatory, or hell.
16.	Know that in the joy of heaven, we see God face to face and experience our greatest happiness and fulfillment in worshiping the Lord with the angels and saints.
17.	Know that purgatory is the state of final purification, where we are made ready to enter into the joy of heaven.
18.	Know that hell is the sad reality of eternal separation from God chosen by one who dies in a state of unrepented mortal sin.

19.	Identify that on the Last Day, when Jesus returns in glory, he will raise the dead in their bodies for the Last Judgment, where the saints will rejoice in glory and the sinners will go to eternal punishment.

8. Moral Living

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Desire to become the saint God has called you to be.
2.	Desire that the Holy Spirit always inspire and guide one's thoughts, words and actions.
3.	Desire purity of heart, mind and body, and seek to protect oneself from those things that may lead to sin.
4.	Be grateful for the instruction the Lord has given us on how to grow in holiness and to turn away from sin.
5.	Desire to grow in virtue and live the Beatitudes each day.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Form one's conscience according to the teaching of the Church.
2.	Treat others with charity and respect, and forgive others generously as God has forgiven you.
3.	Practice acts of charity, especially in the corporal and spiritual works of mercy.
4.	Model contrition and forgiveness for one's family by apologizing and forgiving one another.
5.	Prepare for the Sacrament of Penance through an examination of conscience, and let go of past sins after receiving forgiveness with encouragement and hope.
6.	Model one's dress and behavior on the example of Jesus and Mary, in modesty and chastity.
7.	Pray daily for the grace to grow in the theological and cardinal virtues and to live them after the example of the saints.
8.	Study and practice the Beatitudes, and aid learners in growing in actions and attitudes characteristic of the Christian life.
9.	Volunteer for mission work and service projects with one's parish and community when possible.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Know that the moral life is supported by the life of grace, given to us by Christ through the sacramental life of the Church, first in baptism.
2.	Know that the Fall was the first sin of Adam and Eve, and that all humanity has inherited the stain of Original Sin, from which we are freed in Baptism.
3.	Know that in Baptism we receive the gifts of being made a new creature, receive sanctifying grace and justification, the theological virtues and the help of the Holy Spirit to grow in the moral virtues.

4. Know that the grace of justification is a gift that frees us from the stain of Original Sin.
5. Identify that fallen human nature suffers from the deprivation of original holiness and original justice, and thus experiences concupiscence.
6. Know that concupiscence is a tendency towards evil.
7. Understand that we have free will and therefore are responsible for our actions.
8. Identify that what is moral and immoral, right and wrong, can be known by reason, which belongs to human nature and is therefore called the natural law, and is further expressed in the Decalogue. Natural law is immutable.
9. Know that our conscience is where we understand the natural and moral law and judge good from evil. We have a duty to form our conscience properly.
10. Understand how Sacred Scripture, especially the Beatitudes and the Decalogue, and the whole moral teaching of the Church is a guide for us to remain free from the bonds of sin and to grow in happiness and holiness.
11. Identify that we can evaluate the morality of human acts by (1) the object, (2) the intention, and (3) the circumstances.
12. Identify that a human act is morally good only when the object, intention and circumstances are all good together.
13. Understand that knowingly acting against God's laws, including the natural law, comprises sin.
14. Know that certain behaviors, states of mind and omissions are sinful, and understand the gravity of different sins (venial, mortal, those that are vices).
15. Understand that venial sins diminish grace and that mortal sins result in the loss of sanctifying grace.
16. Know that for a sin to be mortal, it must be of grave nature, the person must be aware of the grave nature of the act, and the person must freely choose the act.
17. Understand that the Sacrament of Penance is normally necessary for the forgiveness of mortal sins committed after Baptism and the restoration of grace. It is also good to confess venial sins.
18. Identify that the moral virtues (prudence, justice, fortitude, temperance) are acquired and increased by human effort and dispose the intellect and will to act in accordance with reason and faith. They are purified and elevated by divine grace.
19. Identify that the theological virtues (faith, hope, charity) are infused by God and necessary for the Christian life and salvation.
20. Identify the gifts and fruits of the Holy Spirit and how they complete and perfect the virtues.
21. Be familiar with Church teaching on social justice, the common good and stewardship.
22. Know that all people must be treated with respect, from conception to natural death, regardless of health, wealth, mental state, race, disabilities or other qualities.
23. Identify the precepts of the Church.

Pillar IV: Prayer

9. Prayer

(References)

Interior Life Goals

(Internalizing the Faith)

Parent and Family Goals

1.	Desire to thank, praise and worship God in holy Mass.
2.	Desire to communicate regularly with God through prayer.
3.	Earnestly seek to listen to the voice of God when praying with Scripture and in contemplative silence.
4.	Desire to stay close to the Sacred Heart of Jesus always.
5.	Desire to cultivate a disposition of openness to the Holy Spirit, willing to be guided by the Holy Spirit in one's prayer and action, and seek his inspiration and consolation in the challenges of daily life.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Foster a faithful and robust personal prayer life.
2.	Regularly practice different styles of prayer and devotions with one's family, such as Eucharistic adoration, the rosary, the divine mercy chaplet, traditional prayers, novenas, an examination of conscience, worship through music, meditations by the saints and spontaneous prayer.
3.	Foster an appreciation for and comfort with prayer in silence.
4.	Lead one's family in asking the intercession of the saints, especially the Blessed Mother, and the protection of the Guardian Angels.
5.	Listen to the petitions of one's family and pray for them together.
6.	Lead one's family in prayer with Sacred Scripture.
7.	Participate in adoration of the Blessed Sacrament as a family when possible and help to foster an appreciation for prayer in silence.
8.	Teach one's children to ask the Holy Spirit to guide their prayer and to help them to listen to the Lord in prayer.
9.	Participate in the parish's celebration of the liturgical seasons, such as the O Antiphons, the Stations of the Cross, the Regina Caeli, prayers for solemnities and saints' feasts, and novenas, when possible.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Define prayer as "the raising of one's heart and mind to God or the requesting of good things from God." (CCC 2590)
2.	Know that God calls man first into an encounter of prayer.
3.	Know that it is the Holy Spirit who inspires and guides our prayer.
4.	Understand that Jesus teaches us to pray, and is our master and model in prayer.
5.	Know the importance of prayer and be familiar with traditional Catholic prayers that families can pray together.
6.	Know that we bless and adore God in the liturgy of the Church.
7.	Identify the liturgical seasons of the Church and the prayers that accompany each of these seasons.

8. Know that the Word of God, the liturgy of the Church, and the virtues of faith, hope and charity are sources of prayer.
9. Identify the five basic forms of prayer: blessing, petition (which includes asking for forgiveness), intercession, thanksgiving and praise.
10. Know that Sacred Scripture is a source of prayer, in personal and communal prayer, through prayerful reading such as *lectio divina*, the Liturgy of the Hours, and the Liturgy of the Mass.
11. Identify that there are three major expressions in the life of prayer: vocal prayer, meditation and contemplative prayer.
12. Know that Christian prayer, including meditation and contemplation, is a dialogue with God that develops our relationship with him. Know that this is different and distinct from secular and other faith traditions' practices of mindfulness, transcendental meditation, and yoga.
13. Understand that we ask for the intercession of the saints and our Blessed Mother with our prayers.
14. Know that prayer is a battle of faith and requires perseverance.
15. Know that praying to our Father should develop in us the will to become like him and foster in us a humble and trusting heart.
16. Identify that the Lord's Prayer is a "summary of the whole Gospel." (CCC 2761)
17. Know that in the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of his name, the coming of the kingdom, and the fulfillment of his will. The four others present our wants to him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil.
18. Understand that the Christian family is the first place for education in prayer and that families should develop the daily habit of prayer.
19. Know that as members of the Body of Christ, we have a duty to pray for the needs of the whole world, for the conversion of sinners, and to offer the proper praise and thanksgiving that is due to God because of his goodness, love and mercy.
20. Know that "when catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit." (*DC* 86)

Catechetical Goals for an Evangelizing Catechesis from Early Childhood to Pre-Adolescence

The *Directory for Catechesis* reflects on the importance of helping children "to perceive and to develop the sense of God."[161] Although children have a natural capacity to relate to God, it takes intentional, creative, and skillfully prepared (and executed) catechesis to develop this natural capacity into an intimate relationship with God and a lived expression of faith. Catechists of children are encouraged to make use of knowledge from human sciences, such as education, psychology and sociology, in order to more effectively lead the students.

The goals presented in this Handbook are structured in three developmental categories, in conformity with the *Directory for Catechesis*: Early Childhood (pre-school age), Middle Childhood (ages 6-10), and Pre-Adolescent (ages 10-14). They are then further distinguished into three major categories within each developmental state:

- Interior Life Goals (fostering attitudes of the Faith)
- Behavioral Goals (fostering holy living of the Faith)
- Cognitive Goals (fostering a deeper understanding of the Faith)

These goals should be understood as organic in their relationship to one another, as each must support the others in bringing them to fruition. We cannot expect to form someone with sound doctrinal principles without simultaneously instructing them in the behaviors and emotional dispositions that align with and support that teaching.

We can best understand the Cognitive Goals as disposing the learner to *understanding the faith*. These are to guide the intellectual formation of the person, being formed in truth. The Behavioral Goals dispose the learner to *living the faith*. These are to guide both the practices that embody the faith including prayer, Mass attendance, fasting, and involvement within one's parish community; as well as the moral behavior of the person, being formed in goodness. The Interior Life Goals dispose the learner to possess *attitudes of the faith*. These are to guide the interior disposition of the person, being formed in beauty and love.

Within each of the three categories of goals, specific learners have been identified. There are subsections for Parents, Catechists, Families and Children in each age group. It should

[161] *DC* 236.

be noted that the *Directory* reminds us that the Church identifies adult catechesis as paramount, especially due to the nature of the influence of parents upon their children, and relating specifically to a parent's role and duty as the first catechist for their child. Therefore, these goals reflect a certain expectation that the adults involved in the catechesis of the child learner - the catechists, teachers, and the parents and guardians - will continue their own education and formation in the faith. Goals developed specifically for the adults speak to the necessity of an environment where the faith is handed on and lived within the family.

For those who are developing catechetical resources for the instruction in the faith, this Handbook is intended to be a resource and guide that will ensure the authenticity of the presentation of the faith and the completeness of the presentation of the faith, measured according to these Outcomes. Effective catechetical resources will provide instruction, encouragement, and guidelines as to how the Behavioral and Interior Life Goals can be implemented in the household, the school, and in parish catechesis. For example, rather than only suggesting that a teacher or catechist make time for Eucharistic adoration for their learners, materials must give instruction that this should be planned and made possible, both for students and families. In the charts below, it should be noted that the Cognitive, Behavioral and Interior Life Goals are not intended to necessarily correspond to one another across a given row, but rather, that each column supports and aligns with the others in the given section. While the final application of some of these goals will rest with the one who is presenting the material, it is vital that materials work to develop a culture where catechesis is not constrained to a short CCD class or to a religion class in school, but rather, a culture where catechesis is touching the lives of the whole family, and formation is beginning with the adults, so that they can be supported in their duty to hand on the faith throughout their lives and the lives of their children.

Goals for Catechesis in Early Childhood (Pre-School)

In the section on *early childhood* in the *Directory for Catechesis*, this period is presented as a critical time in which openness to God is either encouraged and fostered or discouraged. Research in the human sciences, particularly child psychology and pediatric neuropsychiatry, supports this idea as well.[162] During the preschool years, the areas of the brain that are essential to attachment and relationship are growing at their most rapid pace. A preschool program of religious education that introduces children to Jesus as both God and brother, and introduces the parish church as an extended family, "would help to develop an attachment to the Faith at exactly the time that the attachment mechanisms in the brain are growing most rapidly."[163] Children who build a trusting attachment to God during this stage of development will find it easier to turn to him during the challenges of life as they grow. Flowing from the grace of their Baptism, young children are receptive and ready to receive the truth of God's love and to return it with grateful hearts. The importance of this attachment to Jesus and the Church is especially urgent in light of the data on disaffiliation from the Church, which indicates that 23% of those who leave the Catholic Church stop thinking of themselves as Catholic prior to age 10.[164] This speaks to the imperative that parents have to hand on the faith to their children, but to do so in a way that encompasses their whole lives: curating a culture of faith in their homes and giving an authentic witness of their own faith as integrated into their daily lives. Children will most effectively form this attachment when they experience the attachment to Christ already present in their family. In addition, families must be supported and accompanied in their Christian life by their parish community and through necessary resources.

Since children will naturally be disposed to trust their authenticity in behavior and teaching, catechetical resources must invite parents to embrace their role as primary educators of their children, while also providing them with the necessary resources to help them fulfill this role. In addition, parents need to be aware that their lived witness of the faith can and will have consequences, and that their intentional integration of the faith into all aspects of their lives will be a vital aspect in effectively catechizing their child. Building a culture of faith in the home is extremely important, so that the child can feel comfortable in exploring and nurturing the faith as he or she matures in

[162] White, J.D. (2020). Developmentally Responsive Catechesis and the Catechism. In P. Willey and S. Sollom (Eds.), *Speaking the Truth in Love: The Catechism and the New Evangelization*. Steubenville, OH: Emmaus Academic, pp. 429-440.

[163] Willey, P. & White, J. (2020). *Companion to the Directory for Catechesis*, p. 135.

[164] McCarty, R.J. & Vitek, J.M. Going, Going, Gone: The Dynamics of Disaffiliation in Young Catholics; Winona, MN: St. Mary's Press, 2018.

understanding. Images of Jesus, the Virgin Mary, and various saints can be instructive and inspiring for children. Central placement of a crucifix, the Bible, religious statues and icons, all remind a young child of the presence of the unseen, especially of the Lord and the child's guardian angel. Books and activities that the child can engage with that give instruction in the faith, accounts from Scripture, lives of the saints, and children's prayers can all serve to reinforce what the child is learning about the purpose of his or her existence, as a child of God who is called to know, love and serve Him.

Parents should not underestimate the value of surrounding their children with the faith, while simultaneously curating those influences and media that might detract from the child's faith or cause confusion and doubt. In this regard, in this digital age, parents will want to be cautious lest their children become attached early on to a virtual world rather than the real world. This includes the necessary effort of the parents to grow in personal virtue and goodness, so that their own behavior and language is not in conflict with the message of the Gospel being proclaimed to their child.

As cited in the *Catechism* and originally written in *Gaudium et Spes,* "The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man *as soon as he comes into being*. For if man exists it is because God has created him through love, and through love continues to hold him in existence [emphasis added].."[165] We must keep in mind and respect that even very young children possess this inherent religious sense, and are hungry to know the truth of who God is. Moreover, they are receptive to this truth, unhindered by Original Sin after Baptism, and by nature disposed to be loved and to love in return. Providing opportunities for the young child to enter into prayer and encounter the Lord in a personal way is essential. Prayer is, of course, essential at all ages, but it serves the young child in a special way in preparing them for full participation in the Mass and in being the principle way the baptismal graces are nourished as they grow to participate in the Mass.[166] Introducing the child to Sacred Scripture, especially as a framework for how we understand the world, such as the purpose of creation and the reason that we exist, can provide a strong foundation as the child continues to grow in religious knowledge.

A final note for those developing materials for this age group concerns children who are participating in Latin Catholic schools and parish catechesis, but who are members of an Eastern Catholic Church. These children have received the Sacraments of Initiation as infants, and therefore, will not be preparing to receive First Communion in the coming years as their Latin Church peers will. It is important for the catechist and parents to keep

[165] *CCC* 20; *GS* 19 § 1.
[166] Cf. Sofia Cavalletti, *The Religious Potential of the Child.*

in mind that these children are fully initiated members of their Church and should be active participants, according to their age and abilities.

The importance of engaging and supporting the family in raising their children in faith during these years is paramount, and should be part of the work of the whole Christian community. This formation for both the child and the family can become a firm foundation so that each person can continue to grow as a disciple of the Lord, sharing in his mission as part of his Church. Those developing catechetical resources for this age group may also desire to review the Catechetical Goals for a Pre- and Post-Baptismal Mystagogy presented later in this Handbook, as these goals are set forth to support families in growing in faith and holiness following baptism. May these resources aid parents in growing in their own faith, and in handing on that faith to their children, so that together they may share in the filial prayer of all of the baptized who are made adopted children of the Father.

Early Childhood Goals

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA,* the *Compendium,* church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Primary Formational Goal:
To form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ;[167] who believes, understands and can articulate the truths of the Faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of the Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life.

Pillar I: The Profession of Faith

1. Faith and Reason

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Trust God with all your heart.
2.	Be thankful for the gift of faith.
3.	Love the beauty of God's creation.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Pray to God to help you stay with him always.
2.	Pray for the gifts of the Holy Spirit to grow in you.
3.	Spend time playing outdoors surrounded by God's Creation.
4.	Listen to one's parents, teachers and catechists as they teach you about Jesus.

[167] *DC* 77.

5.	Be attentive in times of prayer and in Holy Mass.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Identify that everyone is called to love God.
2.	Articulate that God exists and loves you.
3.	Identify that it is good to know God.
4.	Articulate that creation tells us about God.
5.	Articulate that we can trust what God tells us.
6.	Identify that God gives us minds to think with, the Bible, and the teachings of the Church so that we can know him more.

2. Divine Revelation

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be thankful that God tells us how much he loves us.
2.	Want to know Jesus better.
3.	Enjoy the stories from the Bible, especially about Jesus.
4.	Enjoy looking through a children's Bible.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Listen with attention when the Bible is read.
2.	Treat one's Bible with love and respect.
3.	Ask questions about the Bible.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Be aware that God has told us about himself through nature and in the Bible.
2.	Know that the Bible is also called Sacred Scripture.
3.	Identify God as the author of the Bible.
4.	Be aware that the Bible has two main sections, the Old Testament and the New Testament.
5.	Be aware that the Old Testament tells us about God's chosen people, the Israelites.
6.	Be aware that in the Old Testament, God promised to send Jesus to save us from sin.
7.	Be aware that the four Gospels tell us about the life and teaching of Jesus.
8.	Know that we hear the Bible proclaimed in the Mass and in the celebration of the sacraments.

3. The Holy Trinity

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Love God with your whole heart.
2.	Want to do and say things that make God happy.
3.	Want to know God more.
4.	Trust that God always hears our prayers.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Say God's name with reverence.
2.	Make the Sign of the Cross with reverence.
3.	Listen to stories from the Bible.
4.	Tell God you love him at Mass.
5.	Learn to spend a few minutes praying before the Blessed Sacrament.
6.	Bless oneself with holy water when entering a Church.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Identify that God made everything.
2.	Know that there is one God.
3.	Identify that God is the Trinity: Father, Son, and Holy Spirit.
4.	Articulate that God is love.
5.	Be aware that God knows everything and is all powerful.
6.	Know that we are made God's children in Baptism.

4. Jesus Christ/Christology

(References)

Interior Life Goals

(Internalizing the Faith)

1.	Love God with one's whole heart.
2.	Believe that Jesus loves us.
3.	Want to care for others as Jesus does.
4.	Trust that Jesus never leaves us alone.

5.	Believe that the Eucharist is Jesus.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Reverently make the Sign of the Cross.
2.	Show curiosity and attention during the Mass.
3.	Learn some of the stories about Jesus' life in the Bible.
4.	Do small acts of kindness out of love for God and others.
5.	Talk to Jesus in prayer each day.
6.	Look at books about the saints and children's Bibles.
7.	Genuflect with reverence before the Tabernacle where Jesus is.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Be aware that Jesus is true God and true man.
2.	Articulate that Jesus is our Savior.
3.	Be aware that we are called to live like Jesus.
4.	Articulate that we get to know Jesus through the Bible.
5.	Be aware that Mary is Mother of God because she is Jesus' mother, and Jesus is God the Son.
6.	Know that the Eucharist is Jesus.
7.	Identify the Holy Family -- Jesus, Mary and Joseph-- and become familiar with narratives about the Holy Family in the Bible.

5. The Church/Ecclesiology

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Believe that the Lord is always with us.
2.	Love the saints.
3.	Be thankful for God's love.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Be attentive in holy Mass.
2.	Be helpful to one's family and the parish community.
3.	Pray for the Church.
4.	Pray with one's family.

5.	Celebrate the Church's liturgical seasons and feasts of the saints.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Be aware that we can call the Catholic Church the Body of Christ.
2.	Be aware that the Church is made up of men and women but led by God.
3.	Be aware that the Church is a gift given to us by Christ.
4.	Be aware that the Bishops, in union with the Pope, lead and teach the Church.
5.	Be aware that the Church is called to worship God.
6.	Know that the Church year has liturgical seasons and feasts.
7.	Be aware that priests and deacons serve the Church.
8.	Identify the saints as God's special friends who are part of the family of the Church in heaven.
9.	Identify main elements of the physical Church and holy Mass, such as the altar, the gifts of bread and wine, and statues, paintings or icons of the saints.
10.	Be aware that Mary is the Mother of God and that she cares and prays for us.

Pillar II: The Celebration of the Christian Mystery

6. Sacramental Life

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be curious about the Mass and eager to participate, anticipating a time when one can receive Jesus.
2.	Be grateful for the sacraments.
3.	Be grateful for being Baptized.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate in holy Mass.
2.	Participate in parish prayers and adoration of the Blessed Sacrament with one's family when possible.
3.	Bless oneself with holy water.
4.	Genuflect with reverence to the Lord in the Tabernacle.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Be aware of the Liturgical seasons: Advent, Christmas, Lent and Easter and special feasts of Mary and the saints.
2.	Be aware that we meet Jesus in the sacraments.
3.	Articulate that in the sacraments, there are things people are doing that we can see, and there are things God is doing that we cannot see.
4.	Identify Baptism as the sacrament through which we become children of God and members of the family of the Church.
5.	Know that the Eucharist is Jesus himself.

Pillar III: Life in Christ

7. Humanity's Nature, Purpose and End

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Love God as Father and be thankful that he has made us his children.
2.	Love others like Jesus.
3.	Be thankful to God for creating you and for creating a beautiful world.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Show love to God and others through kind words and helpful actions.
2.	Obey one's parents and caregivers.
3.	Demonstrate gratitude for your life and your family.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Be aware that God has created us to love him and others.
2.	Articulate that living as God has taught us makes us happy.
3.	Know that God loves us.
4.	Be aware that God created us with a plan for our life.
5.	Be aware that God desires his children to be with him in Heaven one day.

8. Moral Living

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Want to become the saint that God has called you to.
2.	Love God and others.
3.	Want to do what Jesus teaches us each day.
4.	Be grateful for your family and friends.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Ask the Holy Spirit to help you be holy.
2.	Say you are sorry if you hurt someone, and forgive those who have hurt you.
3.	Share with others.
4.	Speak with kind and respectful language.
5.	Pray each day.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Be aware that Jesus taught his disciples how to live a holy life.
2.	Be aware that we should love others as God loves us.
3.	Articulate that God forgives us when we are truly sorry.
4.	Be aware that God gives us his laws to help us learn the difference between good choices and bad choices.
5.	Be aware that grace helps us to be good.
6.	Articulate that God wants each of us to love him and live with him forever in heaven.

Pillar IV: Prayer

9. Prayer

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Love to pray.
2.	Look forward to telling God about your day in prayer.

3.	Enjoy learning new prayers.
4.	Be thankful that God loves you and always hears your prayers.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Be attentive during Mass.
2.	Pray with one's family, especially traditional prayers and devotions.
3.	Practice praying before the Blessed Sacrament for a few minutes in silence.
4.	Join with the Church in liturgical prayers such as "Amen" and "Alleluia."
5.	Speak to the Lord each day in prayer.
6.	Ask the saints to pray for you and your Guardian Angel to watch over you.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Be aware that we show God that we love Him when we pray, especially at Mass.
2.	Know that the Holy Spirit helps us to pray.
3.	Identify the Bible as a source of prayer.
4.	Articulate that prayer helps us to know God.
5.	Be familiar with prayers such as the Sign of the Cross, Grace Before Meals, the Hail Mary and the Our Father.
6.	Identify some of the liturgical seasons of the Church.
7.	Know that the saints pray for us.
8.	Understand that it is good to pray each day with one's family.

Goals for Catechesis in Middle Childhood (ages 6-10)

According to the *Directory for Catechesis*, middle childhood is the period when according to tradition "the Christian initiation begun with baptism is completed in the parish."[168] Because this period is concerned with initiation into all aspects of the Christian life, reinforced by the witness of the Christian community, the *Directory* once again cites the baptismal catechumenate as inspiration for catechesis during these years.[169] This is a time when the child enters the larger community, and the *Directory* discusses the associated intellectual, affective and relational growth coinciding with this important stage.[170]

At the beginning of middle childhood, just as kids are transitioning from preschool to the school-age years, they start to move into a cognitive stage of rule-based thinking, making this an ideal time to provide them with the basic teachings of the faith, especially about Jesus Christ, who is at the center of all catechesis. As children progress through middle childhood, they understand that the world works according to rules, giving parents and catechists a natural opportunity to introduce God's rules and guidelines for living. As their sense of justice develops, the formation of conscience is necessary, and the child will develop a moral code that should be built upon Scripture, such as the Decalogue, the Beatitudes and the virtues. While they develop a greater sense of responsibility for their actions, they should also grow in their understanding of mercy and forgiveness, especially as they prepare for First Penance.

Children in this age group are also able to learn more about the sacramental rites of the Church, provided that they are presented in a manner that is systematic and concrete. There is often a growing interest and desire in them to be more active participants in the liturgical life of the Church. Therefore, those developing catechetical resources for this age group should pay special attention to the need for adult materials that support parents in their role of first catechists of their children, and when possible, materials that provide guidance on mentoring parents in this role. Preparation for the first celebration of the Sacraments of Penance and Eucharist typically occurs in this time period, and parents should be provided with resources to help children to appreciate the importance, beauty and gift of these sacraments in their lives. This Handbook has specific goals for the creation of sacramental preparation materials for First Penance and First Communion, which should be supported by basal series content that supports participation in the sacramental life. In addition, the witness of parents in their reverence

[168] *DC* 240.
[169] *DC* 242.
[170] *DC* 241.

for the Eucharist, their consistent reception of the Sacrament of Penance, their faithful participation in Holy Mass and their involvement in their child's preparation to receive these sacraments is critically important.

Toward the middle of this period, children are growing in their capacity for relationship, and may seek peers who are "best friends."[171] This is, therefore, an important developmental window for focus on the parish community and the support of other children who are being raised in the faith. Children are also growing in their awareness of the larger world, making this an ideal time to discuss the universal Church. Children are also affirmed in their faith by practicing it within the context of the parish community, where other adults and families are confirming what is being handed on to them by their parents at home. They may also be seeking heroes and open to characters who boldly save others or combat evil and injustice; this is a beautiful time for them to realize that Christ is our *Savior* and the only One truly worth modeling our lives after. Reminding children about their baptismal call to holiness and their vocation to follow Jesus as his disciple can be exciting and encouraging for them. The witness of the saints can also inspire them to imagine how they might also respond to God's call.

[171] Social and developmental theorist Harry Stack Sullivan called this the "chumship stage," when same-age peers become very important and children often have "best friends." See Sullivan, Harry Stack (1953) *The Interpersonal Theory of Psychiatry*. New York: W.W. Norton & Company.

Middle Childhood Goals

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA,* the *Compendium,* church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

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To form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ;[172] who believes, understands and can articulate the truths of the Faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of the Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life.

Pillar I: The Profession of Faith

1. Faith and Reason

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Trust God with all your heart.
2.	Be thankful for the gift of faith.
3.	Love the beauty of God's creation.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Pray to God to help you stay with him always.
2.	Pray for wisdom and understanding.
3.	Pray for courage to tell the truth always, even when it is difficult.
4.	Pray for humility.

[172] *DC* 77.

5.	Spend time outdoors appreciating the beauty of God's Creation.
6.	Listen to one's parents, teachers and catechists as they teach you about Jesus.
7.	Be attentive in times of prayer and in Holy Mass.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that the desire for truth is in every human heart.
2.	Know that there is a difference between what is true and what is false.
3.	Know that we should accept what is true and turn away from what is false.
4.	Know that we can be sure of what is true.
5.	Know that it is true that God exists and loves you.
6.	Know that God always tells the truth.
7.	Know that Jesus is God, and he said to his disciples "I am the way and the truth and the life." (Jn. 14:6)
8.	Know that we are happy when we know the truth.
9.	Know that Jesus helps us to know the Truth by giving us minds to think with, his Word in Sacred Scripture, and the teachings of the Church that he made.

2. Divine Revelation

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be grateful that God has revealed himself to us.
2.	Love the written Word of God, the Bible.
3.	Love Jesus, who is the Word of God made man.
4.	Desire to know Jesus better by reading Sacred Scripture.
5.	Desire to listen to the Bible proclaimed in the liturgy.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Read or listen to Sacred Scripture every day.
2.	Listen attentively to the proclamation of the Word during the Liturgy.
3.	Act with reverence towards Sacred Scripture, treating one's Bible with care and respect.
4.	Discuss Scripture with one's teachers, family and friends.
5.	Ask questions about the Bible.
6.	Utilize age-appropriate resources that assist in understanding the readings for Sunday Mass.
7.	Participate in special devotions with one's family, such as praying with Scripture during Eucharistic adoration, praying the Liturgy of the Hours, or reading Scripture reflections with the Rosary.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that God tells us about himself through creation.
2.	Be aware that God also tells us about himself through Sacred Scripture and Sacred Tradition, which we call Divine Revelation.
3.	Articulate that Sacred Scripture is trustworthy and true because God is its author.
4.	Know that the Holy Spirit inspired human authors to write Sacred Scripture.
5.	Articulate that Scripture contains different styles of writing.
6.	Be aware that the Old Testament relates the history of God's chosen people, the Israelites.
7.	Know that the Old Testament and New Testament are connected and teach us about Jesus.
8.	Know that the four Gospels are especially important because they tell us about Jesus' life, mission, death, resurrection and ascension.
9.	Be aware that there are 73 books in Sacred Scripture.
10.	Articulate that the Church discerned, with the guidance of the Holy Spirit, what books were part of Sacred Scripture.
11.	Be aware that the Church's teaching authority, the Magisterium, guides us to understand Sacred Scripture accurately.
12.	Know that Sacred Tradition is teachings and practices of the Church handed down to us by the Apostles.
13.	Be aware that we encounter God's Word through reading and hearing Sacred Scripture and through the Sacraments and liturgies of the Church.

3. The Holy Trinity

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Honor the Lord in your heart.
2.	Love the Lord your God with your whole heart.
3.	Desire to think, speak, and act in ways that are pleasing to God.
4.	Desire to grow in relationship with the Father, through Jesus the Son, with the Holy Spirit.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Read an age-appropriate Bible to understand how God has revealed himself as the Blessed Trinity, Father, Son and Holy Spirit.
2.	Make the Sign of the Cross with reverence.
3.	Speak the Lord's name with reverence.
4.	Love God in holy Mass.

5.	Bless oneself with holy water when entering a Church, remembering one's Baptism in the name of the Father, and of the Son, and of the Holy Spirit.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate that the Trinity is three Persons in the one God: Father, Son, and Holy Spirit.
2.	Understand that God is the Creator of all things that exist.
3.	Know that there is one God.
4.	Know that the three Persons are each fully God and always act together.
5.	Know that the three Persons are equal and exist forever.
6.	Know that God knows everything and is all powerful.
7.	Know that God the Son is begotten from the Father, and that the Holy Spirit proceeds from the Father and the Son.
8.	Articulate that God is love.
9.	Know that God invites us to be his children through Baptism.

4. Jesus Christ/Christology

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Desire to receive the Holy Eucharist.
2.	Be grateful that Jesus makes it possible for us to become adopted children of the Father through Baptism.
3.	Yearn to never be separated from the Lord, and reject sin out of love for Christ.
4.	Seek the grace to live like Jesus each day.
5.	Desire ongoing conversion in one's life.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Honor Jesus in the Eucharist at Mass and, when possible, adoration.
2.	Read Sacred Scripture each day, especially the Gospels.
3.	Strive to follow the teachings of the Lord each day, choosing goodness and virtue rather than evil and sin.
4.	Serve those in need, both in one's family and one's community, out of love for Christ.
5.	Develop a habit of speaking with God every day in prayer.
6.	Strive to learn more about the faith.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate that God the Son became man, like us in all things but sin. Jesus Christ is true God and true man.
2.	Identify God the Son as being of the same divine nature as (consubstantial with) God the Father.
3.	Know that Jesus is our Savior, offering us salvation through his Paschal Mystery.
4.	Articulate that Jesus saves us by his obedience to God the Father, especially in his sacrifice on the Cross.
5.	Know that we have a baptismal call to be like Christ and live a life of holiness.
6.	Identify Scripture as the written Word of God, and Jesus as the eternal Word of God.
7.	Know that God reveals himself to us over time, and that the Old Testament leads to the New Testament, where Jesus fully reveals the Trinity.
8.	Articulate that the Eucharist is Jesus' true Body and Blood.
9.	Identify Mary as the Mother of God (*Theotokos*), because Jesus is true God and true man.
10.	Know that the final judgment is when Jesus will return in glory to judge the living and the dead.
11.	Express that it is good to see Jesus in holy images.
12.	Know that we share in Christ's mission, and are called to be like Jesus.

5. The Church/Ecclesiology

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Love the Church.
2.	Be grateful for being united to other Catholics, including the saints in heaven, in the family of God.
3.	Desire to live the teachings of the Church in one's life.
4.	Be thankful for God's love.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate reverently in holy Mass every Sunday and Holy Day of Obligation, as well as other days if possible.
2.	Volunteer with one's family to serve those in need through the parish community.
3.	Pray for the needs of the Church throughout the world.
4.	Pray with friends, family, classmates or the parish community when possible.
5.	Celebrate the Church's liturgical seasons and feasts of the saints.
6.	Ask the intercession of our Blessed Mother and the saints.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Be aware that the Catholic Church is called the Body of Christ, the Bride of Christ, the Temple of the Holy Spirit.
2.	Be aware that the Church is a gift given to us by Christ and that she is led by the Holy Spirit.
3.	Identify the Church as one, holy, catholic and apostolic.
4.	Know that the Church is made up of human persons but united and guided by the Holy Spirit.
5.	Be aware that by Baptism, we are made part of the Body of Christ and have a share in Christ's mission of priest, prophet and king.
6.	Be aware that the Church is made up of those who are ordained, those who are the lay faithful, and those who may be in either group that are consecrated religious.
7.	Know that the Bishops in union with the Pope are teachers of the faith for all Christians. Their teaching role is called the Magisterium.
8.	Identify the members of the Church as the baptized on earth, in purgatory, and in heaven.
9.	Know that the Church is called to worship God.
10.	Be aware that the Church worships God through the liturgy. This includes the liturgical seasons and feasts, the Liturgy of the Hours and the celebration of holy Mass.
11.	Identify Mary as the Mother of God and know that we can turn to her in our prayers as an intercessor for us in heaven.
12.	Identify how the Saints are models for us in how to love Jesus with our whole selves.

Pillar II: The Celebration of the Christian Mystery

6. Sacramental Life

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Willingly and joyfully participate in the liturgy.
2.	Desire to participate in the sacraments.
3.	Be thankful for the gift of Baptism and desire to grow in virtue.
4.	Believe that the Eucharist is truly Jesus present with us, Body, Blood, soul and divinity.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate actively in the sacramental and liturgical life of the Church.
2.	Receive the Sacraments of Penance and Eucharist with gratitude.
3.	Prayerfully adore the Lord in the Blessed Sacrament when possible.
4.	Pray for one's family and one's parish community.

Cognitive Goals
(Growing in Knowledge of the Lord)

1. Be familiar with parts of the Mass, such as the Liturgy of the Word and the Liturgy of the Eucharist.
2. Be familiar with the Liturgical calendar, and identify the seasons and key feasts that we celebrate.
3. Identify the sacraments as encounters with Jesus Christ and visible signs of invisible spiritual realities.
4. Identify grace as the life of God that he freely shares with us and that helps us to live as his children and to go to heaven.
5. Identify Baptism as the sacrament in which we are cleansed of Original Sin and personal sin, filled with the Holy Spirit, and become members of the family of the Church.
6. Identify that the Holy Eucharist truly is Jesus' Body and Blood which he gave us at the Last Supper.
7. Be aware that the Eucharist is Jesus Christ truly present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
8. Be aware that transubstantiation takes place by the prayer of the priest and the power of the Holy Spirit in the Liturgy.
9. Identify the Sacrament of Confirmation as the sacrament in which we are sealed with the Gift of the Holy Spirit.
10. Know that in the Sacrament of Penance we are forgiven of our sins and given grace to grow in virtue.
11. Identify that in the Sacrament of Anointing of the Sick, a seriously ill person's forehead and hands are anointed with the blessed oil of the sick, and the person receives the prayers of the Church for physical and spiritual healing.
12. Identify the Sacrament of Matrimony as a covenant of love between a man and a woman, in which they promise to love one another for their whole lives and welcome children from God.
13. Identify that in the Sacrament of Holy Orders men take vows to serve God as deacons, priests and bishops.

Pillar III: Life in Christ

7. Humanity's Nature, Purpose and End

(References)

Interior Life Goals
(Internalizing the Faith)

1. Yearn to grow in one's vocation to holiness.
2. Love others out of love for Christ.
3. Be grateful that God has lovingly created you.

4.	Appreciate the true, good and beautiful things in the world.
5.	Desire to live with God and the saints forever in heaven.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Speak and act with respect towards others because of their dignity as God's creation.
2.	Develop virtues by loving and serving others.
3.	Express gratitude for the beauty of God's creation, especially one's own body and soul.
4.	Pray for those discerning a vocation to the priesthood, religious life or holy matrimony.
5.	Pray that God will help you to be the saint he has called you to be.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Identify loving and serving God as the ultimate purpose of human existence.
2.	Know that Christ calls us to love others as he has loved us.
3.	Know that we are beings created by God in his own image and likeness.
4.	Identify the human person as a unity of body and soul, lovingly created by God.
5.	Know that God has given us intellect and free will.
6.	Know that God lovingly made us male and female.
7.	Know that each person is called by God to follow him as his disciple. Our first vocation is to be holy.
8.	Be aware that we can be called to a state in life and that these are: ordination (for men), marriage or consecrated life.
9.	Know that when we die, our soul is separated from our body and will either enter heaven, purgatory, or hell.
10.	Know that God desires that we are with him in heaven one day, and not separated from him in hell.
11.	Be aware that on the Last Day, Jesus will return in glory, raise the dead, and bring all the just to live with him forever.

8. Moral Living

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Want to become the saint that God has called you to.
2.	Love God and others.
3.	Desire to do what Jesus teaches us each day.
4.	Be grateful for your family and friends.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Prayerfully prepare to receive the Sacraments of Penance and Eucharist when possible.
2.	Say you are sorry if you hurt someone, and forgive those who have hurt you.
3.	Learn what Jesus teaches us is right and wrong to form one's conscience well.
4.	Be generous and give to those in need as possible.
5.	Practice virtues such as kindness, patience, selflessness, understanding, obedience and charity with family and friends.
6.	Speak and act with respect towards others.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that God gives us his grace to support us in living a holy life.
2.	Know that we have free will and are responsible for our actions.
3.	Be aware that acts are good or bad based on the act itself (the object), the intention of the person, and the circumstances of the situation. All of these must be good for the act to be good.
4.	Know that God gives us the Ten Commandments, the Beatitudes and the natural law to guide us to know what is good.
5.	Know that we must form our conscience according to the truth as God has taught us.
6.	Know that we have inherited Original Sin because of the Fall, but that Jesus has offered us salvation by the gift of Baptism.
7.	Know that Baptism removes the stain of Original Sin, but that we still experience a tendency toward evil that we call concupiscence.
8.	Be familiar with sanctifying grace and sacramental grace.
9.	Know that intentionally choosing to act against God's laws is a sin.
10.	Articulate the difference between venial and mortal sin.
11.	Know the requirements for a mortal sin and understand that the Sacrament of Penance allows us to be forgiven and restores the life of grace in us.
12.	Understand that all people are made in the image of God and must be treated with respect.
13.	Know that we are called to serve the poor, and to love our neighbor as ourselves.
14.	Identify the precepts of the Church.

Pillar IV: Prayer

9. Prayer

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Desire to thank, praise and worship God in holy Mass.
2.	Desire to speak with God and listen to him in prayer.
3.	Desire to pray with one's family.
4.	Desire to stay close to the Sacred Heart of Jesus always.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate prayerfully in the Mass on Sundays and Holy Days of Obligation.
2.	Adore the Lord in the Blessed Sacrament when possible.
3.	Pray traditional Catholic prayers such as the Our Father, Grace Before Meals, St. Michael Prayer, and the Rosary.
4.	Grow in personal prayer, especially through listening to and reading Sacred Scripture when possible.
5.	Ask the intercession of the saints, especially a patron saint and the Blessed Mother.
6.	Share one's needs, fears and petitions in prayer with one's family, and pray for the intentions of others.
7.	Pray for the holiness of one's family.
8.	Participate in the parish's celebration of the liturgical seasons, such as the O Antiphons, the Stations of the Cross, the Regina Caeli, prayers for solemnities and saints' feasts, novenas, etc.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Define prayer as "the raising of one's heart and mind to God or the requesting of good things from God." (CCC 2590)
2.	Explain that God calls us to speak to him in prayer.
3.	Understand that prayer requires us to keep trying and speak with God each day, even if it is difficult.
4.	Know that it is the Holy Spirit who inspires and teaches us to pray.
5.	Understand that prayer is primarily addressed to God the Father.
6.	Articulate that the Bible is a source of prayer.
7.	Understand that we bless and adore God in the liturgy of the Church, especially the Mass.
8.	Explain that the Lord's Prayer (Our Father) can be called a "summary of the whole Gospel." (CCC 2761)
9.	Identify the liturgical seasons of the Church.
10.	Know that the Saints model for us how to pray.
11.	Understand that we must pray for the whole Church around the world.
12.	Know that prayer should help us to have a humble and trusting heart.

Goals for Catechesis with Pre-adolescents (ages 10-14)

The *Directory for Catechesis* defines pre-adolescence as a passage between the safety of the childhood years into the new and unfamiliar world of adolescence. This transition is marked by both excitement and possible anxiety or confusion.[173] This is a time of rapid physical and emotional growth as well as a critical time for the development of the young person's concepts of God and faith.

Early in this period, children begin to grow in their ability to understand symbols and signs, making this a good time to revisit the sacraments and rites of the Church and further explore their meanings. At the beginning of this period, children also enter a stage of identity development in which they begin to consider seriously who they will be when they are older. This provides an opportunity to learn about vocations in general and the Sacraments at the Service of Holy Communion in particular. This is an important time for parents and catechists to help the youth to begin to discern their particular vocation, flowing from their Baptism, and to consider what God's plan for their lives may be.

As children grow in their abstract thinking ability and continue to develop their skills in language arts, they are able to embark on a more in-depth study of Sacred Scripture, connecting the events of salvation history. Understanding God's pedagogy of revelation through salvation history is a vital foundation for the child as he or she considers his or her own relationship with God, and how that relationship is maturing over time. As children become young adolescents, it is important to strengthen Catholic identity through study of essential Catholic teachings and the witness of the saints. Their capacity to understand why the saints were willing to live so radically for the Lord will help support them in considering how they can live for Christ in their own lives, and how they can continue to develop the virtues. If they are preparing for the Sacrament of Confirmation in this time, they will also consider the Gifts of the Holy Spirit and Fruits of the Holy Spirit, and how these should be efficacious in their lives.

Toward the end of this period, and largely due to rapid physical growth, young people are often highly insecure and self-conscious. They seek both reassurance that they are "normal" and belonging with others. Regarding faith, they want to see its relevance for their lives. If they fail to do so, they might question the importance of what they are learning in a catechetical setting. A focus on Christian anthropology, understanding their identity as sons and daughters of God, and how this leads to discipleship, can help to address the identity issues at this stage.

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[173] *DC* 246.

In addition, an emphasis on the Church as community (and how to be an active part of that community) can help them know that they belong. The *Directory for Catechesis* recommends that catechesis at this age "create a context of meaningful group relationships" and "take seriously the doubts and anxieties of the pre-adolescent, acting as a discreet but present companion."[174] They will also be supported by peers who are similarly striving to live their faith, and they will be encouraged by other adult witnesses within their parish community. This is also a reason why the example set by teachers and catechists, and not only the parents, is so important for confirming the authenticity of the Gospel proclamation the young people have received.

Catechesis at this time should also focus on the lived experience of the faith within the context of the family. As early adolescence is a time of growth and change that can sometimes be challenging to navigate, and with a culture that can alienate children from their parents, it remains an important goal to help parents live the faith with their children in the home and within the parish community. Although there may be tensions between adolescents and parents as the adolescents begin to mature into adulthood, building a solid foundation of love, acceptance, and faith within the family (throughout all the years of catechesis and childhood development), can help adolescents feel greater security as they navigate these challenging years. Additionally, relationships with other trustworthy adults developed within the parish community can serve as guidance and support for the adolescent during this time of maturation in faith.

Finally, a focus on continuing to develop personal, daily prayer, is vital. Youth will be greatly supported if their parents and families pray together each day, and set an example of prayer in daily life. Introducing the young people to more structured prayer styles, such as the Liturgy of the Hours or *lectio divina*, can also be fruitful for the older children in this age group. Youth can also be reminded that their personal gifts and creativity can be put to the service of the Church and those in need in the world in practical ways even when they are young, beginning with prayer, and moving into the realm of service. Youth may be eager to stand for a cause and may find creative ways to provide care for those in need or solutions to problems that are particular to their sphere of influence. They may also experience great edification from serving as mentors to younger children who are being catechized.

[174] *DC* 247.

Pre-Adolescent Goals

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA,* the *Compendium,* church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Primary Formational Goal:
To form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ;[175] who believes, understands and can articulate the truths of the Faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of the Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life.

Pillar I: The Profession of Faith

1. Faith and Reason

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Trust God with all your heart.
2.	Desire to know the truth more fully.
3.	Be thankful for the gifts of reason and faith.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Pray to God to help you stay with him always.
2.	Pray for wisdom and understanding.
3.	Pray for courage to tell the truth always, even when it is difficult.
4.	Pray for humility to accept the truth.
5.	Spend time outdoors appreciating the beauty of God's Creation.

[175] *DC* 77.

6.	Learn the teachings of the Church.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that the desire for truth is in every human heart.
2.	Know that there is absolute truth that comes from God and not from within the individual person.
3.	Understand that there is a difference between objective truth and subjective truth.
4.	Articulate that opinions about objective matters are true when they agree with objective truth.
5.	Know that what is true must be accepted.
6.	Know that we can discover and learn what is true but not determine it.
7.	Know that some objective truths can be known by reason alone.
8.	Know that we can know by our reason that God exists and loves you.
9.	Identify that we can know by our reason that there is one God, that he is all-powerful, all-knowing, and all-good, and therefore that he can be trusted.
10.	Know that some objective truths cannot be known by reason alone, but are revealed to us by God and do not contradict reason.
11.	Articulate that Jesus is God, and he said to his disciples "I am the way and the truth and the life." (Jn 14:6)
12.	Know that we are happy when we believe the Truth and live in accordance with it.
13.	Know that Jesus helps us to know the Truth by giving us minds to think with, his Word in Sacred Scripture, and the teachings of the Church that he made.

2. Divine Revelation

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be grateful for God's revelation.
2.	Love the written Word of God, Sacred Scripture.
3.	Trust in God's Word in Sacred Scripture and Sacred Tradition.
4.	Yearn for greater intimacy with Jesus through praying with Scripture.
5.	Seek the guidance of the Holy Spirit when reading Sacred Scripture.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Read Sacred Scripture every day.
2.	Listen attentively to the proclamation of the Word during the Liturgy.
3.	Act with reverence towards Sacred Scripture, treating one's Bible with care and respect.
4.	Discuss Scripture with one's family, friends and parish community.
5.	Reflect on the readings in preparation for Sunday Mass.

6.	Utilize age-appropriate resources that assist one in understanding Sacred Scripture.
7.	Practice special devotions as a family, such as praying with Scripture during Eucharistic adoration, praying the Liturgy of the Hours, or reading Scripture reflections with the Rosary.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Identify that God reveals himself in two ways: (1) through Creation (Natural Revelation) and (2) through his Word (Divine Revelation).
2.	Understand that Divine Revelation is given in two forms: (1) Sacred Scripture and (2) Sacred Tradition.
3.	Know that Sacred Scripture is inspired by God and that it therefore contains no error.
4.	Know that God inspired human authors to convey his Word in human words.
5.	Understand that Sacred Scripture is trustworthy when understood in the way intended by the authors.
6.	Understand that Scripture contains different styles of writings and can be understood in both the literal sense as well as the spiritual sense, which can communicate deeper realities such as about Christ and his Church, the Christian moral life, and Heaven.
7.	Know that the Old Testament teaches about Christ and that Christ illuminates the Old Testament.
8.	Understand that the Gospels have first place among the books of Sacred Scripture as the record of Jesus' words, deeds, Passion, and Resurrection.
9.	Articulate that the Old Testament has a value of deep spiritual and historical significance.
10.	Identify that there are 73 books in Sacred Scripture in the Catholic tradition.
11.	Understand that the Church discerned, with the guidance of the Holy Spirit, what books were part of the canon of Sacred Scripture.
12.	Know that the teaching authority of the Church, the Magisterium, is the only authentic interpreter of Sacred Scripture.
13.	Know that Sacred Tradition is transmitted in the life and practice of the Church.
14.	Understand that we encounter God's Word through reading and hearing Sacred Scripture and through the Sacraments and liturgies of the Church.

3. The Holy Trinity

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Honor the Lord in your heart as the holy and living God, and revere his holy name.
2.	Love the Lord your God with your whole heart.
3.	Desire to think, speak, and act it ways that are pleasing to God.
4.	Desire to grow in relationship with the Father, through Jesus the Son, with the Holy Spirit.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Read Sacred Scripture to understand God's revelation of himself as the Blessed Trinity, Father, Son and Holy Spirit.
2.	Love the Lord in holy Mass.
3.	Make the Sign of the Cross with reverence.
4.	Read the teaching of the *Catechism* on the Blessed Trinity.
5.	Bless oneself with holy water when entering a Church, remembering one's Baptism in the name of the Father, and of the Son, and of the Holy Spirit.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate that the Trinity is three Persons in the one God: Father, Son, and Holy Spirit.
2.	Identify that there is one God who is the uncreated, all-powerful, omniscient Creator of all things that exist.
3.	Know that the three Persons are each fully God.
4.	Articulate that God is love.
5.	Know that God invites us to be his children through Baptism.
6.	Identify that Father, Son and Holy Spirit are coequal and coeternal.
7.	Identify that the three Persons are distinguished in their relationship to one another: the Son is begotten from the Father, the Holy Spirit proceeds from the Father and the Son.
8.	Know that while certain acts may be appropriated to one of the Persons of the Trinity (e.g., creation to the Father, salvation to the Son, sanctification to the Holy Spirit), the three Persons always act together.
9.	Know that God alone freely created all things *ex nihilo* by his own power, to reveal his glory and so that his creatures could share in his truth, beauty and goodness.
10.	Know that God's divine providence can be mysterious, but that he guides his creation towards perfection and can bring good out of evil.
11.	Articulate that suffering has come into the world by sin and that God mysteriously permits suffering partially to affect a greater good.
12.	Articulate that God created angels, purely spiritual creatures, who have intelligence and will, to glorify him and serve his saving plans. God gives each person a guardian angel.
13.	Know that all forms of superstition, idolatry, sacrilege, and divination, including horoscopes, are directly contrary to the worship of and love of God.

4. Jesus Christ/Christology

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Be grateful that God became man to save us.
2.	Desire to grow closer to Christ each day.
3.	Desire the grace needed each day to be a witness to Christ in daily life.
4.	Desire to receive the Holy Eucharist.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Honor Jesus by saying his name and making the Sign of the Cross with reverence.
2.	Pray daily to the Lord.
3.	Engage with Sacred Scripture each day, seeking to know the Lord more intimately.
4.	Reverently receive Jesus in the Eucharist at Mass.
5.	Spend time with Jesus in adoration of the Blessed Sacrament as possible.
6.	Treat others with the love, mercy and patience that come from Jesus.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Identify that God the Son is of the same nature as (consubstantial with) God the Father. He has always existed.
2.	Know that the Incarnation is the mystery of God the Son assuming human nature and becoming man, like us in all things but sin. Jesus Christ is true God and true man.
3.	Know that Jesus is Son of God and son of Mary, and that Mary can thus be rightly called Mother of God (*Theotokos*).
4.	Know that Jesus is the Messiah and Savior, offering us salvation through his Paschal Mystery (his Passion, Death, Resurrection and Ascension).
5.	Know what we come to know about Jesus through the Gospels: such as that he teaches with authority is powerful, merciful, healing, is compassionate, and transforms lives.
6.	Identify how Jesus is the fullness of divine revelation, and understand that Sacred Scripture leads up to the culmination of Christ through the Old Testament to the New Testament.
7.	Identify that Jesus is the promised Messiah.
8.	Identify that Jesus truly suffered temptation and human frailty, e.g., in hunger, exhaustion, and the sufferings of his Passion.
9.	Identify that by his Death, Jesus triumphs over death and descends to the realm of the dead to open heaven for the souls of the just.
10.	Identify that Jesus truly rose from the dead in a historical event that has relevance for every time.
11.	Know that the Lord will return in glory to judge the living and the dead at the Final Judgment.
12.	Know that it is good to depict the Lord in holy images.
13.	Identify that we are called to share in Christ's mission. We are called to be like Christ and live a life of holiness.

5. The Church/Ecclesiology

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Love the Church.
2.	Be grateful for being united to other Catholics, including the saints in heaven, in the family of God
3.	Desire to integrate the teachings of the Church into one's life, always seeking greater conformity to Christ.
4.	Desire to share the Good News with others.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate in the holy Mass every Sunday and Holy Day of Obligation, as well as other days if possible.
2.	Serve those in need with one's family through the parish community.
3.	Pray for the needs of the Church throughout the world, intercede for the members of the parish community, and pray for the conversion of all who are not yet part of the Church family.
4.	Participate in opportunities to grow in faith in the parish, such as catechesis, retreats and parish missions when possible.
5.	Celebrate the Church's liturgical seasons and feasts of the saints.
6.	Pray for the intercession of the saints, especially the Blessed Mother, and for the protection of one's Guardian Angel.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that the Catholic Church can be called the mystical Body of Christ, the Bride of Christ, the Temple of the Holy Spirit and our spiritual mother.
2.	Know that the Church is one, holy, catholic and apostolic.
3.	Know that the Church is both human and divine.
4.	Identify that the Church is given to us by Christ and that the Holy Spirit is the soul of the mystical Body of Christ.
5.	Know that the Church is made up of the baptized on earth, in purgatory, and in heaven.
6.	Identify that the Church is taught by the Magisterium, the Bishops in union with the Pope, whose task it is to interpret Divine Revelation rightly and to guide the faithful in faith and moral living.
7.	Understand that the Church is the people of God, called to worship.
8.	Know that the liturgy of the Church is her work, which is her spiritual worship of God, on earth and in heaven. This includes the liturgical seasons and feasts, the Liturgy of the Hours and the celebration of holy Mass.

9. Know that the Church is made up of those who are ordained, those who are the lay faithful, and those who may be in either group that are consecrated religious.
10. Understand that by Baptism, we are incorporated into the Body of Christ and have a share in Christ's mission of priest, prophet and king, manifested according to our state of life.
11. Know that the saints are models for us in how to love Jesus with our whole selves and to be his disciples.
12. Know that Mary is the Mother of God and our spiritual Mother, and that she cares for us and prays for us.

Pillar II: The Celebration of the Christian Mystery

6. Sacramental Life

(References)

Interior Life Goals

(Internalizing the Faith)

1. Be grateful for the sacraments.
2. Believe that the Eucharist is Jesus, truly present with us, Body, Blood, soul and divinity.
3. Desire to participate in the sacramental life of the Church.
4. Hope in the grace of the sacraments for support in growing in holiness.
5. Desire to grow in virtue, flowing from one's Baptism and supported by the grace of the sacraments.

Behavioral Goals

(Living as a Disciple of the Lord)

1. Participate prayerfully and joyfully in the sacramental and liturgical life of the Church.
2. Receive the sacraments of Penance and Eucharist, preparing for these gifts with an examination of conscience and with gratitude for the Lord's love and mercy.
3. Participate in adoration of the Blessed Sacrament when possible.
4. Participate in the prayer life of the parish community.
5. Pray for one's family and the Church throughout the world.

Cognitive Goals

(Growing in Knowledge of the Lord)

1. Be able to identify the parts of the Mass, such as the Liturgy of the Word and the Liturgy of the Eucharist, and understand the priest's role in the celebration of the Mass.
2. Be familiar with the Church's Liturgical calendar, and identify the seasons and key feasts that we celebrate.

3.	Know the seven sacraments of the Church, identifying their matter and form.
4.	Identify that grace is a share in God's life that he freely gives us which helps us to be like him and love as he loves, and that sanctifying grace is necessary for salvation.
5.	Know that Baptism makes us adopted children of God and members of the Church and gives us sanctifying grace.
6.	Know that the Holy Eucharist truly is Jesus' Body and Blood, given to us by Christ at the Last Supper and made present through the words of the priest and the power of the Holy Spirit.
7.	Know that the Eucharist is Jesus Christ truly and substantially present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
8.	Know that frequent Confession leads to a life free from sin and strengthened by grace to resist temptation.
9.	Know that it is required for all baptized Catholics to attend holy mass every Sunday and Holy Day of Obligation and that to miss mass, without sufficient reason, is a sin.
10.	Know that Confirmation increases sanctifying grace, the gifts of the Holy Spirit, and one's relation to the Church and the obligation to witness to Christ in the world.
11.	Identify that the Anointing of the Sick grants spiritual strengthening and courage and further conforms the one anointed to the Passion of Christ. It brings healing on a spiritual level and may also bring physical healing, according to the Lord's will.
12.	Know that Matrimony as a sacrament entails an unbreakable bond between a baptized man and woman, who receive grace to assist one another in holiness and in raising children.
13.	Know that the Sacrament of Holy Orders gives baptized men a special participation of Jesus as head of the Church for the service of all the baptized, in their roles as bishops, priests, and deacons.

Pillar III: Life in Christ

7. Humanity's Nature, Purpose and End

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Desire to love others as Christ has loved you.
2.	Be grateful that God has lovingly created you, body and soul, for a purpose.
3.	Open one's heart to the true, good and beautiful so as to encounter the Lord and experience his glory.
4.	Desire to become the saint God has called you to be and to witness to him with your life.
5.	Desire to live with God and the saints forever in heaven.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Speak and act with respect towards others because of their dignity as God's creation.

2.	Develop virtues by loving and serving others.
3.	Express gratitude for the beauty of God's creation, especially one's own body and soul.
4.	Pray for those discerning a vocation to the priesthood, religious life or holy matrimony.
5.	Pray that God will help you to be the saint he has called you to be.
6.	Seek answers for questions about marriage, identity, gender, the beauty of the body, or other important topics from trusted sources, especially one's parents and pastor.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Identify that man is created in God's image and likeness and therefore all human beings have inherent dignity.
2.	Know that man's purpose is to know, love and serve God in this life and to be with him forever in heaven.
3.	Identify that man is a unity of body and immaterial soul.
4.	Know that God has given us intellect and free will.
5.	Identify that passions (emotions) are meant to assist us but must be governed by reason.
6.	Identify that God has made us either male or female, and that one's biological sex is an unchangeable part of who a person is.
7.	Know that each person has a vocation, which is a call from God and our response to it. The primary vocation of the baptized is to holiness.
8.	Identify that in the response to God's call to holiness, one's body is meant to be kept holy as well as one's soul, and that care and respect for the body is a sign of gratitude to God who created us with love.
9.	Know the different kinds of vocation: our primary vocation to holiness which comes to us from our Baptism, a committed state of life (consecrated life, matrimony, priesthood), and our ministry or work.
10.	Identify that the evangelical counsels of poverty, chastity and obedience are for all of the baptized to live out according to their state of in life; they are most evident in the lives of those who are consecrated or profess religious vows.
11.	Know that when we die, our soul is separated from our body and will either enter heaven, purgatory or hell.
12.	Know that in the joy of heaven, we see God face to face and experience our greatest happiness and fulfillment in worshiping the Lord with the angels and saints.
13.	Know that purgatory is the state of final purification, where we are made ready to enter into the joy of heaven.
14.	Know that hell is the sad reality of eternal separation from God chosen by one who dies in a state of unrepented mortal sin.
15.	Identify that on the Last Day, when Jesus returns in glory, he will raise the dead in their bodies for the Last Judgment, where the saints will rejoice in glory and the sinners will go to eternal punishment.

8. Moral Living

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Desire to become the saint God has called you to be.
2.	Desire that the Holy Spirit always inspire and guide one's thoughts, words and actions.
3.	Desire purity of heart, mind and body, and seek to protect oneself from those things that may lead to sin.
4.	Be grateful for the instruction the Lord has given us on how to grow in holiness and to turn away from sin.
5.	Desire to grow in virtue and to live the Beatitudes each day

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Form one's conscience according to the teaching of the Church.
2.	Treat others with charity and respect, and forgive others generously as God has forgiven you.
3.	Practice acts of charity, especially in the corporal and spiritual works of mercy.
4.	Prepare for the Sacrament of Penance through an examination of conscience, and let go of past sins after receiving forgiveness with encouragement and hope.
5.	Model one's dress and behavior on the example of Jesus and Mary, in modesty and chastity.
6.	Pray daily for the grace to grow in the theological and cardinal virtues and to live them after the example of the saints.
7.	Study and practice the Beatitudes, and aid learners in growing in actions and attitudes characteristic of the Christian life.
8.	Volunteer for mission work and service projects with one's parish and community when possible.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that God gives us his grace to support us in living a holy life.
2.	Know that we have free will and therefore are responsible for our actions.
3.	Know that acts are good or bad based on the act itself (the object), the intention of the person, and the circumstances of the situation. All of these must be good for the act to be good
4.	Know that God gives us his law, especially the Ten Commandments, the Beatitudes and the natural law, to guide us to know what is right and wrong.
5.	Know that our conscience is where we understand the natural and moral law and judge good from evil. We have a duty to form our conscience properly.
6.	Know that we grow in knowing what is truly good through imitation of Christ, living in obedience with God's law.
7.	Know that we have inherited Original Sin because of the Fall, but that Jesus has offered us salvation by the gift of Baptism.

8.	Know that Baptism gives us the grace of justification, which removes the stain of Original Sin, but that we still experience a tendency toward evil that we call concupiscence.
9.	Understand that intentionally choosing to act against God's laws is a sin.
10.	Know that certain behaviors, states of mind and omissions are sinful, and know the difference between venial and mortal sins.
11.	Know that for a sin to be mortal, it must be of grave nature, the person must be aware of the grave nature of the act, and the person must freely choose the act.
12.	Be familiar with Church teaching on social justice, the common good and stewardship.
13.	Identify that all people must be treated with respect, from conception to natural death, regardless of health, wealth, mental state, race, disabilities or other qualities.
14.	Understand that we must confess any mortal sins in the Sacrament of Penance, which allows us to be forgiven and restores the life of grace in us.
15.	Identify the gifts and fruits of the Holy Spirit and how they complete and perfect the virtues.
16.	Know that we are called to serve the poor, and to love our neighbor as ourselves.
17.	Identify the precepts of the Church.

Pillar IV: Prayer

9. Prayer

(References)

Interior Life Goals
(Internalizing the Faith)

1.	Desire to thank, praise and worship God in holy Mass.
2.	Desire to communicate regularly with God through prayer.
3.	Earnestly seek to listen to the voice of God praying with Scripture and in contemplative silence.
4.	Desire to stay close to the Sacred Heart of Jesus always.
5.	Desire to cultivate a disposition of openness to the Holy Spirit, willing to be guided by the Holy Spirit in one's prayer and action, and seek his inspiration and consolation in the challenges of daily life.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Foster a faithful and robust personal prayer life.
2.	Practice different types of prayer and devotions, such as Eucharistic adoration, the rosary, the divine mercy chaplet, traditional prayers, novenas, an examination of conscience, worship through music, meditations by the saints and spontaneous prayer.
3.	Foster an appreciation for and comfort with prayer in silence.
4.	Ask the intercession of the saints, especially those special to one's family, and the Blessed Mother.

5.	Pray for the intentions shared by one's family and friends.
6.	Pray for one's own holiness and for the holiness of one's family.
7.	Participate in the parish's celebration of the liturgical seasons, such as the O Antiphons, the Stations of the Cross, the Regina Caeli, prayers for solemnities and saints' feasts, novenas, etc.
8.	Pray with Sacred Scripture, such as *lectio divina* and the Liturgy of the Hours.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that prayer is "the raising of one's heart and mind to God or the requesting of good things from God." (CCC 2590)
2.	Know that God calls man first into an encounter of prayer.
3.	Understand that it is the Holy Spirit who inspires and guides our prayer.
4.	Understand that Jesus teaches us to pray, and is our master and model in prayer.
5.	Know the importance of prayer and be familiar with traditional Catholic prayers that one's family can pray together.
6.	Know that we bless and adore God in the liturgy of the Church.
7.	Identify the liturgical seasons of the Church and the prayers that accompany each of these seasons.
8.	Know that the Word of God, the liturgy of the Church, and the virtues of faith, hope and charity are sources of prayer.
9.	Identify that the five basic forms of prayer are blessing, petition (which includes asking for forgiveness), intercession, thanksgiving and praise.
10.	Identify that Sacred Scripture is a source of prayer, in personal and communal prayer, through prayerful reading such as *lectio divina*, the Liturgy of the Hours, and the Liturgy of the Mass.
11.	Know that there are three major expressions in the life of prayer: vocal prayer, meditation and contemplative prayer.
12.	Know that Christian prayer, including meditation and contemplation, is a dialogue with God that develops our relationship with him. Know that this is not the same as other practices of mindfulness, meditation, and yoga.
13.	Know that we ask for the intercession of the saints and our Blessed Mother with our prayers.
14.	Identify that at times, prayer can be difficult, but that we must continue to be faithful to our prayer and know that God is always listening.
15.	Know that praying to our Father should help us to become like him and have a humble and trusting heart.
16.	Know that the Lord's Prayer is a "summary of the whole Gospel." (CCC 2761)
17.	Identify that in the Our Father, the first three petitions give glory to the Father and the four others present our wants to him.
18.	Know that the Christian family is the first place for education in prayer.
19.	Identify that we, as members of the Body of Christ, have a duty to pray for the needs of the whole world, for the conversion of sinners, and to offer praise and thanksgiving to God because of his goodness, love and mercy.
20.	Be aware that "when catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit." (*DC* 86)

General Introduction to Sacramental Preparation

"The purpose of the sacraments is to sanctify men, to build up the Body of Christ and, finally, to give worship to God."[176]

As mentioned earlier, the good news of the Catholic faith is a message that must be continually and intentionally shared.[177] In fact, the aim of catechesis is to "put people not only in touch but in communion, in intimacy, with Jesus Christ."[178] Communion with Christ begins with faith, for whoever desires to draw near to God must first believe that He exists.[179] Through faith, which is a gift from God, the human intellect and will cooperate with divine grace.[180] Uniting both faith and communion are the "sacraments of faith"[181]—and communion with Christ is manifested and communicated through them, beginning with Baptism.[182]

The sacramental message of faith needs to include a systematic, continual, and maturing presentation of the sacraments—one that aims to "initiate people into the mystery of Christ by proceeding from the visible to the invisible, from the sign to the thing signified, from the 'sacraments' to the 'mysteries.'"[183]

The sacraments, through their incarnational reality, speak to people in a way that they can understand. Through the sacraments, God uses the visible to communicate the invisible. What began in the incarnation has passed over into the mysteries of the sacraments.[184] More than a sign that indicates a supernatural reality, through the sacraments, Jesus becomes truly present to us, the sacraments bestow grace, and they bear fruit in those who receive them with the required dispositions.[185]

Recent research suggests a lack of understanding in the meaning and value of the sacraments. Dramatic decreases in regular Mass attendance, fewer marriages taking place

[176] *CCC* 1123.
[177] *CCC* 3.
[178] *CT* 5.
[179] Hebrews 11:6.
[180] *CCC* 155.
[181] *CCC* 1122.
[182] *CCC* 1118.
[183] *CCC* 1075.
[184] *CCC* 1115.
[185] *CCC* 1131.

within the church, and a decline in belief of the Real Presence of Christ in the Eucharist[186] illustrate the warning of Pope St. John Paul II in *Catechesi Tradendae* that

> Sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious knowledge of the meaning of the sacraments, and catechesis becomes intellectualized if it fails to come alive in the sacramental practice.[187]

Expanding the Vision

These cultural realities of the 21st century within the United States suggest a significant need (and opportunity) for catechesis to focus on the Seven Sacraments at every stage of child development. In fact, developing a sacramental vision of the world, [188] with a sense of the sacred, needs to be part of the ongoing learning and walk of faith.

A sacramental worldview is critical to understand faith. Indeed, the whole world is a sacrament and proclaims God's majesty.[189] Since the beginning of the world, his invisible nature has been clearly perceived in the things that have been made.[190] Therefore, it is appropriate to use created material to point toward the Creator, natural things that, through the Holy Spirit, make present the supernatural. Without this sacramental vision, it is easy to fall into current materialistic ways of thinking that blinds our vision of the supernatural.

Catechesis strives to support the faith "by an ongoing maturation" and an intention to "express itself in a way of life."[191] Therefore, to be consistent with this aim, teaching about the seven sacraments must begin at the earliest ages and be continually woven into the instruction of the faith. This ongoing, systematic and kerygmatic instruction on the sacraments should also include regular teaching on Christian anthropology, on vocation, on the effects of grace, the development of virtue, and on the importance of knowing and following God's will.

Eastern Catholics provide a special insight into the ongoing mystagogy in the sacramental life of the Church. The sacraments are "Holy Mysteries" that are to be

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[186] Pew Research Center, August 5, 2019. Retrieved from https://www.pewresearch.org/short-reads/2019/08/05/transubstantiation-eucharist-u-s-catholics/.
[187] *CT* 23.
[188] *From Christendom to Apostolic Mission: Pastoral Strategies for an Apostolic Age*. University of Mary. 2020. See pages 66-70 for a development of this idea of sacramental vision.
[189] Psalm 19:1.
[190] Romans 1:20.
[191] *DC* 1.

experienced more than to be explained. We know that the sacraments are not to be reduced to a number of ritual actions, though they are rites of the Church. We keep in mind the privilege it is to meet the Lord in the sacraments, and his great love in giving us his grace.

> Nowhere is the active presence of God in our prayer as pronounced and powerful as in those prayers we call the Holy Mysteries or Sacraments. The Mysteries are the prayer of the church, filled with life-giving power of the Holy Spirit, that we be transformed through our incorporation into Christ and according to His will. They are the summit of the Church's liturgy, uniquely and intimately connected to the person and work of Christ. They reveal God's love for the human race as very personal at the same time as it is universal. They truly connect each individual who receives them in faith with the cosmic act of salvation accomplished in Christ.[192]

While immediate preparation for the sacraments of Penance, Eucharist, and Confirmation is proper in the Latin Church, an intentional focus on developing a complete and total sacramental worldview and way of life should begin at the preschool ages and continue throughout the duration of the catechetical program, assuring that a second grade understanding of the seven sacraments develops into a mature understanding with greater depth as the individual matures into adulthood.

A Developmentally Responsive Approach

This continual presentation of the sacraments (which includes remote preparation of all seven sacraments) aims to provide, with increasing clarity and depth, both a developmentally appropriate understanding of the sacraments, and an increasing participation in, desire and reverence for these "masterworks of God."[193]

In addition, it is important to give ongoing attention to all the sacraments, to Christian anthropology, and to our vocational call to grow in holiness[194] during significant developmental periods within a child's life. "Social scientists have observed that children reflect in a particularly salient way upon their future and their identity around the ages of 11 years and again at 17 years of age."[195] Therefore, intentionally addressing these

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[192] *Inexhaustible Delights, The Holy Mysteries in the Byzantine Church,* p. 3.
[193] *CCC* 1116.
[194] CCC 1533
[195] White, J. (2019). Developmentally responsive catechesis and the Catechism. In P. Willey and S. Sollom (Eds.) *Speaking the Truth in Love: Catechesis and the New Evangelization.* (Steubenville, OH: Emmaus Academic), pp. 429-440.

topics throughout the duration of catechesis, presenting the material with increasing clarity and depth to match the student's level of development, and giving special emphasis at critical ages of maturation is essential.

Expanded Goals and Audience

As noted in other sections of the Handbook, the Goals for Sacramental Catechesis have been expanded to include Interior Life, Behavioral and Cognitive Goals. Similarly, goals are identified for catechists, parents and families, and children.

Catechetical publishers are invited to create resources for catechists, parents and families, and children that, through their content and behavioral activities, foster an ongoing formation in the faith. The sacramental life of the Church is paramount in this formation and conversion. All Christians must draw from the source of life, who is the Lord, poured out to us in the sacraments, especially the Eucharist. Attendance at weekday and Sunday Masses, participation in Bible studies, attending retreats and family days of reflection and prayer, participating in devotional prayers such as novenas and holy hours, praying for those in catechetical formation, serving as mentors for those preparing for marriage and/or baptism, volunteering for parish outreach programs, leading faith-based activities and prayers within the home, and attending parish-sponsored presentations are some examples of how families can be invited to develop a sacramental worldview and live their faith with greater intention and community. Uniting the cultivation of a maturing interior life with the behavioral *living of the faith* and the cognitive learning of the faith within the home and parish community presents an exciting opportunity as we continue to invite the People of God into relationship with Christ.

Catechetical Goals for an Evangelizing Sacramental Catechesis

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Catechetical Goals for a Pre- and Post-Baptismal Family *Mystagogy*

"Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua),* and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: 'Baptism is the sacrament of regeneration through water in the word.'"[196]

The Sacrament of Baptism serves as a foundation for our life in Christ: while the Eucharist is the source and summit of our Christian life,[197] Baptism is our introduction into the life of the Church and is necessary for our salvation.[198] By Baptism we are cleansed from the stain of Original Sin and we are made adopted children of God, co-heirs with Christ and temples of the Holy Spirit.[199] We receive sanctifying grace, the grace of justification, and so we can rightly say that "the whole organism of the Christian's supernatural life has its roots in Baptism."[200]

The *Catechism* beautifully refers to this Sacrament as "the gateway to life in the Spirit,"[201] and thus proper formation in preparation for its reception is required. For adults and older children in the Latin Church, this means entering into the Rite/Order of Christian Initiation for Adults (R/OCIA) as part of their baptismal mystagogy.[202] For those preparing for their infants and young children to be baptized, this formation may take various approaches or follow different methods, but is always intended to prepare the parents in their duty to raise their children in the faith.[203] However, for all of those who receive this Sacrament, "faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life."[204]

This Handbook presents Catechetical Goals for Pre- and Post- Baptismal Mystagogy, because our entrance into the life of faith is an entrance into the *ekklesia*, the people of

[196] *CCC* 1213.
[197] *Lumen Gentium*, 11.
[198] *CCC* 1277.
[199] *CCC* 1265.
[200] *CCC* 1266.
[201] *CCC* 1213.
[202] *CCC* 1233.
[203] *CCC* 1251.
[204] *CCC* 1254.

God.[205]

The role of evangelizing catechesis in the preparation for Baptism (and growth in formation and discipleship following Baptism) is paramount. Creators of catechetical resources are invited to consider creative methods for welcoming new members into the family of God through Baptism; engaging ways to form and disciple Catholic families continually; and through a variety of tools and methods, lead these families into *a way of life*[206] that draws them closer to Christ and his Church.

Inspired by the catechumenal model,[207] publishers are encouraged to *begin with families* who are at the point of having their young children baptized, and *continue with intentional formation after* baptism. Just as we continue to mature in many other aspects of our human development, so we must continue to mature in the life of faith.[208] Such a catechesis for the family is intended to be a type of *mystagogy* in which the family is accompanied by the parish community.

Because the family "is the natural place in which faith can be lived in a simple and spontaneous manner,"[209] this Handbook proposes Interior Life, Behavioral and Cognitive Goals directed toward a maturing understanding of the faith along with the growth of a lived experience of the faith that includes both the individual and the family. This emphasis on parents and family continues throughout the rest of the Sacraments of Initiation and all of sacramental catechesis.

An evangelizing catechesis that precedes Baptism and continues after the sacrament has been received is necessary for continued growth in discipleship. As creators of catechetical resources consider the content and methods for their materials, this Handbook recommends intentional focus on developing:

1. cognitive understanding of the faith and its relevance within their lives;
2. behavioral practices that lead to a life of prayer, faith, and conversion; and
3. the intentional development of community within the parish - allowing families to grow both as families and as disciples with the support of other families from within their local church.

[205] *CCC* 751.
[206] *DC* 1.
[207] *DC* 2.
[208] *DC* 1.
[209] *DC* 227.

In his Apostolic Letter *Antiquum Ministerium* ("Instituting the Ministry of the Catechist"), Pope Francis acknowledges the important role of lay catechists in passing on the faith:

> The role played by catechists is one specific form of service among others within the Christian community. Catechists are called first to be expert in the pastoral service of transmitting the faith as it develops through its different stages from the initial proclamation of the *kerygma* to the instruction that presents our new life in Christ and prepares for the sacraments of Christian initiation, and then to the ongoing formation that can allow each person to give an accounting of the hope within them (cf. *1 Pet* 3:15). At the same time, every catechist must be a witness to the faith, a teacher and mystagogue, a companion and pedagogue, who teaches for the Church. Only through prayer, study, and direct participation in the life of the community can they grow in this identity and the integrity and responsibility that it entails (cf. Pontifical Council for the Promotion of the New Evangelization, *Directory for Catechesis*, 113).[210]

It is evident that ongoing baptismal mystagogy must be a work of the parish community, beginning with the catechist who is trained to assist and guide parents in their own faith maturation, and continuing into the family so that parents themselves are equipped to continue catechesis for their children in the context of their home. The support and witness of other families who are similarly working on discovering effective ways to live out their baptismal call to holiness is vital. Catechetical publishers are invited to consider how materials can encourage, foster, and facilitate the parish community in this work.

As we pray, hope and work for the growth and development of a catechetical culture that permeates the lives of Catholics, helping to integrate what is learned about the faith with how the faith is lived out, we must keep in mind that the human person does not mature to adulthood in a few hour-long sessions, and we must remember that this journey of faith is one that encompasses the whole of one's life. The needs, fears, struggles, hopes, expectations and relationships of those being catechized must be acknowledged and included in the ongoing formation. The slow revelation of God to humanity through salvation history, culminating in Christ, who himself "grew and became strong, filled with wisdom,"[211] provides us with the model of how each individual is called to give a personal response to God's invitation to be his disciple, and how it is the family of faith who must walk and accompany each person on this journey.

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[210] *Antiquum Ministerium*, 6.

[211] Luke 2:40.

The liturgical and sacramental life of the Church is the wellspring from which all graces flow, and so ongoing mystagogy must always bring the individual back to the apex of the life of faith, helping to unveil how the graces we receive in Baptism lead us to the Eucharist. The "law of prayer is the law of faith: the Church believes as she prays. Liturgy is a constitutive element of the holy and living Tradition."[212] Instructing families about the liturgy and inviting families to participate in liturgical celebrations, especially Holy Mass, as well as other opportunities for prayer and reflection, such as the Sacrament of Penance, the Liturgy of the Hours, and Eucharistic adoration, will allow for ongoing conversion and the work of the Holy Spirit in the hearts of the faithful.

[212] *CCC* 1124.

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA*, the *Compendium*, church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Catechist Goals

Interior Life Goals

(Internalizing the Faith)

1.	Desire to live out one's Baptismal promises, especially with the help of the sacramental life of the Church and daily prayer.
2.	Love the Lord totally and completely, with and through his grace.
3.	Desire to listen to the Lord in prayer, to be receptive to his call, and to respond with generosity to him.
4.	Desire to be docile to the Holy Spirit, to be a faithful and obedient servant.
5.	Yearn to facilitate encounters with Christ for those coming to formation in one's parish.

Behavioral Goals

(Living as a Disciple of the Lord)

1.	Model ongoing conversion and commitment to Christ by frequent reception of the sacraments, as possible.
2.	Invite families to celebrate their individual baptism day and those of their children.
3.	Lead parents and families to grow in prayer and worship, as is possible for their parish and faith formation program.
4.	Model for parents and families a heart that is ignited with the love of God and charity for all.
5.	Invite parents and families to participate in the regular liturgical life of the parish, especially parish holy hours, Confession opportunities and Masses.
6.	Facilitate social opportunities for families, especially along with their mentor families, to help strengthen the community of the Church.
7.	Challenge parents to live what they believe, demonstrating what it means to integrate faith into all aspects of one's life.
8.	Facilitate retreat opportunities for parents, to allow them to grow personally in their faith and be nourished by the sacraments, and thus to be more equipped to lead their families in faith.
9.	Invite parents to continue with intentional formation after the baptism of their children.

Cognitive Goals

(Growing in Knowledge of the Lord)

1.	Understand that sanctifying grace is necessary for friendship with God and salvation.
2.	Define the sacraments as efficacious signs of grace.
3.	Understand that every human person inherits Original Sin after the Fall.
4.	Understand that the state of Original Sin means the loss of original holiness and justice, and the absence of sanctifying grace. It means we are born with an inclination to sin called concupiscence.
5.	Understand that Jesus instituted the Sacrament of Baptism as a remedy for Original Sin.
6.	Understand that through Baptism God infuses sanctifying grace into the soul, thereby removing Original Sin, and forgives all personal sins and their punishments.
7.	Know that Baptism makes us adopted children of God, gives us the gift of justification, and pours out the Holy Spirit upon us, giving us his Gifts and making us a new creature.
8.	Understand that Baptism impresses a spiritual, indelible seal, which configures the Christian to Christ so that one shares in his mission of priest, prophet and king.
9.	Know that we are baptized into Christ's mystical body, the Church, and share in her mission to proclaim Christ to the world.
10.	Understand that some consequences of sin remain after Baptism, such as suffering, death, and concupiscence.
11.	Articulate that, because the sacramental seal is indelible, Baptism cannot be repeated.
12.	Understand that the grace made available in Baptism by virtue of the sacramental act must unfold and increase by a life of prayer, repentance, virtuous acts, and continued instruction.
13.	Understand that the ordinary minister of Baptism is the bishop or priest. In the Latin Church, the deacon also is an ordinary minister.
14.	Recognize that, in the case of emergency, anyone can baptize, granted the proper matter and form are used and the one baptizing intends to baptize as the Church baptizes.
15.	Understand that the matter of Baptism is the application of water, by immersion, pouring, or sufficient sprinkling.
16.	Identify that the form of Baptism is the invocation of the Trinity, namely, "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit" (in the Latin Church) or "The servant of God, N., is baptized in the name of the Father, and of the Son, and of the Holy Spirit" (in the Eastern Churches). (CCC 1240)
17.	Know that Baptism is necessary to salvation and is "the basis of the whole Christian life, the gateway to the life of the Spirit." (CCC 1213)
18.	Understand that since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom.
19.	Be aware that in the Eastern Catholic Churches, infants receive the three Sacraments of Initiation at once.
20.	Understand that those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized.

21. Understand that those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized.
22. 21. Understand that the Christian family is the "domestic church" and the first place of education in prayer.
23. 22. Know that "Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues." (CCC 2252)

Parent and Family Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire to live out one's Baptismal promises, especially with the help of the sacramental life of the Church and daily prayer.
2.	Love the Lord totally and completely, with and through his grace.
3.	Desire to listen to the Lord in prayer, to be receptive to his call, and to respond with generosity to him.
4.	Desire to grow in relationship with the Holy Spirit, the Blessed Mother and Holy Mother Church to be guided and sustained in one's vocation as a parent.
5.	Desire to be equipped to lead and guide one's children in their life-long formation in holiness.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Teach one's children to participate in the sacramental life of the Church, especially in the Holy Sacrifice of the Mass every Sunday and Holy Day.
2.	Lead one's family in daily prayer.
3.	Explore different prayers and devotions as a family, such as through the Liturgy of the Hours, the Rosary, the Divine Mercy Chaplet, reading and meditating on Scripture (such as *lectio divina*), novenas, silent prayer, music and adoration.
4.	Seek opportunities to continue to grow in knowledge about one's Catholic faith.
5.	Instruct one's children in basic truths of the faith as appropriate for their ages and stages of development.
6.	Read or listen to the readings for the Sunday liturgy in preparation for Holy Mass as a family.
7.	Guide one's children in growing in knowledge of the Saints.
8.	Seek ways to become involved in the liturgical, service, and social life of one's local parish as appropriate.
9.	Make a good examination of conscience before Confession, and seek guidance for how to live in conformity with Christ.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Know that sanctifying grace is necessary for friendship with God and salvation.
2.	Define the sacraments as efficacious signs of grace.
3.	Understand that every human person inherits Original Sin after the Fall.

4. Be aware that the state of Original Sin means the loss of original holiness and justice, and the absence of sanctifying grace. It means we are born with an inclination to sin called concupiscence.
5. Know that Jesus instituted the Sacrament of Baptism as a remedy for Original Sin.
6. Know that through Baptism God infuses sanctifying grace into the soul, thereby removing Original Sin, and forgives all personal sins and their punishments.
7. Know that Baptism makes us adopted children of God, gives us the gift of justification, and pours out the Holy Spirit upon us, giving us his Gifts and making us a new creature.
8. Be aware that Baptism impresses a spiritual, indelible seal, which configures the Christian to Christ so that one shares in his mission of priest, prophet and king.
9. Know that we are baptized into Christ's mystical body, the Church, and share in her mission to proclaim Christ to the world.
10. Understand that some consequences of sin remain after Baptism, such as suffering, death, and concupiscence.
11. Articulate that, because the sacramental seal is indelible, Baptism cannot be repeated.
12. Know that the grace made available in Baptism by virtue of the sacramental act must unfold and increase by a life of prayer, repentance, virtuous acts, and continued instruction.
13. Understand that the ordinary minister of Baptism is the bishop or priest. In the Latin Church, the deacon also is an ordinary minister.
14. Know that, in the case of emergency, anyone can baptize, granted the proper matter and form are used and the one baptizing intends to baptize as the Church baptizes.
15. Be aware that the matter of Baptism is the application of water, by immersion, pouring, or sufficient sprinkling.
16. Know that the form of Baptism is the invocation of the Trinity, namely, "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit" (in the Latin Church) or "The servant of God, N., is baptized in the name of the Father, and of the Son, and of the Holy Spirit" (in the Eastern Churches). (CCC 1240)
17. Know that Baptism is necessary to salvation and is "the basis of the whole Christian life, the gateway to the life of the Spirit." (CCC 1213)
18. Know that since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom.
19. Know that the grace of baptism is merited for us by the saving death and Resurrection of Jesus.
20. Be aware that those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized.
21. Understand that the Christian family is the "domestic church" and the first place of education in prayer.
22. Know that "Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues." (CCC 2252)

Child Goals

Interior Life Goals
(Internalizing the Faith)

1.	Love God, who first loved us.
2.	Be grateful for the gift of Baptism and the family of the Church.
3.	Desire to be holy like the saints and to imitate Jesus.
4.	Desire to pray with one's family each day.
5.	Desire, in an age-appropriate manner, to be near the Lord in the Eucharist within the Church, through times of prayer and adoration and especially during the Holy Sacrifice of the Mass.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Practice obedience to their parents with love and gratitude for them.
2.	Participate, in an age-appropriate manner, in the Holy Sacrifice of the Mass.
3.	Display signs of affection for the Lord in various age-appropriate forms, such as blowing a kiss to the Tabernacle or kissing a crucifix or statue of Mary at home.
4.	Demonstrate reverence for things that are holy, such as practicing respect in Church and towards holy images or objects in the home, such as the Bible.
5.	Practice kindness and generosity with one's family members.
6.	Live one's baptismal call to holiness by growing in the virtues.
7.	Pray each day with one's family.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Identify the Tabernacle as the place where Jesus is sacramentally present within the Church.
2.	Identify saints or biblical scenes depicted in statues and art within the parish Church.
3.	Identify the parish priest as the one who is the principal celebrant of the Mass.
4.	Recognize the Body and Blood of Christ (the Eucharist) as Jesus.
5.	Know family prayers such as the Our Father, Hail Mary, Glory Be, Rosary, Grace Before Meals, and the Guardian Angel prayer.
6.	Articulate that we are baptized in the name of the Father, and of the Son, and of the Holy Spirit.
7.	Know that we have water poured over our heads or are immersed in water three times when we are baptized.
8.	Identify that Baptism is the sacrament that makes one a member of the Church and an adopted son or daughter of God.
9.	Know that in Baptism we receive the Holy Spirit.

10. Understand that Baptism washes away the stain of Original Sin and any personal sin and gives us grace.
11. Know that we continue to grow as disciples of Christ throughout our lives.
12. Understand that daily prayer is vital for coming to know and love Christ more.
13. Articulate that growing in virtue is part of being a Christian.
14. Understand that we serve God by following his teaching, loving our family, and striving to follow his plan for our lives.

Catechetical Goals for First Penance

"Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense." (Psalm 51)

God knows and loves each of us individually and watches and holds us closely in his care. Sacred Scripture proclaims, "you know when I sit and stand; you understand my thoughts from afar. You sift through my travels and my rest; with all my ways you are familiar. Even before a word is on my tongue, LORD, you know it all."[213] God created us out of love[214] and formed each person in His own image.[215] An understanding of the Sacrament of Penance begins with our relationship with God the Father as his adopted sons and daughters. Just as the Lord taught us with the parable of the Prodigal Son,[216] we are invited to be transformed from slavery to sin into the freedom of grace. The father of the parable exclaims, "Celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found."[217] We, too, must rejoice because God offers us forgiveness of sins committed after Baptism and thus new life through the Sacrament of Penance when we confess our sins, truly repent, desire to avoid sin in the future, commit to do our penance, and receive the Lord's mercy in humility and childlike trust. Our loving Father wishes to embrace us and bring us back into communion with him. Therefore, we must seek to turn to him with the same trust that St. John displayed at the Last Supper, as he leaned against Jesus' chest, drawing near to his Most Sacred Heart. Our Savior has won salvation for us by his Paschal Mystery, and we can receive those graces by meeting him in the Sacrament of Penance.

Child Development and the Sacrament of Penance

Without question, the sacraments are treasures of the Catholic faith where we receive God's grace and encounter the Lord in a profound and personal way. In the Sacrament of Penance, one experiences the depth of God's mercy, which will "always be greater than any sin."[218] In addition, "[t]he sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life."[219]

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[213] Ps 139:2-4.
[214] *CCC* 1.
[215] Cf. Gen 1:27.
[216] Cf. Luke 15:11-32.
[217] Luke 15:32.
[218] *Misericordiae Vultus*, 3.
[219] *CCC* 1212.

The truth of God's love for each and every person is a source of such wonder and power that it compels us to want to share the Sacrament of Reconciliation with children as soon as they are ready. However, it is necessary to ensure that children are developmentally prepared for both the teaching of and the participation in the sacrament. Although each child varies in the way he or she grows cognitively, emotionally, morally, and spiritually, there are some general trends in the development of children that can provide insight into when children are likely to be properly disposed to celebrate the Sacrament of Reconciliation.

During the preschool years, children are in what has been called the "preoperational stage of cognitive development."[220] At this stage of development, children tend to see the world as being centered around themselves. Morally, they are often more concerned with being caught doing something wrong than the "rightness" or "wrongness" of the action. This concern with being caught (rather than a concern with the moral implications of the action) does not reflect a moral fault. Rather, it is a reflection of their developmental way of thinking.

Children in the "concrete operational"[221] stage of development (which typically begins around seven years of age) have moved past the preschool sort of thinking and are aware that the world works according to certain rules. They have an elementary understanding of natural phenomena and understand that certain things are true and other things are not. Just as they understand that there are rules for natural phenomena, children of this age understand that there are rules for behavior. They know that there is a difference between right and wrong, and the "rightness" or "wrongness" of an action does not depend on who is watching. However, their understanding of the morality of an action can often be limited to knowing "the rules," as well as the consequences for not following them.[222]

The Church considers children of this age to be at the "age of reason."[223] Typically, preparation for the Sacrament of Reconciliation begins for many children around seven years of age. For most children, this is an appropriate time. Some caution is needed, however, as not every child reaches the age of reason at the same time. For some it comes earlier, and for some it may come later. It is important that individual attention be paid to each child's understanding of right and wrong to ensure that each is properly disposed

[220] For a more detailed discussion about Piaget's stages of cognitive development, cf. Piaget, J. in Gruber, H.E.; Vineche, J.J. (eds), *The Essential Piaget* (New York, Basic Books, 1977).
[221] Ibid.
[222] Ibid.
[223] "After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year." *Code of Canon Law,* 989.

to celebrate the sacrament. This is particularly important when teaching children to evaluate their consciences and the moral responsibility that they have for their actions. For example, we teach children that certain acts are mortal sins, meaning that the action is of grave evil. For someone to be culpable, that is, to bear the responsibility for that action, one must: 1) be aware that the action is of grave nature, 2) desire to do the action despite that knowledge, and 3) do so with free will -- not under any kind of coercion.[224] Further, psychological and emotional aspects can lessen or enhance the freedom of someone's choice. These things are complicated for young children, even if they can reasonably distinguish between right and wrong. Therefore, it is important that children be given ongoing guidance and clear parameters, so that they are able to not only determine what is a good or evil act, but also to understand their own free will and the responsibility that they have for their actions.

Beginning around 10 years of age, children are beginning to internalize standards of behavior. Their consciences are growing quickly, and they are gaining a sense of "right" and "wrong" that goes beyond just what might bring them punishments or rewards.[225] This stage of development is an excellent time to work with them on what it means to be disciples of Jesus. However, although children this age are good at using their concrete reasoning skills, they typically lack a firm grasp on hypothetical reasoning. This means that they have difficulty imagining things or situations they have not yet experienced. Role playing activities and acting out making good choices in a moral dilemma will be especially effective for the moral formation of children at this stage of development. Storytelling is another effective approach to help children understand circumstances that are beyond their experience and to give context for how to make good moral choices and to build good habits. Sacred Scripture is especially important in the moral formation of children, as the Lord uses the parables to illustrate how to live as one who places the needs of others before the needs of oneself, and how to direct one's heart and mind to God in daily life. In addition, the lives of the saints can be informative and important tools for children at this age, especially as their unique witness can foster the desire to grow in virtue.

Eastern Catholic Preparation for Holy Confession

In the Christian East, Confession is often referred to as the *Mystery of Repentance*, or poetically as "the Baptism of Tears." The mystery itself is a liturgical celebration of God's

[224] Cf. *CCC*, 1857-1859.

[225] The *Code of Canon Law* requires that one has reached a state of maturity referred to as the "age of discretion" (Can. 989) before first receiving the Sacrament of Penance. This is typically around age 7 - 8. Further development of the ability to form and understand one's conscience unfolds in the years following.

mercy for healing the penitent, and confession frequently takes place before an icon of Christ who receives the confession of the penitent through the witness of the priest who stands beside him or her, representing both Christ and the Church. (Confessionals are not typically used.) The emphasis in the celebration is on healing through repentance and forgiveness. The forms of absolution given by the priest usually involves the placement of the stole over the penitent's head as they bow to the icon of Christ and a prayer is said that has God as the subject (rather than the priest, "I absolve"), giving special emphasis to the fact that it is Christ the Divine Physician who is healing and forgiving in this celebration. Additionally, since nearly all of the Holy Mysteries are given by name, the priest will typically say the name of the penitent during the prayers of forgiveness.

Eastern Catholics follow many of the same norms as Latin Catholics as regards the age that is appropriate for Confession, and many of the same catechetical resources for preparation will apply. The Ten Commandments and the Beatitudes can serve as excellent resources for the Examination of Conscience. One noteworthy difference is that Eastern Catholic children have likely already been receiving Holy Communion since infancy. Therefore, the typical emphasis in catechesis on First Confession as a step in receiving First Holy Communion is not relevant for these children.

Conclusion

We must keep in mind that moral formation is an ongoing work in the Christian life, and continues as long as we have the opportunity to decide between good and evil. Therefore, returning to this topic as a child matures and for adults as well is necessary. The moral dilemmas that we face as we mature tend to require greater discernment and prayer, and so catechetical resources should aim to provide ongoing formation that supports the Christian in this work. Parents and families should be supported with resources that serve to encourage and strengthen their recourse to this sacrament, so that deeper conversion continues throughout one's life.

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA*, the *Compendium*, church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Catechist Goals

Interior Life Goals
(Internalizing the Faith)

1.	Have sorrow for having offended God by sinning.
2.	Desire to make a good, honest and sincere confession.
3.	Be confident in the love and mercy of God and the power of the Sacrament of Penance.
4.	Desire to forgive others as God has forgiven us.
5.	Desire to always stay close to the Sacred Heart of Jesus.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Make a daily examination of conscience and lead learners in this practice in an age appropriate manner.
2.	Receive the Sacrament of Penance frequently.
3.	Facilitate the opportunity for students and families to receive the Sacrament of Penance when possible.
4.	Invite students and families to pray for priests who have heard their confessions.
5.	Instruct families and students to ask God and the saints for the grace to conquer in times of temptation.
6.	Encourage students and families to regularly pray for the grace of final perseverance.
7.	Guide learners, in an age appropriate manner, in how to make small sacrificial acts out of love for Christ.
8.	Invite parents and families to participate in the regular liturgical life of the parish, especially parish holy hours, confession opportunities and Masses.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Understand that sanctifying grace is necessary for friendship with God and for salvation.
2.	Define the sacraments as efficacious signs of grace.
3.	Understand that venial sins committed after Baptism can result in the diminution of grace.
4.	Understand that mortal sins committed after Baptism result in the loss of sanctifying grace.

5. Articulate that mortal sins are sins that require grave matter, full knowledge, and deliberate consent.
6. Recognize that God continues to love sinners and to call them unceasingly back to himself.
7. Understand that the Sacrament of Penance was instituted by Jesus for the forgiveness of post-baptismal sins, reconciling us to God and the Church.
8. Know that Jesus gave priests the power to grant his forgiveness to penitents.
9. Articulate that the Sacrament of Penance requires the penitent to repent, to confess sins to the priest, and to have the intention to accomplish the penance assigned by the priest.
10. Know that repentance involves sorrow for and abhorrence of sins committed and the firm intention of sinning no more in the future.
11. Understand that imperfect contrition is sorrow for sins because of the ugliness of sin or the fear of punishment and that perfect contrition is sorrow for sins because of love of God.
12. Know that we have a duty to form our conscience in accordance with the light of Christ and the teaching of the Church, so that we can rightly distinguish good and evil.
13. Understand that all unconfessed mortal sins must be confessed to obtain forgiveness. In a situation of imminent death, perfect contrition with the firm intention to confess if possible is also sufficient to obtain forgiveness.
14. Understand that it is not required to confess venial sins, but it is strongly encouraged.
15. Know that the grace received in this sacrament assists us in resisting temptation and avoiding sin in the future.
16. Understand that, although forgiveness is granted, the temporal punishment of the sins committed remains and are satisfied through penances, those assigned by the priest in the sacrament as well as by those prudentially self-imposed.
17. Understand that an indulgence is the remission of temporal punishment of sins that have already been forgiven, and it can be gained through a penitential practice defined by the Church to the advantage of oneself or another.
18. Understand that only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ.
19. Understand that priests must keep secret all sins confessed to them under pain of excommunication.
20. Understand that it is required for those who are baptized and have reached the age of discretion to confess grave sins (if any) at least once a year.
21. Understand that the grace of this sacrament is merited for us by the saving death and Resurrection of Jesus.

Parent and Family Goals

Interior Life Goals
(Internalizing the Faith)

1.	Have sorrow for having offended God by sinning.
2.	Be confident in the love and mercy of God and the power of the Sacrament of Penance.
3.	Desire to make a good, honest and sincere confession.
4.	Desire to forgive others as God has forgiven us.
5.	Desire to always stay close to the Sacred Heart of Jesus.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Make a daily examination of conscience.
2.	Lead one's family in prayers such as an examination of conscience, the Act of Contrition, the Stations of the Cross and praying for the grace of final perseverance.
3.	Confess one's sins regularly in the Sacrament of Penance.
4.	Receive the Sacrament of Penance as a family regularly, as possible.
5.	Pray for the priests who have heard one's confessions.
6.	Pray for the grace to conquer in times of temptation.
7.	Offer acts of penance and sacrifice with one's prayers, as possible and appropriate.
8.	Pray for those who have died, especially one's loved ones.
9.	Teach children, in an age-appropriate manner, about the seriousness of sins and the greatness of God's mercy.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Understand that sanctifying grace is necessary for friendship with God and for salvation.
2.	Define the sacraments as efficacious signs of grace.
3.	Understand that venial sins committed after Baptism can result in the diminution of grace.
4.	Understand that mortal sins committed after Baptism result in the loss of sanctifying grace.
5.	Understand that mortal sins are sins that require grave matter, full knowledge, and deliberate consent.
6.	Know that God continues to love sinners and to call them unceasingly back to himself.
7.	Understand that the Sacrament of Penance was instituted by Jesus for the forgiveness of post-baptismal sins, reconciling us to God and the Church.
8.	Know that Jesus gave priests the power to grant his forgiveness to penitents.

9. Articulate that the Sacrament of Penance requires the penitent to repent, to confess sins to the priest, and to have the intention to accomplish the penance assigned by the priest.
10. Recognize that repentance involves sorrow for and abhorrence of sins committed and the firm intention of sinning no more in the future.
11. Understand that imperfect contrition is sorrow for sins because of the ugliness of sin or the fear of punishment and that perfect contrition is sorrow for sins because of love of God.
12. Know that we have a duty to form our conscience in accordance with the light of Christ and the teaching of the Church, so that we can rightly distinguish good and evil.
13. Understand that all unconfessed mortal sins must be confessed to obtain forgiveness. In a situation of imminent death, perfect contrition with the firm intention to confess if possible is also sufficient to obtain forgiveness.
14. Understand that it is not required to confess venial sins, but is strongly encouraged.
15. Know that the grace received in this sacrament assists us in resisting temptation and avoiding sin in the future.
16. Understand that, although forgiveness is granted, the temporal punishment for the sins committed remains and are satisfied through penances, those assigned by the priest in the sacrament as well as by those prudentially self-imposed.
17. Understand that an indulgence is the remission of temporal punishment of sins that have already been forgiven.
18. Understand that only priests can forgive sins in the name of Christ.
19. Understand that priests must keep secret all sins confessed to them under pain of excommunication.
20. Understand that it is required for those who are baptized and have reached the age of discretion to confess grave sins (if any) at least once a year.
21. Understand that the grace of this sacrament is merited for us by the saving death and Resurrection of Jesus.

Child Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire to grow in holiness.
2.	Feel contrition for one's sin.
3.	Desire the forgiveness and grace that come from the Sacrament of Penance.
4.	Trust in God's mercy.
5.	Desire to always stay close to the Sacred Heart of Jesus.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Pray for the grace to be aware of one's sins and to repent with true contrition.
2.	Pray with an examination of conscience, especially before receiving the Eucharist and the Sacrament of Penance.
3.	Pray the Act of Contrition with sincerity.
4.	Receive the Sacrament of Penance frequently, if possible.
5.	Practice small acts of penance as appropriate for one's age and abilities.
6.	Forgive others generously and consistently.
7.	Pray to know God's peace in the Sacrament of Penance and to have confidence in his love.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate that in Baptism, by the power of the Holy Spirit, we receive new life in Christ.
2.	Define the sacraments as efficacious signs of grace.
3.	Know that the new life of grace can be diminished or lost by sin.
4.	Be familiar with the Ten Commandments, Great Commandment, New Commandment, and Beatitudes.
5.	Articulate how the commandments and Beatitudes give us guidance on how to do good and live in imitation of Christ.
6.	Know that, through the saving actions of Jesus Christ, God offers us redemption and forgiveness.
7.	Explain that a well-formed conscience helps one to choose what is right and good.
8.	Be aware that one has a duty to inform one's conscience according to the truth, especially from Sacred Scripture and the teaching of the Church.
9.	Identify how to examine one's conscience.
10.	Understand the difference between mortal and venial sin.
11.	Know that the Sacrament of Penance reconciles us with God and to the Church.

12. Identify and distinguish the four main parts of the Sacrament of Penance: contrition, confession, penance and absolution.
13. Understand that we pray the Act of Contrition for our own conversion and to express our sorrow for our sins.
14. Know that conversion is intentionally turning away from sin and responding to God's love and forgiveness.
15. Understand that we open our hearts to God's forgiveness and grace when we confess our sins, and that this grace helps us to avoid sin in the future.
16. Articulate that performing acts of penance helps us to repair the damage caused by sin to our relationship with God and others.
17. Understand that, in the Sacrament of Penance, we are offered absolution and forgiveness of our sins.
18. Be familiar with the effects of the Sacrament of Penance: reconciliation with God by which the penitent recovers grace; reconciliation with the Church; remission of the eternal punishment incurred by mortal sins; remission, at least in part, of temporal punishments resulting from sin; peace and serenity of conscience, and spiritual consolation; an increase of spiritual strength for the Christian battle.
19. Know that a priest cannot repeat the sins confessed to him.

Catechetical Goals for the First Reception of Holy Communion

The Eucharist is the "source and summit of the whole Christian life."[226] In his encyclical letter, *Ecclesia de Eucharistia*, Pope St. John Paul II wrote, "The Church has received the Eucharist from Christ her Lord not as one gift, however precious, among so many others, but as *the gift par excellence*, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work."[227] Christ instituted the Eucharist, Christ gave us the basic 'formula' for the liturgy, and it is Christ who is still present with us at each and every Mass. At the Last Supper, our Lord commanded his apostles (and us) to continue this sacrament in his memory. The Church, in her deep love for Christ, has honored, respected, and lovingly obeyed this command for two thousand years. Therefore, prayerful discernment in the development of catechetical resources that prepare the student for the reception of this sacrament, this *gift par excellence*, is critically important.

Child Development and First Reception of Holy Communion

As noted in the previous section, by seven years of age, children have typically entered into a developmental stage where they can understand cause and effect, and they know the world works according to rules. Having typically reached the age of reason, children in the second grade are better able to understand that the Eucharist is not ordinary bread and wine. Children of this age are concrete thinkers and need many hands-on activities and practical explanations. Preparation for the sacraments should include concrete step-by-step teaching and tangible, hands-on learning. This is an excellent time to present the steps of the rites, parts of the Mass, and the fundamental teaching of the sacraments.[228]

A few years later, around 10 years of age, children are growing in their ability to understand symbols and signs. This ability makes this age an ideal time to take an in-depth look at the sacraments and rites of the Church and the deeper meanings behind them, along with a concrete familiarity with the rites.

"Readiness" to receive the Eucharist for the first time is best determined on an individual basis. However, the *Code of Canon Law* states that for an individual to receive the Eucharist, he or she must "have sufficient knowledge and careful preparation so that they

[226] *CCC*, 1324. See also *Lumen Gentium*, 11.
[227] *Ecclesia de Eucharistia,* 11.
[228] White, J.D., "Developmentally Responsive Catechesis and the Catechism" In P. Willey and S. Sollom [Eds.], *Speaking the Truth in Love: The Catechism and the New* Evangelization; Steubenville, OH: Emmaus Academic, 2020; 429-440.

understand the mystery of Christ according to their capacity and are able to receive the Body of Christ with faith and devotion."[229] Practically speaking, this suggests that, at minimum, individuals should "be able to 'distinguish the body of Christ from ordinary food' even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally."[230] In this sense, parish communities should be attentive to the catechesis and sacramental preparation of those baptized Catholics who, despite other developmental disabilities, do evidence this faith in the real presence of Christ in the Eucharist.

Another circumstance that may arise in catechetical programs is the participation of children from the Eastern Catholic Churches. Since Eastern Catholic children typically receive the full Mysteries of Christian Initiation (i.e., Baptism, Chrismation, Holy Eucharist) on the day of their Baptism, they will not participate in immediate preparation for First Holy Communion. However, they may benefit from participating in the catechesis that their Latin peers are receiving in preparation for the sacrament.

Therefore, it is important to explain to those Eastern Catholic children who can receive the Eucharist, and to their peers, the legitimacy of their Eastern Christian initiation and patrimony. These children should not take part in a First Communion rite in any way that would appear to denigrate their prior reception of the Eucharist within their own tradition. However, Eastern Catholic children may benefit greatly from the catechesis offered, so long as the differences are both acknowledged and appreciated. For many Latin Catholic children and parents, this can become a catechetical moment in helping them to understand the true catholicity of the Church.

Those developing catechetical resources that reference Eastern Catholic practices pertaining to the Holy Eucharist which may differ from the West (i.e., the use of leavened bread in the Greek tradition) are encouraged to contact a local Eastern Catholic parish or reach out to someone at God With Us Eastern Catholic Formation,[231] which is the official catechetical apostolate of the Eastern Catholic Bishops (USCCB Region XV).

Conclusion

Those who develop catechetical resources, both for immediate preparation for the sacraments and for ongoing formation in the faith, should remember that the Eucharist

[229] *Code of Canon Law*, 913 §1.
[230] *Guidelines for the Celebration of the Sacrament with Persons with Disabilities*, 22.
[231] God With Us Eastern Catholic Formation, www.godwithusonline.org.

is the "source and summit of the Christian life."[232] Therefore, all catechesis, to some degree, must flow from and return back to this source and summit of life. As the *Directory for Catechesis* reminds us, "*Kerygmatic catechesis*…is a catechesis which manifests the action of the Holy Spirit, who communicates God's saving love in Jesus Christ and continues to give himself so that every human being may have the fullness of life."[233] This is true for catechesis of all ages, and therefore, a worldview and pedagogy that flows from the Eucharist remains essential for all catechetical presentation, from young children through adulthood. While our capacity for understanding these mysteries changes as we mature, young children through adults can and should receive the joyful proclamation that the Lord has given them this great gift of love. Even before a child is able to receive the Lord's Body and Blood, he or she can appreciate the delight of a loving gift. Likewise, those adults who may struggle with their understanding of the Eucharist should be accompanied in their formation so that they can, with childlike faith, come to understand the immense love that God has for them.

[232] *LG* 11.
[233] *DC* 2.

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA,* the *Compendium,* church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Catechist Goals

Interior Life Goals
(Internalizing the Faith)

1.	Value the development of a life lived in gratitude to God, rooted in the Eucharist whose very meaning is thanksgiving.
2.	Believe that Jesus is present, Body, Blood, soul, divinity, in the Eucharist.
3.	Desire to receive the Eucharist at Mass on Sundays, holy days, and more frequently if possible.
4.	Desire to make sacrifices out of love for Christ who gave his life for us.
5.	Desire to always stay close to the Sacred Heart of Jesus.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Model gratitude for the opportunity to receive the Eucharist.
2.	Participate in the holy Sacrifice of the Mass on Sundays and Holy Days of Obligation, and more frequently when possible.
3.	Participate in Eucharistic adoration when possible, and facilitate opportunities for families to participate as well.
4.	Lead learners to understand that the requirement to attend Mass on Sundays is a privilege rather than merely an obligation.
5.	Refer to Mass as “the holy Sacrifice of the Mass” in order to reflect the reality and sacredness of the Mass itself.
6.	Engage in ongoing formation in the faith and the sacramental life of the Church.
7.	Facilitate opportunities for families to learn about the Eucharist and to participate in the Mass.
8.	Recommend trusted resources for families on the Eucharist and Mass, such as books, children’s missals, and other spiritual supplements.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Identify Baptism as the sacrament that unites us with Christ, making us sons and daughters of God and members of Christ’s Body, the Church.
2.	Define the sacraments as efficacious signs of grace.
3.	Understand that we encounter Jesus Christ himself in the Seven Sacraments and share in his own life.

4. Understand Baptism, Confirmation and Eucharist are the Sacraments of Initiation and how they are related.
5. Articulate that the Eucharist is "the source and summit of the Christian life." (CCC 1324)
6. Identify Sunday as the primary day for celebration of the Eucharist, and Holy Days of Obligation as solemnities.
7. Understand the prayers and gestures in the Mass.
8. Know that sacred music helps us to worship God.
9. Know that the liturgical year "unfolds the whole mystery of Christ from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord." (CCC 1171, 1194)
10. Identify the two main parts of the Mass (Liturgy of the Word and Liturgy of the Eucharist) and what takes place in each.
11. Articulate the connection between the temple sacrifice in the Old Testament and Jesus as the perfect sacrifice, the Lamb of God.
12. Relate the Liturgy of the Eucharist to the Last Supper.
13. Understand that in the Mass we worship God who is Creator of all and give thanks for the Jesus' sacrifice on the Cross.
14. Articulate that through the power of the Holy Spirit and the words and actions of the priest, our gifts of bread and wine become the Body and Blood of Christ.
15. Know that "In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*." (CCC 1374)
16. Understand that the baptized who desire to receive Holy Communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the Sacrament of Penance.
17. Recognize that the grace we receive in the Eucharist strengthens us to live as disciples of Jesus and commits us to the poor.
18. Articulate the effects of Communion with the Body and Blood of Christ: including an increase in the communicant's union with the Lord, forgiveness of venial sins, and preservation from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.
19. Understand that our prayer life always flows from the Eucharistic celebration at the heart of the Church's liturgy, and that we continue to grow in prayer so that we are drawn closer to Christ each day.
20. Know important liturgical terms such as *anaphora*, *anamnesis*, *epiclesis* and transubstantiation.
21. Articulate the meaning of other Eucharistic terms such as the bread of life, the living bread, holy communion, paschal banquet, eternal high priest, lamb of God, and memorial of his sacrifice.

Parent and Family Goals

Interior Life Goals
(Internalizing the Faith)

1.	Value the development of a life lived in gratitude to God, rooted in the Eucharist whose very meaning is thanksgiving.
2.	Believe that Jesus is present, Body, Blood, soul, divinity, in the Eucharist.
3.	Desire to receive the Eucharist at Mass on Sundays, holy days, and more frequently if possible.
4.	Desire to make sacrifices out of love for Christ who gave his life for us.
5.	Desire to always stay close to the Sacred Heart of Jesus.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Model gratitude for the opportunity to receive the Eucharist for one's family.
2.	Participate in the holy Sacrifice of the Mass on Sundays and Holy Days of Obligation as a family, and more frequently when possible.
3.	Participate in Eucharistic adoration as a family, when possible.
4.	Refer to Mass as "the holy Sacrifice of the Mass" in order to reflect the reality and sacredness of the Mass itself.
5.	Lead one's family in daily prayer, especially in prayers connected to the liturgy, such as the Our Father, the Creed, and prayerful reading of Sacred Scripture.
6.	Engage in ongoing formation in the faith and the sacramental life of the Church.
7.	Provide resources for one's children to participate in the Mass, such as books, children's missals, and other spiritual supplements as possible.
8.	Discuss the lectionary readings before and/or after the Mass.
9.	Have regular dinners together as a family, recognizing the way in which gathering around a table to celebrate a meal together draws the family into communion with one another.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Identify Baptism as the sacrament that unites us with Christ, making us sons and daughters of God and members of Christ's Body, the Church.
2.	Define the sacraments as efficacious signs of grace.
3.	Understand that we encounter Jesus Christ himself in the Seven Sacraments and share in his own life.
4.	Articulate that the Eucharist is "the source and summit of the Christian life." (CCC 1324)
5.	Categorize Baptism, Confirmation and Eucharist as the Sacraments of Initiation and distinguish between them.
6.	Recognize Sunday as the primary day for celebration of the Eucharist.
7.	Know and understand the important prayers and gestures in the Mass.

8. Understand that sacred music helps us to worship God.
9. Identify the two main parts of the Mass (Liturgy of the Word and Liturgy of the Eucharist) and what takes place in each.
10. Understand that in the Mass we worship God who is Creator of all and give thanks for Jesus' sacrifice on the Cross.
11. Relate the Liturgy of the Eucharist to the Last Supper.
12. Articulate that through the power of the Holy Spirit and the words and actions of the priest, our gifts of bread and wine become the Body and Blood of Christ.
13. Know that "in the most blessed sacrament of the Eucharist 'the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained.*'" (CCC 1374)
14. Understand that the baptized who desire to receive Holy Communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the Sacrament of Penance.
15. Understand that the grace we receive in the Eucharist strengthens us to live as disciples of Jesus and commits us to the poor.
16. Understand that our prayer life always flows from the Eucharistic celebration at the heart of the Church's liturgy, and that we continue to grow in prayer so that we are drawn closer to Christ each day.
17. Identify important liturgical terms such as *anaphora*, *anamnesis*, *epiclesis* and transubstantiation.
18. Know Eucharistic terms such as the bread of life, the living bread, holy communion, paschal banquet, eternal high priest, lamb of God, and memorial of his sacrifice.

Child Goals

Interior Life Goals
(Internalizing the Faith)

1.	Love the Lord your God.
2.	Desire to worship and give thanks to God in Holy Mass.
3.	Believe that the Eucharist is truly Jesus present with us, Body, Blood, soul and divinity.
4.	Be grateful for the Lord's love for us, especially for his sacrifice on the Cross.
5.	Desire to always stay close to the Sacred Heart of Jesus.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Actively participate in holy Mass on Sundays and Holy Days of Obligation, and other days when possible.
2.	Listen attentively to the proclamation of the Word of God in the liturgy.
3.	Genuflect and pray with reverence before the Lord in the Tabernacle.
4.	Receive the Eucharist with reverence and love.
5.	Pray with gratitude for the gift of the Lord in the Eucharist.
6.	Spend time with Jesus in adoration when possible.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Identify Baptism as the sacrament that makes us sons and daughters of God and members of Christ's Body, the Church.
2.	Define the sacraments as efficacious signs of grace.
3.	Know that we encounter Jesus Christ himself in the Seven Sacraments.
4.	Identify the three Sacraments of Initiation: Baptism, Confirmation and Eucharist.
5.	Understand that Sunday is the primary day for celebration of the Eucharist.
6.	Be familiar with the prayers and gestures in the Mass.
7.	Know that sacred music helps us to worship God.
8.	Identify the two main parts of the Mass (Liturgy of the Word and Liturgy of the Eucharist).
9.	Understand that in the Mass we worship God who is Creator of all and we give thanks for the Jesus' sacrifice on the Cross.
10.	Be aware that we prepare to receive the Lord in the Eucharist through prayer, an examination of conscience and fasting one hour before receiving him.
11.	Identify that through the power of the Holy Spirit and the words and actions of the priest, our gifts of bread and wine become the Body and Blood of Christ.
12.	Be aware that Christ himself presides over the Eucharistic celebration, and that the celebrant represents him, acting in the person of Christ the head (*in persona Christi capitis*).

13. Identify validly ordained priests as the only persons who can preside at the Eucharistic celebration and consecrate the bread and wine so that it becomes Jesus' true Body and Blood.
14. Know that anyone aware of having sinned mortally must not receive communion without having received forgiveness in the Sacrament of Penance.
15. Be aware that the Eucharist is Jesus Christ truly present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
16. Know that we bow and genuflect before the Lord in the Eucharist and in the Tabernacle because he is our King and Lord, and it is a way to show reverence and our thankfulness to him.
17. Identify the effects of the Eucharist: increased union with the Lord, forgiveness of venial sins, protection from serious sins, unity with the Church and commitment to the poor.

Catechetical Goals for the Sacrament of Confirmation

"Baptism, the Eucharist, and the sacrament of Confirmation together constitute the 'sacraments of Christian initiation,' whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For 'by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.'"[234]

Most individuals preparing for Confirmation in the United States are in middle school or high school (about ages 11–18). This is a time of rapid physical, intellectual, and emotional growth. This growth prompts self-reflection and a deepening self-consciousness. Adolescence is an important time for identity formation. It is a time where we ask some fundamental questions: "Who am I?" and "What will I become?" Young people can emerge from this period of growth with a firm sense of their identity that guides them into their vocational future, or with confusion about who they are, which can lead to unfocused, or even risky decision-making. Young people at this age also look to their peer groups for support, guidance and affirmation about their identity. They may also look up to trusted adult mentors for guidance. Assisting young people in forming healthy peer groups with others who share their moral values and who will encourage them in their faith journey is crucial. The involvement of their families and the whole parish community will support them and remind them of their dignity and identity in Christ.[235]

Young people are eager to have a purpose that they can fulfill and are ready to take up a mission. The dual focus of young people on identity and self-potential provides an opportunity for catechists, parents, and sponsors for Confirmation to help youth to understand how this sacrament completes the grace of Baptism and strengthens our identity as sons and daughters of God. While youth at this age may feel drawn to greater independence, they also may feel insecure or powerless to affect the world around them. The assurance that God has a unique plan for their lives, and that he will give them the grace they need to follow that plan, should give them courage and hope. The gifts of the Holy Spirit give us the wisdom to discern God's plan, and they also give us the tools that we will need to follow that plan.

"*Preparation* for Confirmation should aim at leading the Christian toward a more intimate

[234] *CCC* 1285.
[235] *CCC* 355, 1701; 2 Cor. 5:17.

union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end, catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands."[236]

Preparation for the Sacrament of Confirmation should include a special focus on personal prayer and the individuals' relationship with Christ, for it is necessary that the young person grow in comfort with daily dialogue with the Lord, with the guidance of the Holy Spirit, to be able to discern his or her own vocation and to have the grace to respond with generosity.[237] Providing opportunities for young people to gather in prayer through the liturgy and other devotions is essential. Entering into Sacred Scripture is also an essential aspect of formation at this time, especially in considering how salvation history unfolds unto the coming of the Holy Spirit and the mission of the Church. Teaching youth how to enter into prayer with the text of Scripture, such as in *lectio divina*, can bear great fruit. Inviting young people into the catechetical process, such as helping teach or mentor younger students, can be an excellent way to support them in greater understanding and ownership of their faith. Inviting them to collaborate in peer projects, such as service projects or peer retreats, can also help to strengthen their understanding of themselves as disciples of Christ and participants in the life of the Church.

Consideration of one's vocation at this age should be especially focused on understanding the universal call to holiness that all Christians receive by virtue of their Baptism, and to understand how the Gifts of the Holy Spirit that are deepened in Confirmation can lead to seeing the Fruits of the Holy Spirit in one's life. This is an excellent time for the young person's family and Confirmation sponsor to be involved, offering guidance, support and encouragement as the individual grows in understanding of his or her personal mission in the life of the Church. Exploring the life and mission of the young person's chosen Confirmation saint can also be effective in helping develop a disposition of readiness to respond to the Lord's call. Fundamentally, the candidate for Confirmation should be able to pray with the Church, "Come, Holy Spirit," and experience the peace and joy that comes from placing oneself and one's life, with surrender and trust, into the hands of God.[238]

It should be noted that Eastern Catholic children are fully initiated in infancy, and so they

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[236] *CCC* 1309.

[237] *CCC* 1310; cf. Acts 1-2, the Apostles are gathered in the Upper Room praying when the Holy Spirit descends upon them at Pentecost.

[238] Cf. *CCC* 2671.

do not require classes in preparation to receive the Sacrament of Confirmation. Since some Eastern Catholics children attend Latin Catholic parishes or schools, they may participate in Confirmation classes offered to their peers. As fully initiated Catholics of an Eastern Church, however, they are strictly forbidden by church law in East and West from receiving Confirmation a second time. Instead, they might consider their participation in these programs as an opportunity to renew their act of faith in Christ and service to the Church.

Catechetical resources can assist those preparing to receive the Sacrament of Confirmation by emphasizing the missionary call that we all receive in Baptism, their personal vocation as a member of the Body of Christ and the reality of the need for ongoing growth in faith and conversion in life.

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the *CCC*, Sacred Scripture, the *USCCA*, the *Compendium*, church documents, the *Directory* and the *NDC*. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Catechist Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire to grow in holiness, flowing from the graces of the sacraments and the gifts of the Holy Spirit.
2.	Long to grow closer to Christ through prayer, through the sacraments, and through obedience to His will.
3.	Earnestly desire to learn the faith and effective means of sharing it with others.
4.	Desire that students of confirmation will grow in their love for the Lord.
5.	Yearn to facilitate encounters with Christ for those coming to formation in one's parish.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Facilitate encounters with the Lord in the Blessed Sacrament, especially through the Mass and through additional opportunities for Eucharistic adoration.
2.	Practice different forms of prayer in the Tradition of the Church with those preparing for Confirmation.
3.	Request the prayer support of the parish community on behalf of those preparing for Confirmation.
4.	Model regular participation in the sacramental life of the Church for those preparing for Confirmation.
5.	Model intentional and continual learning about the faith.
6.	Model how "holy obedience" to God's law can guide us to true freedom and happiness.
7.	Demonstrate that one can live the faith in a secular culture, and find joy.
8.	Provide trustworthy and accurate resources for learners and their Sponsors about the faith, Scripture, and apologetics.
9.	Facilitate opportunities for families to celebrate and live their faith within the home, the parish and the broader community.

Cognitive Goals

(Growing in Knowledge of the Lord)

1. Be aware of the developmental stage proper to those preparing for Confirmation and consider this information in the presentation of catechetical material.
2. Understand what a sacrament is, how we receive sacramental grace and the necessity of the sacramental life for all believers, beginning with the Sacrament of Baptism.
3. Understand the importance of the liturgy and how we participate in the worship offered by the Church.
4. Explain the vital connection among the Sacraments of Initiation: Baptism, Confirmation and Eucharist, and be aware of the difference in celebration in the Eastern Catholic Churches.
5. Understand how the Sacraments of Baptism and the Eucharist are properly celebrated and received, and the graces that come from proper reception.
6. Know the importance and gift of attending Mass on Sundays and Holy Days of Obligation as part of the Catholic life. Explain why active participation in one's parish is important throughout all of life.
7. Understand why prayer is the foundation for maturing in holiness throughout one's life.
8. Know key Scripture passages that relate to the Sacrament of Confirmation.
9. Know that a disposition of a humble heart is vital to being receptive to the Holy Spirit.
10. Know the requirements to receive the Sacrament of Confirmation: valid baptism, proper age and preparation, the Sacrament of Penance and a Sponsor.
11. Understand how the Sacrament of Confirmation is celebrated, and the significance of each aspect, especially the anointing with chrism, the laying on of hands by the bishop and the spoken formula.
12. Know the effects of the Sacrament of Confirmation, including the perfection of baptismal grace, being sealed with the Holy Spirit, an increase of the Gifts of the Holy Spirit, being united more completely with Christ, strengthening our bond with the Church, being given courage to witness to our faith and an indelible character.
13. Identify the twelve fruits of the Holy Spirit, and explain how these are signs of a life under the guidance of the Holy Spirit.
14. Understand the importance and necessity of choosing a patron saint for the Sacrament of Confirmation and the importance of choosing a Sponsor.
15. Explain the various 'vocations' (states-of-life) in the Church (Holy Orders, consecrated life, religious life, Holy Matrimony).
16. Explain who God the Holy Spirit is, and how he relates to God the Father and God the Son.
17. Understand how Scripture is inspired by the Holy Spirit and inerrant. Explain why it is vital that we continue to study, read and pray with Scripture.
18. Articulate what "integrity of life" means for a Christian (flowing from our Baptism as we strive to fulfill our call to holiness), and explain why our moral actions inherently reflect one's faith as the Lord's disciples.
19. Explain why authenticity in our Christian witness is vital. Know that certain ideologies and worldviews (such as relativism) are inimical to the faith and that we must turn to God alone to know what is true, good and beautiful.
20. Give testimony to how the lives of the saints and the intercession of the saints both inspire and assist in our ongoing growth in holiness.

21. Understand that faithfulness to God's will leads to human flourishing, lasting joy, and eternal life.
22. Discuss with learners current events, issues and challenges that they may be facing, and how our faith gives us the answers we need. Provide them with trustworthy resources including magisterial teaching, Scripture and the *Catechism*.

Parent and Family Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire to grow in one's primary vocation as baptized Christians, and to grow in one's vocation as a spouse and/or parent.
2.	Long to grow closer to Christ through prayer, through the sacraments, and through obedience to His will.
3.	Earnestly desire to learn the faith.
4.	Desire that one's family will grow in love for the Lord.
5.	Yearn to follow God's will for one's family, intentionally striving for all members to grow closer to Christ and His Church.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Discuss with their children how their own relationship with the Lord continues to deepen and grow.
2.	Be involved in the preparation and formation of one's child when preparing to receive the Sacrament of Confirmation.
3.	Grow in personal faith formation so as to help instruct and guide one's children in the faith.
4.	Ask catechists and parish priests for trusted resources to learn about the faith, Scripture, and apologetics.
5.	Model for one's children how to continually learn about the faith.
6.	Model for one's children faithful participation in the sacraments.
7.	Lead one's children and family in daily prayer and reading of Sacred Scripture.
8.	Model obedience to God's will in their personal life and God's will for their family.
9.	Invite their children into the exciting, reflective, and prayerful discernment of the vocations to which God might be calling them.
10.	Help one's children understand current issues from the Catholic worldview.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Understand what a sacrament is, how we receive sacramental grace and the necessity of the sacramental life for all believers, beginning with the Sacrament of Baptism.
2.	Understand the importance of the liturgy and how we participate in the worship offered by the Church.
3.	Know the vital connection among the Sacraments of Initiation: Baptism, Confirmation and Eucharist.
4.	Be aware of how the Sacraments of Baptism and the Eucharist are properly celebrated and received, and the graces that come from proper reception.

5. Know the effects of the Sacrament of Confirmation, including the perfection of baptismal grace, being sealed with the Holy Spirit, an increase of the Gifts of the Holy Spirit, being united more completely with Christ, strengthening our bond with the Church, being given courage to witness to our faith and an indelible character.
6. Recognize the importance of authenticity in their witness for their family as a model in living as a disciple of Christ.
7. Know the importance and gift of attending Mass on Sundays and Holy Days of Obligation as part of the Catholic life.
8. Understand that the journey of growing in holiness stretches the whole of one's life, and involves ongoing conversion.
9. Recognize that we are all sinners, and that the Lord, in his abundant mercy, continues to forgive us and heal us through the Sacrament of Reconciliation, and that this allows us to continue on our journey of holy living.
10. Know that the grace of the Eucharist is efficacious, in that, we truly are united to Christ, strengthened in charity, and moved to serve those in need.
11. Understand how Scripture is inspired by the Holy Spirit and inerrant. Explain why it is vital that we continue to study, read and pray with Scripture.
12. Explain why authenticity in our Christian witness is vital. Know that certain ideologies and worldviews (such as relativism) are inimical to the faith and that we must turn to God alone to know what is true, good and beautiful.
13. Know the importance of daily prayer and the guidance of the Holy Spirit in growing in virtue and our vocation to holiness.
14. Be aware that active participation in one's local parish is important throughout all of life.
15. Know that it is important to help one's child be confident in the truth that God lovingly created him or her, in His image, and that he or she has inherent dignity, value and a purpose in life.
16. Know the importance and encouragement of the witness of the saints in our lives.
17. Know the importance of allowing Sacred Scripture, the *Catechism* and the magisterial teaching of the Church to guide us in facing difficult questions and issues in our lives.

Child Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire to grow in holiness, flowing from the graces of the sacraments and the gifts of the Holy Spirit.
2.	Long to grow closer to Christ through prayer, through the sacraments, and through obedience to His will.
3.	Earnestly desire to learn the faith and effective means of sharing it with others.
4.	Be grateful for the gift of Baptism that has made one a child of God and temple of the Holy Spirit.
5.	Pray that the Holy Spirit will help one to be a living witness to Christ in the world.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Develop a strong personal relationship with Christ through daily prayer and commitment to living as his disciple.
2.	Participate prayerfully in Holy Mass on Sundays and Holy Days of Obligation, and more frequently if possible.
3.	Participate in the sacramental life of the Church with gratitude and joy, and make time for Eucharistic adoration when possible.
4.	Grow in knowledge about one's faith and about the lives of the saints, asking for their intercession.
5.	Seek opportunities to serve and to give witness to one's faith in one's family, school, parish community and social media.
6.	Practice the spiritual and corporal works of mercy, seek to grow in virtue, and strive to live the Beatitudes. .
7.	Read Sacred Scripture each day, and participate in Catholic Bible studies when possible.
8.	Respect one's body and the bodies of others with pure and modest language, behavior and dress, knowing one's dignity as a temple of the Holy Spirit.
9.	Ask parents, catechists, Sponsors or pastors questions about the teachings of the Church, especially with difficult issues one may face.
10.	Appreciate the difference between lived experiences with others and experiences in digital and social media, and cultivate an interior disposition of listening and obedience to the Holy Spirit, so as to be present to those who are in need of one's attention and love.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate how the Sacrament of Confirmation relates to the other Sacraments of Initiation, Baptism and Eucharist.

2. Learn how the grace of the Sacrament of Confirmation completes the grace received at Baptism and conforms one to Christ.
3. Be aware of who God the Holy Spirit is, and how he relates to God the Father and God the Son.
4. Understand how Sacred Scripture is inspired by the Holy Spirit and inerrant. Explain why it is vital that we continue to study, read and pray with Scripture.
5. Explain why the Word of God is relevant in our lives today and why we should continually read, study, and pray with it.
6. Be aware of how the Sacrament of Confirmation strengthens our bond with the Church community.
7. Know the importance and gift of attending Mass on Sundays and Holy Days of Obligation as part of the Catholic life.
8. Know the effects of the Sacrament of Confirmation, including the perfection of baptismal grace, being sealed with the Holy Spirit, an increase of the Gifts of the Holy Spirit, being united more completely with Christ, strengthening our bond with the Church, being given courage to witness to our faith and an indelible character.
9. Know the importance of daily prayer and the guidance of the Holy Spirit in growing in virtue and our vocation to holiness.
10. Identify key Scripture passages that relate to the Sacrament of Confirmation.
11. Relate the importance of the virtue of humility to the Sacrament of Confirmation, and why a disposition of a humble heart is vital to being receptive to the Holy Spirit.
12. Articulate what "integrity of life" means for a Christian, and explain why one's moral actions inherently reflect one's faith as the Lord's disciple.
13. Explain why authenticity in our Christian witness is vital. Know that certain ideologies and worldviews (such as relativism) are inimical to the faith and that we must turn to God alone to know what is true, good and beautiful.
14. Articulate the importance and necessity of choosing a patron saint for the Sacrament of Confirmation and the importance of choosing a sponsor.
15. Compare and contrast the various 'vocations' [states-of-life] in the Church (Holy Orders, consecrated life, religious life, Holy Matrimony), and explain how these 'vocations' are part of maturation in holiness throughout one's life and are oriented to living out our primary vocation [the universal call to holiness received in Baptism].
16. Identify the twelve fruits of the Holy Spirit, and explain how these are signs of a life under the guidance of the Holy Spirit.
17. Recognize how the Sacrament of Confirmation is celebrated, and the significance of each aspect, especially the anointing with chrism, the laying on of hands by the bishop and the spoken formula.
18. Explain the requirements to receive the Sacrament of Confirmation (valid baptism, proper age and preparation, Confession and a Sponsor) and will participate in their formation with enthusiasm and joyful expectation.
19. Know the importance of allowing Sacred Scripture, the *Catechism* and the magisterial teaching of the Church to guide us in facing difficult questions and issues in our lives.

Catechetical Goals for Remote Preparation for the Vocation to Holiness and the Sacraments at the Service of Communion

Created out of love for the purpose of loving and serving God, each of us has been given special gifts, and we are called to use these gifts in unique ways. The *Catechism of the Catholic Church* says that a *vocation* is the calling we have in this life.[239] Vocation primarily speaks of our call to holiness, proper to all of the baptized, called to a share in the mission of Christ and to seek to live sainthood in our daily lives. In addition to this primary call, the Church recognizes our vocation to a permanent gift of self in the states of life (married, ordained, consecrated virgin and religious). Finally, we may apply "vocation" to the work that God calls us to. The two sacraments that are part of these vocational states are Holy Orders and Matrimony. They are called "sacraments at the service of Communion."

Matrimony

There are competing definitions of what marriage is in the United States, and the civil understanding is not synonymous with the Sacrament of Matrimony,[240] although the Church does recognize the authority of civil marriage when it does not contradict natural law. Unfortunately, the faithful have often missed the fullness of the Church's teaching on the Sacrament of Matrimony, and struggle with confusion on this important topic. Therefore, instructing and modeling the beauty of the Church's teaching on this sacrament is a priority.

The history of the Sacrament of Matrimony begins with the account in Sacred Scripture of the creation of the first man and woman, found in the beginning of the book of Genesis. In reading this account, we come to understand that man and woman were created for one another, in the image of God himself. After they are given by God to one another, they are "no longer two, but one flesh."[241] They are commanded by God to "be fruitful and multiply,"[242] and the expression of love in the marital union has the potential to become something wholly unique – a new person.

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[239] *CCC* 2461.
[240] Cf., the Obergefell vs. Hodges decision, United States Supreme Court, 2015.
[241] Matt 19:6.
[242] Gen 1:22.

In this first account of marriage, we find some important principles that have characterized the Church's teachings on the Sacrament of Matrimony. One important principle is that men and women are created in the image of God. The significance of this understanding of the human person cannot be overstated. Moreover, the *Catechism* teaches us that disorder in marriage is a consequence of the Fall.[243] A second principle articulated in the *Catechism* is that in the Sacrament of Matrimony, a man and woman are joined together as one in a spiritual sense as well as physically.[244] This unity is permanent; they are "no longer two."[245] Finally, a sacramental marriage is fruitful.[246] Men and women are made for one another in the image of God, and so their mutual love becomes an analogy that points us to the love of the Persons of the Blessed Trinity – a love that creates and bears fruit. This creative love is seen most concretely in the birth of children, but the *Catechism* points out that even couples who have not been blessed with children can bear fruit through their charity, hospitality, and sacrifice.[247]

In the Celebration of the Sacrament of Matrimony, a man and a woman express their consent before the Church to enter into a new "oneness" forever. It is the expression of consent given through the marriage vows that is the sign of the couple's agreement to a total gift-of-self to the other, agreeing to unity, indissolubility and openness to children from the Lord.[248] The priest or deacon then receives the consent of the spouses in the name of the Church.[249] Through the celebration of the Sacrament, the marriage bond is sealed by God, and the couple is granted the grace to form one another in holiness and to welcome and educate their children.[250]

As God's covenant with his people unfolded over time, so did the understanding of godly marriage. We see this in Jesus' Sermon on the Mount, as he calls married persons to greater holiness, a holiness that would ultimately be made possible through the grace that would flow from his Death and Resurrection.[251] Under the New Covenant, marriage also becomes an image of Christ's love for his Church. Chapter five of St. Paul's letter to the Ephesians describes a relationship of mutual self-gift. Wives are asked to submit to their husbands, and husbands are asked to love their wives as Christ loved the Church – by giving of their whole selves. Just as Christ, the Bridegroom, does not withhold any

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[243] *CCC* 1607.
[244] *CCC* 1643.
[245] *CCC* 1605.
[246] *CCC* 1604.
[247] *CCC* 1654.
[248] *CCC* 1644, 1664.
[249] *CCC* 1663.
[250] *CCC* 1653.
[251] Matt 5:31-32.

good from his Church, his mystical Bride,[252] but is her chief servant, so must be the attitude of husbands towards their wives. For both husbands and wives, self-will must die in the service of unity.[253] This is the foundation of Christian marriage – and indeed the Christian life. We are called to die to ourselves in order to find a greater joy than we have ever known. "For whoever would save his life will lose it, and whoever loses his life for my sake will find it."[254] Furthermore, the practice of self-denial and love for the other prepares the couple to experience a new form of self-giving through the welcoming, raising and educating of children, or through the generous service to the Church and to the poor, according to the call they receive from God. The disposition of sacrifice, which is primarily the disposition of a Christian, continues to unfold into new expressions of virtue and grace in the lives of the couple.

Pastoral care for those who have experienced the difficulty and sorrow of divorce – both the adults and the children who may be affected – is vital. Catechetical resources must speak with the same tone that we experience from our Lord in Scripture when he encounters those hurt by sin; that of mercy, but mercy in the truth. Materials must be careful to never reduce or minimize the beauty of the Sacrament of Matrimony and the Church's teaching on human love, while offering compassion and guidance to those who have experienced the sad effects of sin in human relationships. Part of the mission of a disciple of the Lord is to instruct the ignorant and comfort the sorrowful;[255] those who are living in a state of sin can only come to a place of healing and wholeness if they receive the invitation to conversion, which must be given in charity and truth. Young people whose families have suffered through this separation may have experienced great trauma and pain. Catechetical resources and catechists must be sensitive to this wound and consider how to help the young people to find healing and hope in the faithfulness of God's love, which will never fail them.

Holy Orders

The *Catechism* defines Holy Orders as "the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time."[256] Through the celebration of the sacrament, men who have been called by God to serve the Church consecrate their lives to this task.

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[252] *CCC* 796; Mk 2:19; Eph 5:25-26.
[253] Eph 5:21-33.
[254] Matt 16:25.
[255] *CCC* 2447.
[256] *CCC* 1536.

Throughout Scripture, we find references to those who are consecrated to God's service. Priests of the Old Covenant approached God on behalf of the people and offered sacrifices for the forgiveness of their sins.[257] Priests also made offerings of thanksgiving to God. Early in Scripture we see Melchizedek, who, in thanksgiving, offers bread and wine to God.[258] The Letter to the Hebrews in the New Testament refers to Melchizedek as prefiguring (or foreshadowing) the priesthood of Christ.[259] When the time came for him to return to the Father, Christ entrusted his mission to the apostles.

There are three degrees of the sacrament of Holy Orders: episcopal ordination (ordination of bishops), the ordination of priests (presbyters) and the ordination of deacons.[260] The bishops, as the immediate successors of the apostles, offer guidance to the Church, particularly in the areas of faith and morals.[261] Priests are co-workers of the bishops in the apostolic mission of Christ.[262] Priests depend on the bishop and must work in communion with him. Deacons are ordained for service.[263] While presiding over the Eucharistic liturgy is reserved to the priesthood, deacons often assist during the celebration of the Eucharist. They also bless marriages, proclaim the Gospel, preach homilies, preside over funerals, baptize infants, and perform works of charity.

The celebration of the sacrament of Holy Orders includes the bishop's laying of hands on those to be ordained. The bishop says a prayer of consecration asking for God to pour out his Holy Spirit in a special way and confer the gifts the candidate will need to do the work to which he is called. Those ordained as bishops or priests are anointed with chrism to symbolize the anointing of the Holy Spirit. The ring, the miter (bishop's hat), and the crosier (shepherd's staff) are given to the bishop as signs of his mission to proclaim the Word of God, of his faithfulness to the Church, and his role as shepherd of the faithful. Priests are presented with the paten and chalice (used in the Liturgy of the Eucharist). Deacons are presented with the book of the Gospels to symbolize their mission to proclaim Christ.

While we all share in the priesthood of Christ by virtue of our baptism, the ministerial priesthood is unique in that bishops and priests are at the service of all the faithful.[264] The priest represents Christ, who made himself the servant of all. Just as the one redemptive

[257] Cf., Lev 1:1 ff.
[258] Gen 14:18-20.
[259] Heb 7:1-28; cf. Ps 110:4.
[260] *CCC* 1554.
[261] *CCC* 1558.
[262] *CCC* 1562.
[263] *CCC* 1570.
[264] *CCC* 1547.

sacrifice "accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church. The same is true of the one priesthood of Christ; it is made present through the ministerial priesthood without diminishing the uniqueness of Christ's priesthood."[265] Because the priest represents Christ, he also represents the whole Church, the Body of Christ, when presenting the prayer of the Church, just as the priests of the Old Covenant represented God's people as a whole.[266] The priesthood is a special gift of God to his people – a visible sign of Christ's presence, his leadership and his service.

Men called to this vocation embrace the great joy and challenge of being conformed to Christ in all that they do, so that their lives may serve as a living testimony to the grace they have received. Bishops and priests have a unique role in the community – that of being "father," as St. Ignatius of Antioch said, "the bishop is *typos tou Patros*: he is like the living image of God the Father."[267] To take up this beautiful vocation, men accept a role as teacher and shepherd of the souls of the faithful, and their fatherhood bears fruit, analogously to marriage, in the generation of new spiritual children, those who enter into the family of the Church by adoption in the Sacrament of Baptism.

Vocations to Consecrated Life

Discussion of the Sacraments at the Service of Communion also brings to mind other forms of consecrated life. The Church has a rich tradition of holy women and men who give themselves completely to Christ's service by becoming religious sisters or brothers. The religious are called to different tasks, depending on their own talents and the mission and charism of their order. Some are called to teaching and scholarship, some to healthcare and social service, still others to intercessory prayer. While there is no "sacrament of religious life," the religious live out the Sacrament of Baptism in a special way through their devotion to God's work. The evangelical counsels (poverty, chastity and obedience), proposed to all of the faithful as a way of imitating Christ in our lives, serve to lead to the perfection of charity in those who profess them in a permanent state of life recognized by the Church.[268]

Moreover, those who take up this life become a living reminder and witness to all of the faithful of their own call to holiness. Embracing the evangelical counsels in appropriate ways in every state of life anticipates the joy of heaven here on earth. By becoming poor in the things of the world, we make room for the riches of God's grace. By practicing

[265] *CCC* 1545.
[266] *CCC* 1552-1553.
[267] *CCC* 1549.
[268] Cf. *CCC* 915.

chaste living, we serve as a witness to God's fidelity to his people and his final power over our bodies. By practicing obedience to God, the Magisterium and appropriate authorities, we remind the world that all just law has its foundation in God's eternal law, and that ultimately "we must obey God rather than men."[269] Those who are consecrated to the Lord and live these counsels in a privileged way "signify and proclaim in the Church the glory of the world to come."[270]

The word *vocation* comes from the Latin word meaning "to call." Being able to respond to this call from God requires invitation, information, and prayer. Publishers are invited to consider ways throughout all the years of catechesis to invite, inform, and encourage prayer among children and parents—to help them discern how to respond to this vocational call within their lives.[271]

Remote Preparation for the Sacraments at the Service of Communion

Remote preparation for the sacraments consists in formation given to the learner in anticipation of celebration of the sacraments at some point in the future. In the case of the Sacraments at the Service of Communion, remote preparation is particularly important, because preparation for a vocation ideally involves years of discernment in which we gain general knowledge about the sacraments and prayerfully listen for the voice of God in order to gain insight into his plan for our lives. As we grow in a life of prayer, we ask the Holy Spirit to aid us in both listening to, and in responding willingly to, God's will for our lives.

Remote preparation for the sacraments is particularly important at two ages when children are especially likely to think about their future selves.[272] "Who will I be in the future? What will I be doing?" These questions point to our *possible selves*. At age eleven, which is a time of rapid physical growth, young people naturally ask the question, "What will I do when I grow up?" This happens again around seventeen, when one is commonly considering his or her adult path, including possible higher education, career, and relational goals. In a culture where children are so often asked what they want to do, or be, when they grow up, the catechist can pose a more meaningful question: "What is *God's* plan for your life?" Forming learners in discernment of God's call is an important part of formation during the childhood and adolescent years. Young people will also gain comfort in understanding that God did not create them by chance or without a purpose,

[269] Acts 5:29.
[270] *CCC* 916.
[271] *CCC* 1877, 2013
[272] Markus & Nurius coined the term "possible selves" to refer to the part of our self-concept that is oriented towards the future. H.R. Markus & P. Nurius, "Possible Selves," American Psychologist, 41 (1986): 954-969, at 954.

but rather, that they have been intentionally willed and that God continues to hold them in existence by his love for them. Their final end, the purpose for which they have been created, is none other than to bring glory to God through their lives, and to live with him forever in the blessedness of heaven.[273] As noted in the section on the Sacrament of Confirmation, preparation for that sacrament can be a good time to delve deeper into God's specific call in the individual's life, and how he or she can respond with generosity.

The Sacraments of Matrimony and Holy Orders are sacraments of service. An understanding of the full, rich and beautiful teaching of these sacraments is a priority. For the fullness of the Church's teaching on these sacraments to be understood, it is also crucial to teach children, catechists and parents about the Christian understanding of the human person and of the meaning of vocation. It is exciting to consider the many ways that presenting this teaching throughout all the years of catechesis will bear fruit.

[273] Cf. *CCC* 27, 163.

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the CCC, Sacred Scripture, the USCCA, the Compendium, church documents, the Directory and the NDC. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed before the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Catechist Goals

Interior Life Goals
(Internalizing the Faith)

1.	Value one's God given identity as male and female.
2.	Embrace the reality that God created each person (as male or female) in love and for a purpose.
3.	Earnestly strive to grow in one's vocation to holiness.
4.	Desire to listen and respond to God's call in one's life and to help others to learn this practice.
5.	Respect one's local bishop and seek to assist one's parish priests and deacons in one's work as a catechist.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate prayerfully in the Holy Mass every Sunday and Holy Day of Obligation, and Eucharistic adoration when possible.
2.	Pray each day and lead learners in different types of prayer as appropriate.
3.	Pray for learners who are preparing to receive the Sacraments for the first time.
4.	Model the Church's teaching on Christian anthropology in how one dresses, speaks and acts.
5.	Demonstrate an understanding of one's body as a "temple of the Holy Spirit" (1 Cor. 6:19) by words and actions that respect the beauty and integrity of the human person.
6.	Lead learners in prayer to hear and respond to God's call in their lives.
7.	Study the *Catechism* and other magisterial teaching so that one can accurately respond to questions about the sacramental life of the Church.
8.	Be familiar with excellent and doctrinally sound resources for learners who are preparing to receive any of the Sacraments for the first time.
9.	Provide the witness of the saints as examples of following God's call in one's life. Provide resources that give examples of holy lives seeking to fulfill their vocations, such as saints who lived holy marriages and who were holy priests and religious.
10.	Study the Church's teaching on Christian anthropology and matrimony, and be able to explain this teaching to students who question creation, who we are as sons and daughters of God, and questions related to identity, gender, and marriage.

Cognitive Goals
(Growing in Knowledge of the Lord)

1. Define a sacrament as an efficacious sign of grace instituted by Christ.
2. Understand that the Sacraments work *ex opere operato* and that the graces given in the Sacraments must be welcomed and fostered.
3. Understand that the celebration of the Sacraments with the matter, form, and intention proper to each is necessary for validity, as well as the differences between the Latin and Eastern Catholic Churches.
4. Understand that Matrimony as a sacrament entails an indissoluble bond between a baptized man and woman, who receive grace to assist one another in holiness and in raising children.
5. Understand and teach that all human beings have been lovingly and intentionally created by God as male and female, and there is complementarity between the genders that is proper to how we relate to one another, most especially in the union of Holy Matrimony.
6. Understand that marriage is between one man and one woman, both of whom are free to marry and willingly consent.
7. Know that the matter and form of Matrimony is the giving and receiving of consent from the spouses. Having an ecclesiastical witness to the exchange of vows is also necessary for the form of the Sacrament.
8. Understand that the ends of marriage are the unity of the spouses and the rearing of children.
9. Understand that the definition and ends of marriage are evident from nature.
10. Articulate that the Church's teaching of Matrimony is evident in natural law and is elevated to a Sacrament by Christ. Know that it differs from other definitions of marriage that are incomplete or insufficient.
11. Understand that unity, indissolubility, and openness to fertility are essential to marriage.
12. Explain that the male and female bodies complement one another and are a sign of Christ and the Church in the intended gift that a man and woman can make of themselves to each other through Holy Matrimony.
13. Explain the Church's teaching on marriage with clarity and with gentleness, recognizing that many children come from families that have divorce, remarriage, and homosexual partnerships among their family members.
14. Be able to explain the Church's teaching on adultery, fornication, divorce, remarriage, homosexual partnerships, contraception, IVF, gender transitioning and surrogacy.
15. Understand and explain the Sacrament of Holy Orders and the particular roles of bishops, priests, and deacons.
16. Understand that ordination takes place with the laying on of hands by a bishop upon an eligible man and the recitation by the bishop of the words of ordination.
17. Explain that Jesus reserved ordination to men.
18. Explain that the priest, by virtue of the sacrament of Holy Orders, acts *in persona Christi* in his ecclesial ministry.
19. Know that the Sacrament of Holy Orders gives an indelible mark that gives baptized men a special participation of Jesus as head of the Church for the service of all the baptized, particularly in the ministry of teaching, divine worship, and pastoral governance.

20. Explain that the male and female bodies also serve as a sign of the gift of the Bride and Bridegroom (Christ and the Church) when one makes a gift of self in religious life or Holy Orders.
21. Understand the difference between the common priesthood and the ministerial priesthood.

Parent and Family Goals

Interior Life Goals
(Internalizing the Faith)

1.	Value one's God given identity as male and female.
2.	Embrace the reality that God created each person (as male or female) in love and for a purpose.
3.	Earnestly strive to grow in one's vocation to holiness.
4.	Desire to listen and respond to God's call in one's life.
5.	Desire that one's children embrace the vocational call that God has for their lives.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate prayerfully in the Holy Mass every Sunday and Holy Day of Obligation, and Eucharistic adoration when possible.
2.	Practice different styles of prayer with one's family as appropriate.
3.	Live out the Church's teaching on Christian anthropology in how one dresses, speaks and acts.
4.	Demonstrate an understanding of one's body as a "temple of the Holy Spirit" (1 Cor. 6:19) by words and actions that respect the beauty and integrity of the human person.
5.	Pray for one's family to hear and respond to God's call for their lives.
6.	Discuss with one's children about discerning God's plan for their lives.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Define a sacrament as an efficacious sign of grace instituted by Christ.
2.	Be aware that the celebration of the Sacraments with the matter, form, and intention proper to each is necessary for validity.
3.	Know that Matrimony as a sacrament entails an indissoluble bond between a baptized man and woman, who receive grace to assist one another in holiness and in raising children.
4.	Know that all human beings have been lovingly and intentionally created by God as male and female, and there is complementarity between the genders that is proper to how we relate to one another, most especially in the union of Holy Matrimony.
5.	Understand that marriage is between one man and one woman, both of whom are free to marry and willingly consent.
6.	Be aware that the matter and form of Matrimony is the giving and receiving of consent from the spouses. Having an ecclesiastical witness to the exchange of vows is also necessary for the form of the Sacrament.
7.	Be aware that the ends of marriage are the unity of the spouses and the rearing of children.
8.	Understand that the definition and ends of marriage are evident from nature.

9. Be aware that the Church's teaching of Matrimony is evident in natural law and is elevated to a Sacrament by Christ. Know that it differs from other definitions of marriage that are incomplete or insufficient.
10. Understand that unity, indissolubility, and openness to fertility are essential to marriage.
11. Know that the male and female bodies complement one another and are a sign of Christ and the Church in the intended gift that a man and woman can make of themselves to each other through Holy Matrimony.
12. Be aware of the Church's teaching on adultery, fornication, divorce, remarriage, homosexual partnerships, contraception, IVF, gender transitioning and surrogacy.
13. Understand and explain the Sacrament of Holy Orders and the particular roles of bishops, priests, and deacons.
14. Understand that ordination takes place with the laying on of hands by a bishop upon an eligible man and the recitation by the bishop of the words of ordination.
15. Explain that Jesus reserved ordination to men.
16. Know that the priest, by virtue of the sacrament of Holy Orders, acts *in persona Christi* in his ecclesial ministry.
17. Know that the Sacrament of Holy Orders gives an indelible mark that gives baptized men a special participation of Jesus as head of the Church for the service of all the baptized, particularly in the ministry of teaching, divine worship, and pastoral governance.
18. Know that the male and female bodies also serve as a sign of the gift of the Bride and Bridegroom (Christ and the Church) when one makes a gift of self in religious life or Holy Orders.
19. Understand the difference between the common priesthood and the ministerial priesthood.

Child Goals

Interior Life Goals
(Internalizing the Faith)

1.	Be grateful that one has been created lovingly by God.
2.	Love others out of love for Christ.
3.	Be thankful for one's family.
4.	Desire to respond to God's call in one's life.
5.	Seek the guidance of the Holy Spirit in one's life.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Participate prayerfully in the Holy Mass every Sunday and Holy Day of Obligation, and Eucharistic adoration when possible.
2.	Pray for one's family and one's parish community.
3.	Be faithful in kindness and mercy to one's family and friends.
4.	Demonstrate love for God in words and deeds, in prayer and in interactions with others.
5.	Serve others at home, in the parish and in the wider community.
6.	Pray for those discerning a vocation to the priesthood, and religious life, or holy matrimony.
7.	Strive to live a virtuous life and to model purity in heart, mind and body.
8.	Imitate the saints in responding generously to God's call.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate that Christ calls us to love others as he has loved us.
2.	Articulate that the sacraments are encounters with Jesus Christ and visible signs of invisible spiritual realities.
3.	Understand that God made us male and female, and that our bodies are a sign of how we complement one another as helpmates.
4.	Identify the Sacrament of Matrimony as a vocation and a sacred promise between a man and woman to love one another faithfully as long as they both shall live.
5.	Be aware that marriage unites the man and woman and allows them to welcome children as a gift from God.
6.	Know that the Holy Family is our model in living as a holy family on earth.
7.	Know that in the Sacrament of Holy Orders, men take vows to serve God as deacons, priests and bishops.
8.	Understand that men who respond to God's call to Holy Orders seek to conform their lives to Christ.

9.	Understand that God calls some men to the priesthood and some men and women to religious life in order to serve him and the Church in special ways, called charisms.
10.	Know that the permanent states of life in the Church are Matrimony, Holy Orders, consecrated virginity or religious life.

Catechetical Goals for the Sacrament of the Anointing of the Sick

The sacramental life of the Church is indeed meant to nourish and sustain us on our journey and mission in faith, that we may mature in faith and holiness, and constantly tear out the weeds and thorns of sin so that we can bear good and lasting fruit.[274] The Lord in his mercy and goodness has given us two sacraments specifically for *healing*, the Sacrament of Penance, and the Sacrament of the Anointing of the Sick. St. Matthew's Gospel records these words of the Lord: "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, 'I decide mercy, not sacrifice.' I did not come to call the righteous but sinners."[275] The Sacrament of Penance was instituted by Christ to heal the wounds of sin, "Those who approach the sacrament of Penance obtain pardon from the mercy of God for the offense committed against Him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion."[276]

Until the Second Vatican Council, the Sacrament of Anointing was called "Extreme Unction (oil or anointing)" and only administered when death was imminent.[277] Following the Council, the Church emphasized the healing of this anointing for any who were seriously ill: "Notwithstanding this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation."[278] This echoes the admonition of St. James, "Is any among you sick? Let him call for the elders [presbyters] of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven."[279]

The Anointing of the Sick is intended for anyone who is "experiencing the difficulties inherent in the condition of grave illness or old age."[280] This sacrament may be received more than once, and in fact, can be received more than once even while the individual suffers through the same illness. It may be administered to those undergoing surgery or testing under general anesthesia. This sacrament may also be received for serious mental

[274] Cf. Matt 13:18-23.
[275] Matt 9:12-13
[276] *LG* 11.
[277] Cf. *CCC* 1512.
[278] *CCC* 1512.
[279] James 5:14-15.
[280] *CCC* 1527.

conditions or illnesses. Certainly, there should be recourse to this special grace of healing when an individual is in danger of death.

In the Roman Rite, the priest or bishop first lays hands upon the sick person and silently prays for him or her. Then, he anoints the sick person on the forehead and hands with the blessed oil, accompanied with the appropriate liturgical prayers. In the Eastern Rite, other parts of the body may also be anointed. This sacrament can be received in the context of two other sacraments–Penance and the Eucharist. "If circumstances suggest it, the celebration of the sacrament can be preceded by the Sacrament of Penance and followed by the Sacrament of the Eucharist. As the sacrament of Christ's Passover, the Eucharist should always be the last sacrament on the earthly journey, the 'viaticum' for 'passing over' to eternal life."[281] This context reminds us that the sick person is part of the whole family of faith and is united to the community in prayer.

The gifts of receiving this sacrament are abundant. First, the person receives a special gift of the Holy Spirit, "one of strengthening, peace and courage," which is intended to "lead the sick person to healing of the soul, but also of the body if such is God's will."[282] The sick person is united to Christ, especially in his Passion, not only for his own good, but for that of the whole Church, keeping in mind the ecclesial aspect of all sacramental life. If the sick person is properly disposed to receive the Sacrament of Penance, but is unable to do so (such as, if he or she cannot speak at the time), he or she will receive the forgiveness of sins. Finally, this sacrament can be preparation for the final journey, and it "completes our conformity to the death and Resurrection of Christ, just as Baptism began it."[283]

Catechetical resources are called to present this sacrament as the gift that it is, in the context of the whole sacramental life of the Church, in age-appropriate ways for various learners. Families should be aware that they can and should have recourse to this Sacrament in times of need, and should not be afraid to approach their priests if they or their loved ones are seriously ill. Children who have reached the age of reason can receive this sacrament.[284] Furthermore, families should be reminded of and invited to take up intercession for those who are suffering through serious illness and who are receiving this sacrament, as part of their fellowship as members of the Body of Christ.

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[281] *CCC* 1517.
[282] *CCC* 1520.
[283] *CCC* 1523.
[284] *Code of Canon Law*, 1004 §1.

Catechists may invite children and families to pray especially for individuals from the parish who are known to be sick, or may create opportunities for families to send cards or to visit with the sick. Parishes may also desire to publish lists of those who are sick for the community to pray for them by name. "By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. And indeed she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ."[285] St. Raphael the Archangel, patron of healing, and St. Maximilian Kolbe, St. Dymphna, St. Bernadette, St. Padre Pio, St. Gemma, St. Lidwina, St. Jude, St. Charbel Makhlouf and many others may be excellent intercessors to be introduced to families who desire to pray for their loved ones and for the wider community.

[285] *CCC* 1499; *LG* 11.

Please follow the link to the references at the end of this Handbook that identify corresponding articles, definitions and passages from the CCC, Sacred Scripture, the USCCA, the Compendium, church documents, the Directory and the NDC. These references provide foundational teaching for the goals identified below. It is recommended that these resources be reviewed before the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Catechist Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire to love God the Father, God the Son, and God the Holy Spirit throughout the entirety of one's life.
2.	Yearn to be, one day, united with Jesus in heaven.
3.	Desire to experience the healing of Christ in soul and body when faced with grave illness.
4.	Pray for those in the community who are suffering, and facilitate a prayerful community within one's parish to support those in need.
5.	Trust in God, even during times of suffering.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Model perseverance in the faith throughout the entirety of one's life.
2.	Invite families to pray for the sick and suffering within one's parish community.
3.	Introduce families to the saints, encouraging families to pray to the saints for their intercession.
4.	Model compassion and accompaniment for those who suffer.
5.	Express trust in God's goodness, mercy and providence, even in the face of suffering.
6.	Invite families to learn more about and embrace redemptive suffering.
7.	Invite families to join the local parish in serving those in need.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate the Church's teaching on the Sacrament of the Anointing of the Sick: its purpose, how it is administered, for whom it is intended, and the graces one receives.
2.	Understand that the sacrament consists essentially in the anointing of the forehead and hands of the sick person (in the Roman Rite) or of other parts of the body (in the Eastern rite), the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of this sacrament.
3.	Know that only bishops and priests may administer the Anointing of the Sick.

4. Know that the effects of this sacrament include a particular gift of the Holy Spirit, which brings strength, peace and courage. It also unites one to Christ's passion, gives an ecclesial grace that contributes to the good of the people of God, and can prepare one for the final journey. It brings spiritual healing, and sometimes physical healing.
5. Understand that when one receives the Eucharist when also receiving the Anointing of the Sick, and is near death, the Eucharist is called "viaticum," meaning that the Body and Blood of Christ aid the person in passing over from this life into eternal life.
6. Know that each time someone becomes seriously ill, they may receive the Sacrament of Anointing.
7. Understand that this sacrament can also forgive sins, if the sick person is unable to receive the Sacrament of Penance.
8. Understand that the Sacrament of Anointing brings healing to the soul, and sometimes healing to the body, according to God's providence.
9. Know relevant Scripture passages regarding suffering and healing, especially the Gospel accounts of Christ's miracles.
10. Understand the Church's teaching on physical and spiritual healing.
11. Know that the Church has always turned to prayer and sacrifice, especially fasting, as part of the intercessory work for her people.
12. Know that the Holy Spirit gives some the charism of healing.
13. Understand the purpose of redemptive suffering in uniting us to Christ and for the sake of the Church.
14. Explain the virtue of fortitude, and its value when faced with one's own suffering and the suffering of others.
15. Articulate the value of compassion and accompaniment for those who suffer.
16. Explain the Communion of Saints and the value of intercessory prayer.
17. Identify saints who are associated with illness, suffering and death.
18. Articulate the Four Last Things: Death, Judgment, Heaven, and Hell, and how best to prepare for a happy death.

Parent and Family Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire one's family to love God the Father, God the Son, and God the Holy Spirit throughout the entirety of their lives.
2.	Yearn to be, one day, united with Jesus in heaven.
3.	Desire to experience the healing of Christ in soul and body when faced with grave illness.
4.	Pray for those in one's family and the community who are suffering.
5.	Trust in God, even during times of suffering.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Model perseverance in the faith throughout the entirety of one's life.
2.	Pray for the sick and suffering within one's family and parish community.
3.	Pray to the saints for their intercession.
4.	Model compassion and accompaniment for those who suffer, especially in one's family.
5.	Express trust in God (distinct from superficial optimism), even in the face of suffering.
6.	Continue to learn more about and embrace redemptive suffering.
7.	Seek ways to serve others in need within one's family, parish community, and the broader community.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate the Church's teaching on the Sacrament of the Anointing of the Sick: its purpose, how it is administered, for whom it is intended, and the graces one receives.
2.	Be aware that the sacrament consists essentially in the anointing of the forehead and hands of the sick person (in the Roman Rite) or of other parts of the body (in the Eastern rite), the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of this sacrament.
3.	Know that only bishops and priests may administer the Anointing of the Sick.
4.	Be aware that the effects of this sacrament include a particular gift of the Holy Spirit, which brings strength, peace and courage. It also unites one to Christ's passion, gives an ecclesial grace that contributes to the good of the people of God, and can prepare one for the final journey. It brings spiritual healing, and sometimes physical healing.
5.	Be aware that when one receives the Eucharist when also receiving the Anointing of the Sick, and is near death, the Eucharist is called "viaticum," meaning that the Body and Blood of Christ aid the person in passing over from this life into eternal life.
6.	Know that each time someone becomes seriously ill, they may receive the Sacrament of Anointing.

7. Be aware that this sacrament can also forgive sins, if the sick person is unable to receive the Sacrament of Penance.
8. Know that the Sacrament of Anointing brings healing to the soul, and sometimes healing to the body, according to God's providence.
9. Be familiar with relevant Scripture passages regarding suffering and healing, especially the Gospel accounts of Christ's miracles.
10. Know that the Church has always turned to prayer and sacrifice, especially fasting, as part of the intercessory work for her people.
11. Be aware that the purpose of redemptive suffering is uniting us to Christ and for the sake of the Church.
12. Know the value of the virtue of fortitude when faced with one's own suffering and the suffering of others.
13. Understand the importance of compassion for those who suffer.
14. Know the value of intercessory prayer.
15. Identify saints who are associated with illness, suffering and death.
16. Be familiar with the Four Last Things: Death, Judgment, Heaven, and Hell, and how best to prepare for a happy death.

Child Goals

Interior Life Goals
(Internalizing the Faith)

1.	Desire to love God the Father, God the Son, and God the Holy Spirit throughout the entirety of one's life.
2.	Yearn to be, one day, united with Jesus in heaven.
3.	Desire to pray for family, friends, neighbors and classmates who are suffering.
4.	Grow to trust in God, even during times of suffering.

Behavioral Goals
(Living as a Disciple of the Lord)

1.	Strive to grow in faith throughout the entirety of one's life.
2.	Pray for the sick and suffering.
3.	Pray to the saints for their intercession.
4.	Express compassion for those who suffer.
5.	Strive to trust in God even when one is experiencing suffering.
6.	Continue to learn more about and embrace redemptive suffering.
7.	Care for one's family and friends when they are sick or in need, as possible.

Cognitive Goals
(Growing in Knowledge of the Lord)

1.	Articulate, in an age-appropriate way, the Church's teaching on the Sacrament of the Anointing of the Sick: its purpose, how it is administered, for whom it is intended, and the graces one receives.
2.	Be aware that the sacrament consists essentially in the anointing of the forehead and hands of the sick person and the liturgical prayer of the celebrant.
3.	Know that only bishops and priests may administer the Anointing of the Sick.
4.	Be aware, in an age-appropriate way, that the effects of this sacrament include a particular gift of the Holy Spirit, which brings strength, peace and courage. It also unites one to Christ's passion, gives an ecclesial grace that contributes to the good of the people of God, and can prepare one for the final journey. It brings spiritual healing, and sometimes physical healing.
5.	Know that each time someone becomes seriously ill, they may receive the Sacrament of Anointing.
6.	Be aware that this sacrament can also forgive sins, if the sick person is unable to receive the Sacrament of Penance.
7.	Be aware that the Sacrament of Anointing brings healing to the soul, and sometimes healing to the body, according to God's providence.

8. Identify some relevant Scripture passages regarding suffering and healing, especially the Gospel accounts of Christ's miracles.
9. Be aware that the Church has always turned to prayer and sacrifice, especially fasting, as part of the intercessory work for her people.
10. Understand the importance of compassion for those who suffer.
11. Know the value of intercessory prayer.
12. Identify saints who are associated with illness, suffering, and death.
13. Identify the Four Last Things: Death, Judgment, Heaven, and Hell, and how best to prepare for a happy death.

Catechetical Prayers and the Witness of the Saints

"He was praying in a certain place and when he had ceased, one of his disciples said to him, 'Lord, teach us to pray.'" Lk 11:1

The *narratio* of the Catholic faith is a history of God's love and salvation that is in desperate need of being told today. Interwoven throughout salvation history are the lives of the saints who, through their response to God's call, give witness to His unfailing love and mercy. These heroes of our faith challenge us, encourage us, model for us, and intercede for us as we strive to know God's will for our own lives, and to live according to His will.

Despite the remarkable diversity in the lives of the saints—diversity which includes saints of different ages, genders, races, cultures, time periods, vocations, and charisms—a common practice that each shared was a commitment to prayer.

Without question, prayer is central to the life of faith. The "tradition of Christian prayer is one of the ways in which the tradition of faith takes shape and grows."[286] Yet, it is a great art to know how to talk with Jesus[287] and requires that one is taught how to pray. "Prayer cannot be reduced to the spontaneous outpouring of interior impulse: in order to pray, one must have the will to pray. Nor is it enough to know what the Scriptures reveal about prayer: one must also learn how to pray."[288]

Many Catholics can recall a catechetical text that concluded each chapter with a comment about prayer or a page that summarized the life of a saint. Unfortunately, although these back pages contained rich teaching, some catechists and parents considered the placement of these pages to indicate material that was less important than the preceding content in the chapter. At times, these "back pages" were overlooked altogether.

Because the goal of evangelizing catechesis includes the formation of the whole person—developing "understanding of the mystery of Christ in the light of God's word, so that the whole of a person's humanity is impregnated by that word"[289]—it is crucial that prayer and the lives of the saints be thoughtfully and systematically woven into the catechetical content.

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[286] *CCC* 2651.
[287] Kempis, T., *The Imitation of Christ*, Chapter 8: 3.
[288] *CCC* 2650.
[289] *CT* 20.

Indeed, to form disciples who abide in Christ,[290] it is necessary to instruct the faithful on how to pray, to include opportunities for them to do so, and to regularly include role models who have lived the life of faith with prayer, perseverance, fidelity, love, and joy.

Prayer

Continue steadfastly in prayer, being watchful in it with thanksgiving (Col 4:2a).

Because prayer and the Christian life are inseparable,[291] emphasis should be given to the instruction and practice of prayer as an integral part of instruction in the faith. Indeed, prayer and devotion to the saints are not intended merely as suggested additional content. Rather, prayer and devotion to the saints are necessary practices that make the content of the faith able to be grasped and lived. As mentioned earlier in this Handbook, the goals for evangelizing catechesis are expanded to include Interior Life, Behavioral and Cognitive Goals. These goals rightly apply to prayer as well as to doctrinal content. Significant among these goals is the need for children, catechists, and parents to know about prayer, to know different forms of prayer, to know certain prayers by memory, to cultivate a love for Christ and His saints, and crucially, to make prayer a practice in their daily lives. Moreover, it bears repeating that when done rightly, prayer is never in competition with instruction in the faith, but always a necessary part of a total formation outlined by the threefold Interior Life, Behavioral and Cognitive Goals.

When considering the expressions of prayer: vocal prayer, meditation and contemplation,[292] instruction and practice in all expressions is encouraged. With such a rich history and variety of prayers in our Church, families should be introduced and invited to experience and practice many different devotions both at home and as part of the parish community.

Vocal Prayer

Vocal prayer is an essential element of the Christian life.[293] Although vocal prayer can take different forms, helping children and adults learn many of the traditional Catholic prayers by heart is important. Our traditional Catholic prayers help us to pray together in one voice. These prayers also provide us with a repertoire of prayers for the times when we are not sure how or what to pray. While it is typically advised to introduce prayers as

[290] *CCC* 787, *Jn* 15:4.
[291] *CCC* 2745.
[292] *CCC 2699*
[293] CCC 2701

children are developmentally ready for them (so that they can understand the words and mean what they pray), it is also important to recognize that traditional Catholic prayers serve as a "mini-catechism" that help us commit aspects of the faith to memory, and the meaning of these prayers can unfold and deepen over time. Indeed, as Pope St. John Paul II noted,

> a certain memorization of the words of Jesus, of important Bible passages, of the Ten Commandments, of the formulas of profession of the faith, of the liturgical texts, of the essential prayers, of key doctrinal ideas, etc., far from being opposed to the dignity of young Christians, or constituting an obstacle to personal dialogue with the Lord, is a real need…We must be realists. The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memoryless catechesis. What is essential is that the texts that are memorized must at the same time be taken in and gradually understood in depth, in order to become a source of Christian life on the personal level and the community level.[294]

There is great value in being formed in the language and prayer of the faith before we can fully comprehend, precisely because God's inexhaustible revelation in the person of Jesus Christ is always greater than our own finite ability to understand. The task of being conformed to Christ is the whole and unending mission of the disciple and finds expression even in learning to pray.

It can also be noted that the language of prayer may vary from one household to another, or even within the household itself, in that there may be more than one language spoken at home and prayers may be offered in these languages. Materials may serve the multicultural body of the faithful in this country by presenting prayers in languages beyond English, affirming the goodness and beauty of the diversity of the Body of Christ on earth.

In addition to the instruction and memorization of traditional Catholic prayers, it is also important to teach children and adults about spontaneous prayer. Allowing the Holy Spirit to lead us in prayers of praise and adoration, thanksgiving, intercession and petition, and contrition is a necessary part of the lived faith tradition. The practice of spontaneous prayer is often learned by children through modeling.

Meditation

[294] *CT* 55.

In contemporary culture, meditation is a popular practice commonly used by those who want to achieve mental wellbeing. In contrast to the secular practice of transcendental meditation, the Christian tradition understands meditation as a quest in which "the mind seeks to understand the why and how of Christian life."[295] It is an opportunity for us to say with honesty and openness, "Lord, what do you want me to do?"[296] Christian meditation utilizes thought, imagination, emotion and desire "to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ."[297]

Christian meditation often uses books (most especially Scripture, liturgical texts, and the writings of the spiritual fathers) to help sustain attentiveness and direct one's thoughts.[298] Notable among this practice is *lectio divina*. This practice of sacred reading guides the faithful to meditate on God's holy word and the mysteries of Christ.[299] Spending time meditating on the Word of God, pausing within silence, and reflecting upon how God's Word applies to our lives can be a profoundly fruitful experience of prayer. Therefore, instructing students and families in the practice of *lectio divina*, and practicing it within the faith formation setting is encouraged.

Contemplation

Contrary to secular practices of meditation which seek inner peace within one's self, Christians recognize that "our hearts are restless until they rest in thee."[300] Indeed, true peace is found only within Christ, who is the way, the truth, and the life.[301] Thus, rather than an inward focus on the self, the goal of prayer for the Christian is relational—it includes the knowledge of the love of the Lord Jesus, and union with him.[302]

Although contemplative prayer is the simplest expression of the mystery of prayer,[303] it needs to be taught to students and parents. Moreover, it is important to instruct parents and students that contemplative prayer requires commitment. Rather than waiting until one has time for contemplative prayer, the faithful must intentionally make time for the Lord in prayer and persevere with it, even during times of trial and dryness.[304] Ultimately,

[295] CCC 2705.
[296] CCC 2706.
[297] CCC 2708.
[298] CCC 2705.
[299] CCC 2708.
[300] St. Augustine, *Confessions* I, 1.
[301] John 14:6.
[302] CCC 2708.
[303] CCC 2713.
[304] CCC 2710

contemplation is "a gift, a grace; it can be accepted only in humility and poverty."[305] We must seek the Lord, and he in turn pours out his Spirit upon us. Indeed, contemplative prayer is about relationship. This intense form of prayer is a covenant relationship established by God, a *communion* in which the Holy Trinity conforms man, the image of God, "to his likeness."[306]

The Battle of Prayer

Recognizing that all good works must begin with prayer,[307] publishing staff members are invited both to pray prior to the creation of their materials, and to thoughtfully consider how to instruct children, catechists, and parents in the knowledge, importance, and daily practice of prayer. Moreover, children, catechists, and parents need to understand that prayer is both a gift[308] and invitation from God that calls us into conversion. However, for prayer to lead to true conversion, catechists, parents, and children must understand that prayer is a battle[309] that presupposes effort,[310] and it requires the disposing of the heart to desire and to do the will of the Father.[311]

This Handbook offers goals for prayer throughout the different age groups. These goals include Cognitive Goals based upon the developmental stage of the child, along with Catechist and Parent Goals that accompany the children through these stages of student development. In addition, Behavioral Goals that aim to make prayer a regular practice in the lives of catechists, children, parents, and families are included. Through the combination of these Cognitive and Behavioral Goals, coupled with the Holy Spirit as the living water 'welling up to eternal life' in the heart that prays,[312] it is hoped that the Interior Life Goals (which aim for conversion of the heart) will be attained. "When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit."[313]

In this specific Prayers section, creators of catechetical resources will find specific prayers that are required to be presented throughout a K-8 curriculum, to be considered a complete presentation of prayer to these age groups.

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[305] CCC 2713.
[306] CCC 2713
[307] *Rule of St. Benedict*, Prologue.
[308] *Directory for Catechesis*, 86.
[309] *CCC* 2573.
[310] *CCC* 2725.
[311] *CCC* 2611.
[312] *CCC* 2652.
[313] *DC* 86; *GDC* 85.

The Saints

Sing praises to the LORD, O you his saints, and give thanks to his holy name. Psalm 30:4

The *Catechism of the Catholic Church* notes that prayer stems from creation.[314] From the time of creation, Scripture and Church history offer role models of those who prayed faithfully and followed the will of God with intention and love. In his Apostolic Exhortation *Evangelii nuntiandi*, Pope St. Paul VI acknowledged that people listen to witnesses more than teachers.[315] Fortunately, the Church has a "cloud of witnesses"[316] that can serve in this capacity. The lives of the saints make the *kerygma*—lived out and proclaimed in the drama of history—come alive by their real-life examples of fidelity to Christ and His Church.

Through the intentional integration of the lives of the saints throughout catechetical instruction, children can see how people of different ages, races, cultures, abilities, charisms, time periods, and personalities followed God's will despite unique challenges. The witness of these heroic men and women inspires us to follow their example in faithfulness, allowing us to see ourselves within their persons and their experiences while we strive to imitate their practical example of discipleship. Providing learners with saints of similar age, cultural background, and interests can help strengthen their belief that sainthood is both possible and God's plan for them. In truth, the witness of the saints, from centuries past and modern times, offer both challenge and hope to the faithful of today, enabling us to find our own identity and vocation within salvation history.

Learning about the saints is included within the Interior Life, Behavioral and Cognitive Goals of evangelizing catechesis for the various age groups. It is hoped that catechists, parents, and children will grow in knowledge about the saints, intellectually studying their lives, cultures, and challenges faced during the time and location in history in which they lived. In addition, the Behavioral Goals include imitating the lives of the saints in one's own life. From praying for their intercession, celebrating their feast days, and adopting the virtues they modeled, Behavioral Goals strive to translate one's knowledge of the saints into a lived friendship with and devotion to them. In this way, these goals aim to dispose those who are in catechesis to be better disciples of Christ, transforming the way one lives the faith and ultimately leading to deeper conversion.

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[314] *CCC* 2569.
[315] *Evangelii nuntiandi,* 41.
[316] Heb 12:1.

The witness of the saints is required to be presented in catechetical resources for completeness. The specific Saints listed in this Handbook are recommendations of some who would be appropriate to present in a K-8 series in the United States. The Blessed Virgin Mary and St. Joseph are required to be taught, while the others remain recommendations.

Conclusion

"God tirelessly calls each person to this mysterious encounter with Himself."[317] With the saints as our guides, each person is invited to respond to this call by developing a stronger life of prayer. Indeed, when catechesis is permeated by both *instruction in* and *a climate of* prayer, "the assimilation of the entire Christian life reaches its summit."[318]

> Prayer in the events of each day and each moment is one of the secrets of the kingdom revealed to 'little children,' to the servants of Christ, to the poor of the Beatitudes. It is right and good to pray so that the coming of the kingdom of justice and peace may influence the march of history, but it is just as important to bring the help of prayer into humble, everyday situations; all forms of prayer can be leaven to which the Lord compares the kingdom.[319]

With urgency, patience, and humility,[320] we are called to follow the example, above all, of Christ. "When Jesus prays, he is already teaching us to pray. ... Like a wise teacher he takes hold of us where we are and leads us progressively toward the Father."[321]

We have also been given the model of the saints who prayed without ceasing while responding to God's call. Through the intentional integration of prayer and the saints within the content of catechetical instruction, catechists, parents, and children can grow in faith through the knowledge and practice of prayer, and with the model of the saints to guide their way.

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[317] *CCC* 2591.
[318] *DC* 86.
[319] *CCC* 2660.
[320] *CCC* 2559.
[321] *CCC* 2607.

Prayers and Saints for Evangelizing Catechetical Resources

Provided below is a minimum list of necessary prayers that Catholics should learn over the course of an evangelizing catechetical program (from early childhood through pre-adolescence), distinguished in the following sections: prayers from the liturgical life of the Church, devotional prayer, and sacred art. Following this is a recommended list of saints (both universal and uniquely American) which those going through catechesis should be familiar with and begin to foster a devotion to.

While the list of prayers below is presented as a minimum within the overall formation in the faith, in reality this is no mere list of obligatory actions. Rather, all baptized Catholics have a right to the language of the faith and to be formed in the practices and prayers of the Church.

Finally, while it is encouraged that all catechists, children, and parents learn the recommended prayers and begin a devotion to the saints, it is understood that no one is to be denied the reception of the sacraments simply because he or she has a learning difficulty. In those instances where students with learning challenges are unable to memorize the material or complete recommended tasks and assignments, those charged with catechesis should look for earnest and true faith in what the Church teaches rather than the specific ability to complete an assigned task.

Prayers and Saints Table of Contents

I. Prayers from the Liturgy of the Church
II. Devotional Prayers
III. Aspiration Prayers
IV. Sacred Art
V. Saints and Their Traditional Iconography
VI. Important Feast Days and Solemnities in the Life of the Church

I. Prayers from the Liturgy of the Church

Following the teaching of the Second Vatican Council, prayers should be taught in the mother tongue of the country. In addition, special attention should be given to Latin – which the Council declared was always to be preserved[322] – and particularly important prayers in Greek (and their meanings). When teaching prayers in another language, the meaning/translation should also be taught in the mother tongue of the country as well as any other culturally appropriate language for the audience. Some of the prayers (especially those in Latin and Greek) will be most easily learned by children when accompanied by music/chant settings.

- Sanctus (Latin, English, and any other culturally appropriate language for the audience)
- Agnus Dei (Latin, English, etc.)
- Gloria (Latin, English, etc.)
- Kyrie Eleison (Greek, English, etc.)
- Salve Regina/Hail Holy Queen (and its proper liturgical season)
- Apostles Creed (English and any other culturally appropriate language for the audience)
- Nicene Creed (English and any other culturally appropriate language for the audience)

** In catechetical resources created for Eastern Rite Catholics, special attention should also be given to the unique prayers proper to their liturgical traditions. See p. 190 of the *Compendium on the Catechism* for examples such as the *Coptic Incense Prayer, Syro-Maronite Farewell to the Altar,* and *Byzantine Prayer for the Deceased*.

In light of a revived eucharistic devotion which the United States Conference of Catholic Bishops is seeking to foster, and given that the Eucharistic sacrifice is the "source and summit of the Christian life,"[323] special attention should be given to the prayers of adoration since they flow from the devotion to Christ truly and substantially present in the Eucharistic sacrifice of the Mass. Children should have a familiarity with both these prayers and with singing and praying in adoration.

- Tantum Ergo (Latin, English, etc)
- Salutaris Hostia (Latin, English, etc)

[322] Cf. *SC* 36.
[323] *LG* 11.

- Holy God We Praise Thy Name (English, etc.)
- Adoro te Devote (Latin, English, etc.)
- The Divine Praises

There are other songs and prayers which children and families should be exposed to through the regular worship of the school or parish community throughout the liturgical year but which they need not be required to memorize. A truly evangelizing catechesis helps children and families sanctify the whole of the liturgical year, a task which can be greatly aided by an emphasis on special devotional prayers at particular times of the year:

- The Veni, Creator Spiritus and Veni, Sancte Spiritus (Pentecost)
- Regina Caeli (Easter)
- Ave Regina Caelorum (Ordinary Time after Candlemas and through Lent)
- Alma Redemptoris Mater (Advent and Christmas)
- O Antiphons (last week of Advent)
- Stations of the Cross and Stabat Mater (Lent, especially)
- Liturgy of the Hours (seasonal, especially introduced during Confirmation or First Holy Communion, whichever is later in the diocese. See *Sacrosanctum Concilium,* no. 100)

II. Devotional Prayers

These prayers are devotional prayers that all Catholics should know and be able to pray on their own and in communal settings.

- The Sign of the Cross
- Our Father
- Hail Mary
- Glory Be
- The Mysteries of the Rosary
- Prayers at the end of the Rosary (*Compendium of the Catechism*, 189-190).
- Divine Mercy Chaplet
- The Angelus
- The Anima Christi (English, etc.)
- Angel of God (Guardian Angel Prayer)
- Eternal Rest
- Magnificat
- The Benedictus (Blessed be the Lord, the God of Israel...)
- Come Holy Spirit
- The Memorare
- St. Michael the Archangel Prayer
- Act of Spiritual Communion
- Act of Contrition
- Acts of Faith, Hope, and Love
- Grace Before Meals
- Morning Offering
- Genuflecting

III. Aspiration Prayers

St. Paul counsels Christians to rejoice always and pray without ceasing.[324] To this end it is good for the faithful to have certain short and simple prayers, sometimes referred to as aspirations, drawn from Scripture and the liturgy that can be prayed in a moment and/or meditated upon at length. These are required to be presented within catechetical resources:

- O God come to my assistance; O Lord, make haste to help me.
- Jesus Christ, Son of the Living God, have mercy on us.
- Most Sacred Heart of Jesus, I trust in you.
- Come, Holy Spirit.
- Behold I am the servant of the Lord, let it be done unto me according to thy word.
- The Lord giveth and the Lord taketh away, blessed be the name of the Lord.
- Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.
- Lord have mercy on me, a sinner.
- O God, not my will but yours be done.
- Behold, I have been crucified with Christ. It is no longer I who live but he who lives in me.
- Blessed be God in His angels and in His saints.
- Thank you, Jesus.
- Lord, you are my strength.
- Jesus, I love you.
- Lord, I believe; help my unbelief.

[324] cf. 1 Thess. 5:16.

IV. Sacred Art

While the Cognitive, Behavioral and Interior Life Goals roughly correspond respectively to the transcendentals truth, goodness, and beauty, there need not be a rigid application of these transcendentals to these categories. Rather, goodness and beauty have their own power to draw the intellect and truth has its own power to compel action. A robust discussion of this topic is presented in the beginning of this Handbook, in the introduction on evangelizing catechesis. Here, we identify certain hallmark Christian art and icons that should be encountered and understood in an evangelization catechesis. Understanding the aspects of the different pieces of art will also aid in devotion and prayer.

- The Crucifix
- Our Lady of Perpetual Help icon
- Our Lady of Guadalupe image
- Sacred Heart of Jesus image
- Divine Mercy image
- Nativity Scene/Creche
- Stations of the Cross images

V. Saints and Their Traditional Iconography

The following serves as a recommended list of saints for students and their families. All catechetical resources must incorporate the witness of the saints, including their history, and certain hallmark ways that these saints are models of discipleship in Christ. Important in learning these aspects would be for children and families to learn traditional ways of identifying these saints in art/Christian iconography (e.g., St. Joseph and his staff with lilies or with a carpenter's angle) when applicable. Presenting the Blessed Virgin Mary and St. Joseph is required in all catechetical resources.

Iconography is especially central to the spiritual life of Eastern Catholics and is indispensable for those who develop religious education programs. St. John of Damascus, writing about A.D. 730, referred to icons as "the books of the illiterate, the never silent heralds of the honor due the saints, teaching without use of words those who gaze upon them."[325] This art form and its explanation should be present in all levels of catechesis, forming mind and heart in the teachings of the Gospel and the way of holiness.

- Mary
    - Our Lady of Fatima
    - Our Lady of Guadalupe
    - Our Lady of Lavang
    - Our Lady of Lourdes
    - Our Lady of the Immaculate Conception
- St. Joseph
- The Apostles
- St. Stephen
- St. Lawrence
- Sts. Benedict and Scholastica, Dominic, Francis and Claire, and Ignatius of Loyola
- St. Augustine of Hippo
- St. Thomas Aquinas
- St. Patrick
- St. Rose of Lima
- St. Peter Claver
- St. Martin de Porres
- St. Josephine Bakhita
- St. Katharine Drexel

[325] St. John of Damascus, *Three Treatises on Divine Images*, 1.47.

- St. Elizabeth Ann Seton
- Servant of God Dorothy Day
- St. Francis Xavier Cabrini
- Ven. Mother Henrietta Delille
- Servant of God Sr. Thea Bowman
- Ven. Pierre Toussaint
- Ven. Mother Mary Elizabeth Lange
- Ven. Augustus Tolton
- Servant of God Nicholas Black Elk
- St. Kateri Tekakwitha
- The North American Martyrs
- Blessed Stanley Rother
- St. Junipero Serra
- St. Francis Xavier
- Blessed Ulma Family
- Blessed Francis Seelos
- Blessed Miguel Pro
- Blessed Carlos Acutis
- Blessed Pier Giorgio Frassati
- St. Damien de Veuster (of Molokai) and Servant of God Joseph Dutton
- St. Turibius of Mogrovejo
- St. Roque Gonzalez
- St. Juan Diego
- St. Paul Chong Hasang
- St. John Paul II
- St. Mother Teresa of Calcutta
- St. Maximilian Kolbe
- St. Therese of Lisieux
- Servants of God Auguste Nonco Pelafigue and Charlene Richard
- Ven. Fulton J. Sheen
- St. John Neumann
- St. Padre Pio
- Sts. Jacinta and Francisco Marto
- St. Joan of Arc
- Sts. Joachim and Anne
- St. Catherine of Sienna
- St. Anthony of Padua
- St. Catherine Laboure
- St. John Bosco

- St. Vincent de Paul
- St. Margaret Mary Alacoque
- St. Nicholas of Myra
- St. Faustina Kowalska
- St. Paul Miki and Companions
- St. Anthony the Great
- St. Charbel Makhlouf
- St. Basil the Great
- St. Gregory Nazianzus
- St. Gregory of Nyssa
- St. John Chrysostom
- St. John the Baptist
- St. Maron
- Patron saints honored in countries represented in the parishes within a given diocese or region

VI. Important Feast Days and Solemnities in the Life of the Church

Just as youth learn the anniversaries and birthdays within the life of their own natural families, so too the Christian faithful should be able to identify certain major moments within the Church year and celebrate them. These should be connected to their devotion and prayer life within their families. The following are key feasts that are recommended to be presented within catechetical resources.

- January 1 The Solemnity of Mary, Mother of God
- March 19 Solemnity of St. Joseph
- March 25 The Feast of the Annunciation
- Easter (Sunday after Good Friday)
- The Ascension of the Lord (Forty days after Easter)
- Pentecost The Descent of the Holy Spirit (Fifty days after Easter)
- August 15 The Solemnity of the Assumption of the Blessed Virgin Mary
- September 8 The Feast of the Nativity of the Mary, Mother of God
- November 1 The Solemnity of All Saints
- December 8 The Solemnity of the Immaculate Conception
- December 25 The Nativity of Our Lord Jesus Christ (Christmas)
- The day of their own baptism
- Other major cultural feast days appropriate to the audience, e.g., Feast of Our Lady of Guadalupe, Feast of Our Lady of Lavang, etc.

Doctrinal Guidance

As part of the initial reception of the *Catechism of the Catholic Church* in the United States, a review of catechetical resources was conducted. In 1997, Archbishop Beuchlein delivered an oral report to the body of bishops on behalf of the then Ad Hoc Committee on the Catechism in which he first outlined the ten most common doctrinal deficiencies found in American catechetical resources. This was the beginning of what came to be called simply the "10 Doctrinal Deficiencies" along with the later development of the "Boilerplate Language," which was created as a response to offer guidance on how to present certain doctrinal teachings accurately. In 2003 and again in 2017, Archbishop Hughes presented an update on the work of the Subcommittee on the Catechism, which addressed the advances that had been made in catechetical material, as well as the areas that still needed strengthening.

This section is presented as a continuation of guidance regarding the 10 Doctrinal Deficiencies and the Boilerplate Language, as well as an expansion on certain topics. While it may be helpful to others, this section is primarily intended for the Subcommittee's own Catechetical Consultants and for the writers and editors of catechetical resources, as a source of clarification and guidance for key doctrinal teaching. What had up to this point been several different documents and presentations is now presented here in one common source. The content has been organized according to the Four Pillars of the *Catechism*.

Abp. Buechlein's Report (1997):
https://www.usccb.org/committees/catechism/oral-report-general-assembly-bishops

Abp. Hughes Report (2003):
https://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/upload/Catechism-Update-WINTER-2003-Concerning-Archbishop-Hughes-Oral-Report.pdf

SCOC Boilerplate Language Document (2016):
https://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/upload/Letter-on-Boilerplate-Language.pdf

Abp. Hughes Webinar Presentation on the 10 Doctrinal Deficiencies (2017):
https://www.usccb.org/resources/presentation-10-doctrinal-deficiencies-archbishop-alfred-c-hughes

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Pillar III: Moral Life

1. Moral Living

Pillar I: The Creed: God Revealed by Reason and Faith

1. **Natural Reason**[326]

   While it is correct to say that revealed truths are to be believed because of the authority of God who reveals them, it is important to point out that the assent of faith is also in accord with what is known by the light of natural reason.

   Similarly, when discussing the relationship between faith and science it is important to emphasize that both natural and special revelation have their origin and end in God and so do not contradict. While it is common for contemporary speakers and writers to claim that there is a conflict between faith and science, this is not true. True science can never contradict the faith precisely because God is the Creator of the universe and the Author of Revelation. "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth."[327] Science reveals in a certain way who the Creator is. Moreover, the Church has often been a supporter of the sciences. Revelation presumes Creation and provides further insight into both the Creator and Creation. Nevertheless, catechetical resources should be attentive to the fact that the faith does not rest on scientific proofs (even when scientific theories seem to confirm the faith) but rather is consonant with and confirmed by true scientific knowledge. Furthermore, catechetical resources should be careful to avoid a presentation of the faith that may imply that spiritual realities, such as the Trinity, angels, heaven, hell, and our souls, are less real than material realities.[328]

2. **Divine Revelation**

   Divine Revelation is expressed in Scripture and Tradition, but it has one source in Jesus Christ, who is the fullness of the revelation of God.[329]

3. **Magisterium**[330]

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[326] *Boilerplate Language (BP)* 3.
[327] *Dei Filius* 4; *CCC* 159.
[328] Cf. *CCC* 31-35, 771
[329] *CCC* 73, 81-82.
[330] *Doctrinal Deficiencies (DD)* 3.

The Magisterium of the Church officially interprets revelation, but it is not a source of revelation. The Magisterium serves revelation by interpreting it authentically and reliably.[331] Catechetical resources must be sure to avoid presenting doctrinal teaching in a way that casts doubt upon the authenticity or accuracy of that doctrine (language such as "some believe this, Catholics believe that" is problematic). Catechetical teaching must be presented with authority, in a clear, persuasive, and age-appropriate manner. The Lord handed on the authority to teach in his name to his Apostles and their successors.[332] Presentations of doctrinal teaching must not be tentative, nor relative, but instead must strive to enable a lived relationship between the one being catechized and Jesus Christ and His Body, the Church.

4. Sacred Scripture

Sacred Scripture is the inspired word of God. A catechetical text must present Scripture within the hermeneutic of faith by exposing the learner directly to the text, by locating the text within the unity of the divine plan through a Christological and typological reading of the text, and by being attentive to the content and unity of the whole Scripture and Sacred Tradition.

a. The Senses of Scripture

There are two senses of Scripture: the literal and the spiritual.[333] The literal sense refers to realities that the words and phrases of Scripture are meant to convey, whereas the spiritual senses refer to those deeper realities conveyed by the realities signified in the literal sense. The example found in the *Catechism* is useful: the term "Jerusalem" may signify the historical city Jerusalem, on the literal level; but the city itself may convey other realities such as the Church or, more specifically, the assembly in Heaven.[334] In their teaching on Sacred Scripture, catechetical resources must allow the literal sense to serve as the foundation and door for teaching the spiritual sense of Sacred Scripture. Every biblical passage has a literal sense, which is sometimes historical, sometimes metaphorical. The literal sense must be applied in the interpretation of Scripture, but not to the exclusion of the spiritual sense. The spiritual sense is threefold: allegorical (typological), moral (instructional), and anagogical (eschatological). Catechetical resources should gently introduce the spiritual sense especially beginning

[331] *CCC* 86.
[332] Matt 28:19-20.
[333] *CCC* 115-119.
[334] *CCC* 117.

in late Middle Childhood and early Pre-Adolescence when learners are growing in their capacity to understand symbols. Before this period, it may be helpful to teach that what is related in the literal sense "reminds" us of spiritual realities.

b. Divine and Human Authors

Sacred Scripture is inspired by the Holy Spirit in all its parts. The Church refers to this as divine inspiration. Scripture has God as its author, and he worked within and through human authors, who cooperated freely and made use of their local idioms to consign to writing "whatever he [God] wanted, and no more."[335] Since God is the primary author, it must not be suggested that any error or contradiction exists in the sacred text. Instead, difficulties must be presented in harmony with the rest of Scripture and with the Analogy of Faith.[336]

Although Sacred Scripture is inerrant, there are erroneous ways of interpreting biblical texts, as when the following are not taken into account: the literary genre and ancient idiom of the human author, the whole unity of Sacred Scripture and Sacred Tradition, the Analogy of Faith, as well as inspiration.[337] In addition, the fact of biblical inerrancy does not take away from the fact that there are biblical difficulties. When biblical teachings appear to contradict each other or other teachings of the Church, these must be interpreted in harmony. Therefore, the principles outlined in the *Catechism* and in magisterial documents must be carefully applied.

c. Literary Genre

The human authors are true authors, who wrote according to various literary genres and in their own idioms. In order to understand properly the meaning of a biblical passage, the text must be interpreted according to the constraints of its genre. For instance, the canonical books comprise writings that are poetic, legal, historical, prophetic, apocalyptic, parabolic, *etc*.

Attention to the literary genre assists in interpreting a scriptural text, yet it is important that catechetical resources avoid implying that the canonical

[335] *CCC* 106.
[336] *CCC* 105-107.
[337] *CCC* 109-110.

books are merely human texts both in their introductions to Sacred Scripture as well as in the way in which Scripture passages are treated.

While Sacred Scripture contains various genres, it is not fitting for catechetical resources to imply that the canonical books feature fictitious or mythological accounts. Rather, catechetical texts must strengthen their presentations on the sacred and historical character of revelation as God's saving action in history, even though the ancient mode of relating events may differ from modern modes of history writing. For example, ancient writers sometimes do not relate events in chronological sequence, choosing rather to group events thematically. In addition, conflation was common, whereby an ancient author relates two or more events as one event because of the similarities between them or because of the commonality of their causes or effects. The historical portions of Scripture may convey the details of history without modern precision, but it must not be taught that they contradict them. Although Sacred Scripture is not meant to be read as a modern history book, catechetical resources must not obscure the reliability of the biblical accounts by unclear comparisons between the biblical histories and modern history writing.

Further, the historical accounts in Sacred Scripture are not to be read merely as such but as events that transcend history. Therefore, catechetical resources must avoid simply providing a chronological presentation of the sequence of persons and events with superficial commentary.

Genesis 1-11 requires special attention. These chapters are written in the form of popular narration rather than history, yet they do pertain to history, such as the teachings in them on the creation of the universe by God, the special creation of humanity, and the role of free will in the presence of sin and suffering in the world.[338] As the *Catechism* clarifies regarding the first three chapters of Genesis in particular, "Read in the light of Christ, within the unity of Sacred Scripture and in the living Tradition of the Church, these texts remain the principal source for catechesis on the mysteries of the 'beginning': creation, fall, and promise of salvation."[339] Catechetical resources have sometimes relegated these chapters of Genesis to myth or fable, and these labels must be avoided. In addition, catechetical texts have sometimes applied principles that are relevant to Genesis 1-11 to other

[338] Pius XII, *Humani generis* 38.
[339] *CCC* 289.

portions of Scripture that are more historical, such as the Gospels, but this also is inappropriate.

Acknowledging what the *Catechism* says in nos. 110 and 119 about Sacred Scripture, catechetical resources are not the place to present theories drawn from historical-critical exegesis about the origin of texts or the intentions of human writers (e.g., the Q source, pseudepigraphy, authorship, chronology, *etc*). These attempts to elucidate the literal sense often detract from the meaning of biblical passages, which points to Christ and inspires conversion. While these theories may be fittingly studied in more academic contexts, they do not deserve prominent or foundational places in catechetical resources. The explanation of individual books of Scripture must focus on the final form of the biblical text (i.e., the form in which it actually exists) and its meaning in light of the canon as a whole. Scientific methodologies can help determine the literal sense but must never become the focus of catechetical resources and thus obscure the literal sense, the spiritual sense, or the true reason for our certainty in God's revelation.

d. The Inner Unity of Sacred Scripture

Catechetical resources must present clear teaching concerning the inner unity of the Old and New Testaments. Prophecy and typology are especially important since they uniquely testify to the unity of the whole of Scripture. This unity must be taught in light of the Person of Christ, who is the principle of unity of both Testaments. The persons and events of the Old and New Testaments must be presented in light of the unfolding of God's salvific plan in Christ.

Interpreting biblical passages in the context of the whole canon requires a deep appreciation of the Old Testament. In its own right, it is the account of God's fatherly care over the people of Israel and the source of fundamental moral teachings. The Law should be interpreted as enshrining these moral principles in a particular and beautiful way preserved by many of the Jewish people today. Although legalism is a universal temptation and can characterize some of Jesus' opponents, the laws of the Old Testament and its sacrifices were meant to be internalized so that one should "love the LORD, your God, with your whole heart, and with your whole being, and with your whole strength"[340] and "love your neighbor as yourself."[341]

[340] Dt 6:5.
[341] Mk 12:31.

Christ is the subject of both testaments, so that the Old Testament points to the New Testament. Therefore, knowledge and understanding of the Old Testament can lead to wonder about God's providence that led up to the fullness of time and about the many ways that Christ is indicated throughout the pages of the Old Testament. Because of the intrinsic unity of the two testaments, naming the Old Testament "Hebrew Scriptures" does not reflect the language of the faith in regard to the relationship of the Old and New Testaments.

e. Sacred Scripture and the Life of Prayer

Sacred Scripture is a privileged place for the encounter with Jesus. Therefore, "prayer must accompany the reading of Sacred Scripture, so that a dialogue takes place between God and man. For 'we speak to him when we pray; we listen to him when we read the divine oracles.'"[342] Further, since the Holy Spirit is the principal author of Sacred Scripture, which therefore cannot be understood without his action, the prayerful reading of Scripture under the guidance of the Holy Spirit must be encouraged. Catechetical resources must seek to instill knowledge of, trust in, and reverence for Sacred Scripture in order to foster the union with the Word of God himself.

5. Trinity[343]

In the treatment of the Blessed Trinity, it is important to present the biblical revealed names for the three Persons which express their inner life (Father, Son, Holy Spirit).[344] When the divine action in creation, redemption and sanctification is addressed, the action is sometimes attributed primarily to one Person, but the three Persons always act in concert with one another.[345] Catechetical resources must remember that if a text presents the human family as an image of the Trinity, it is by *analogy*. The human family will always need to grow in holiness and counteract sin, while the Holy Trinity is perfect love and all goodness.[346]

It is also important to teach in an age-appropriate way the heresies the Church has combated. For example, Sabellianism (or Modalism) presents Father, Son and Holy Spirit as three different characterizations or modes of one God, rather than

[342] *CCC* 2653.
[343] *Doctrinal Deficiencies (DD)* 1.
[344] Cf. *CCC* 233.
[345] *CCC* 258, 267.
[346] *CCC* 257.

as distinct Persons. Adoptionism presented Christ as mere man, but adopted by the Father. Subordinationism presented the Son, and sometimes the Holy Spirit, as subordinate to the Father. Age-appropriate language must be crafted so as to avoid all of these confusions and errors, explicitly or implicitly presented. The Persons of the Trinity are never to be referred to as 'parts.' Similarly, materials must be intentional about referring to Jesus and the Holy Spirit as God and not only referring to the Father as God. A consistent repetition of referring to the Father as God, but not Jesus and the Holy Spirit, in practice teaches a kind of subordinationism.

6. Christian Anthropology and the Human Person[347]

Christian anthropology and the understanding of the human person has been a central theological topic since the Second Vatican Council and has become particularly acute in catechesis in the last decade. While anthropology normally is understood as the study of the origin and development of human societies and cultures, Christian Anthropology looks at the beginning and end of humanity in light of Jesus Christ. Indeed, any lens that looks to the creature first apart from his relationship to the Creator, far from producing a Christian image, fails to fully comprehend who man is, what his purpose is, and what his potential is.[348] "For Adam, the first man, was a figure of Him Who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear."[349]

The rising need to present a distinctively Christian anthropology regarding both the identity and dignity of the human person as well as his exalted vocation in Christ has been felt in catechesis in a variety of ways. At times there has been a temptation to present a merely psychological approach to the person rather than one grounded in Scripture (Genesis and the revelation of Christ, i.e., the image of God doctrine). Furthermore, growth in living the Christian life has not always been related to the gift given by God in the Sacrament of Baptism: God's gift of grace, especially the theological virtues in Baptism, as well as the gift through Baptism of the other virtues (cardinal and human) in which we grow.

a. The Human Person: Gift and Image

[347] *Doctrinal Deficiencies (DD)* 4; *Boilerplate Language (BP)* 6.
[348] *CCC* 280, 291; Col 1:15-17.
[349] *GS* 22.

The human person is created by God out of love, and therefore, receives not only his life, but his being, as a gift.[350] He is created in the image and likeness of God, and is a religious being by nature.[351] He is called by God into relationship with him, and is invited to respond.[352]

b. The Human Person: Called and Transformed by Grace[353]

At times, catechetical resources have failed to give a full presentation of the work of grace in our lives. Some teaching included a kind of Pelagianism, which, in contrast to the Christian tradition, failed to teach that truly virtuous living (not least of all the theological virtues) requires God's grace. Some teaching included an over-emphasis on personal experience, but this lacked a discussion of the role of prayer and the need for grace in the development of the theological and cardinal virtues. Catechetical resources must be clear that grace is a free and undeserved gift from God, which assists us in responding to our call to be his children.[354] We cannot do so without God's grace.

c. The Human Person: Body and Soul

In an evangelizing catechesis for our times, the effort made by publishers on Christian anthropology must continue. There is a great need for catechesis to offer clarity on the human person that affirms the dignity of the body and is attentive to humanity's exalted vocation made possible through baptism. Accordingly, when teaching about the human person and bodiliness, catechetical resources should teach in an age-appropriate way as the *Catechism* does, that the soul is "the 'form' of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body."[355] Soul and matter are not two separate substances, as if one were the person or mind and the other a mere instrument. Rather, their union forms a single, living substance.[356] There cannot be a unified human body without the soul enlivening it. In this way, "in opposition to dualisms both ancient and modern, the Church has always maintained that, while there is a distinction between the soul and the body, *both* are constitutive of

[350] *CCC* 27, 51, 52, 290.
[351] *CCC* 27.
[352] *CCC* 360, 362, 365.
[353] *Doctrinal Deficiencies (DD)* 5, 6.
[354] "Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life." *CCC* 1996.
[355] *CCC* 365.
[356] Cf. *CCC* 365.

what it means to be a living human being....”[357] Neither the soul nor the body pre-exist one another[358] and, when separated, the human person is properly called dead. Because “the soul does not come into existence on its own and somehow happen to be in this body... a soul can never be in another body, much less the wrong body.”[359] As such, catechetical resources must clarify and emphasize the unity of the human person as a single organism and body-soul union. The language of ‘a soul in a body’ must be avoided. Similarly, there is no human being or human organism “in a body.” Rather, to harm the body is to harm the human being. The human person is created good by God as a body-soul unity. They are their body and their soul. The body is good and shares the intrinsic dignity of the whole person as the image of God.[360]

d. One Human Nature

In a laudable effort to affirm the goodness of God’s creation of humanity as male and female,[361] materials have at times asserted that there is ‘a male human nature’ and ‘a female human nature.’ Catechetical resources should be careful not go beyond the *Catechism*. There is a common human nature, which not only grounds the unity and equal dignity of all of humanity, but is also the human nature that Christ assumed, redeeming all equally.[362] Rather than a separate male nature or female nature, our common human nature is expressed in maleness and femaleness, and man and woman are made for each other, to complement one another as companions and to reveal to the other the love of God.[363] To understand fully the gift of being created out of love, each man and woman must understand that he or she was created with the specific capacity to love and to relate to God (primarily) and (secondarily) to others *as man* and *as woman*.[364]

e. Sexual Identity and Gender

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[357] USCCB Committee on Doctrine, *Doctrinal Note on the Limits of Technological Manipulation of the Human Body*, no. 4.
[358] *CCC* 366.
[359] *Doctrinal Note on the Limits of Technological Manipulation of the Human Body*, no. 4.
[360] *CCC* 364.
[361] Gen 1:27.
[362] *CCC* 1934. See also 360, 461.
[363] “Man and woman have been created, which is to say, willed by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. ‘Being man’ or ‘being woman’ is a reality which is good and willed by God: man and woman possess an inalienable dignity which comes to them immediately from God their Creator.” *CCC* 369; *CCC* 371, 372.
[364] *CCC* 2332, 2333.

There is great confusion about sexual identity and gender in our current culture. Sex and gender are no longer synonyms or interchangeable concepts, since they are used to describe two different realities. Sex is seen as defining which of the two biological categories (deriving from the original feminine-masculine dyad) one belongs to. Gender, on the other hand, is understood as the way in which the differences between the sexes are lived in each culture. The problem here does not lie in the distinction between the two terms, which can be interpreted correctly, but in the separation of sex from gender. This separation is at the root of the distinctions proposed between various "sexual orientations" which are no longer defined by the sexual difference between male and female, and can then assume other forms, determined solely by the individual, who is seen as radically autonomous. Further, the concept of gender is seen as dependent upon the subjective mindset of each person, who can choose a gender not corresponding to his or her biological sex, and therefore with the way others see that person (transgenderism). The *Catechism* proclaims to us, "By creating the human being man and woman, God gives personal dignity equally to the one and the other. Each of them, man and woman, should acknowledge and accept his sexual identity."[365] The maleness or femaleness of each person is part of their whole goodness and dignity as created in the image of God.[366] Furthermore, each person's ability to relate to God and to others includes his or her whole self, which necessarily includes the individual's sexuality and gender.[367]

Sexual identity depends on one's natural male or female body. While the biological traits of male and female are not found in the soul, which is immaterial, male and female does not pertain only to the body. Due to the union of body and soul in the individual, one's particular soul is individuated for his or her particular body to which it is united. Further, while rarely some bodies show ambiguous sex characteristics, such persons are human persons, and all human persons are either male or female.

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[365] *CCC* 2392.

[366] *CCC* 369; *Doctrinal Note on the Limits of Technological Manipulation of the Human Body*, no. 5.

[367] *CCC* 383; "'Sexuality characterizes man and woman not only on the physical level, but also on the psychological and spiritual, making its mark on each of their expressions.' It cannot be reduced to a pure and insignificant biological fact, but rather 'is a fundamental component of personality, one of its modes of being, of manifestation, of communicating with others, of feeling, of expressing and of living human love.' This capacity to love – reflection and image of God who is Love – is disclosed in the spousal character of the body, in which the masculinity or femininity of the person is expressed." CDF, *Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World*, 8.

f. Sexual Orientation[368]

In catechetical resources, it is not appropriate to single out, define or categorize a person based on sexual orientation. Who the human person is cannot be defined or fundamentally identified according to any particular emotion or passion, regardless of how deep-seated or innately felt. Our identity as human persons is fundamentally characterized by the fact that all are created in the image and likeness of God and called in Christ to heavenly beatitude.[369]

7. Jesus Christ[370]

At times, the centrality of Christ in Church history has been obscured, the divinity of Christ has been insufficiently emphasized, and the revelation of the Trinity by Jesus has been insufficiently connected to the Christian moral life.[371] Catechetical resources must be clear that Jesus is the fullness of Trinitarian revelation, and that by his entrance into human history, he opens up for humanity a participation in the Trinity's divine life.[372] Further, there must be a clear presentation of the humanity and divinity of Christ, not exaggerating or emphasizing his humanity at the expense of his divinity. Likewise, an exaggeration of his divinity to the point of reducing or detracting from the reality that he truly assumed human nature, became like us in all things but sin, and lived in human history, must also be avoided. Jesus Christ is God the Son, second divine Person of the Blessed Trinity. He is one Person with both a divine nature and a human nature. He is true God and true man.[373] The Personhood of the Son comes from his relation to the Father and not from his salvific mission (which is common to all the Trinity, though the Son plays a unique role).[374] Accordingly, in the context of catechetical resources, while it is legitimate and proper to refer to Jesus as a human being, it must be clarified that he is a divine Person (the Son) who is true God and true man.[375] When emphasizing that Jesus is the Divine Word of God and Second Person of the Holy Trinity, catechetical resources must distinguish clearly the Eternal Word of God who is the Second Person of the Blessed Trinity, and the Word of God as written down in the inspired Scriptures.[376] Jesus Christ fully reveals God and perfects all

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[368] *Boilerplate (BP)* 9.
[369] *CCC* 356, 357.
[370] *Boilerplate Language (BP)* 8.
[371] *Doctrinal Deficiencies (DD)* 2.
[372] *CCC* 73, 265, 460, 690.
[373] *CCC* 464, 469, 480, 481; *Boilerplate Language (BP)* 8.
[374] *CCC* 254-259, 267.
[375] *Boilerplate Language (BP)* 8.
[376] *Boilerplate Language (BP)* 1; *CCC* 101-103, 479.

revelation. Indeed, because he is the Word of God himself the Church awaits no further new revelation.[377]

At times, language that is intended to be age-appropriate has failed to present the Lord as true God and true man accurately or adequately. For example, God is not "in Jesus" (a kind of Apollinarianism or Nestorianism),[378] nor is Jesus "in the bread and the wine" of the Eucharist (the Eucharist *is* Jesus' true Body and true Blood).[379] Catechetical resources must also remain faithful to the language that the Lord himself used to help reveal the mystery of the Blessed Trinity and his relation to the Father. Jesus was clear that the language of Father and Son was proper. Therefore, catechetical texts should not refer to "God" only when referring to the Father. Father, Son and Holy Spirit are one and the same God: "We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal."[380]

8. **Fall and Redemption**[381]

In catechetical resources there has at times been a confusion surrounding original holiness, original justice, and the newness of the grace of Christ. Prior to the Fall our first parents enjoyed both "original holiness" and "original justice" (e.g., freedom from death and the inner harmony of the human person).[382] After the Fall the human race lost both original holiness and original justice.[383] Those who receive the grace of Christ, however, receive a holiness that is a greater blessing than original holiness, but the gift of original justice is not restored to them.[384]

In an effort to teach this in an age-appropriate way, not uncommonly some materials refer to the original relationship that Adam and Eve had with God and which was subsequently lost as 'sonship' or 'friendship with God' while also referring to the 'friendship with God' or 'sonship' which is opened up by Jesus. Often such imprecision leads to an inaccurate presentation of the grace of Christ as a mere restoration of the grace of original holiness. Indeed, the *Catechism* teaches

[377] *Dei Verbum* 4.
[378] Cf. *CCC* 466, 471.
[379] *CCC* 1381, 1413.
[380] Athanasian Creed: DS 75; *CCC* 266.
[381] *Boilerplate (BP)* 4, 10; *Doctrinal Deficiencies (DD)* 8.
[382] *CCC* 373-379, 416.
[383] *CCC* 404, 418.
[384] *CCC* 420, 1994 (regarding 'holiness'), 1264 (regarding 'justice').

that "the victory that Christ won over sin has given us greater blessings than those which sin had taken from us"[385] and quotes Pope St. Leo the Great that "Christ's inexpressible grace gave us blessings better than those the demon's envy had taken away."[386] Both publishers and Catechetical Consultants must be attentive to present the uniqueness of the grace of Christ given in the sacraments and the newness of the relationship with God made possible in Jesus. The Gospel is, indeed, *good news*.

Connected to this issue, there has sometimes been a lack of attention to Original Sin and sin in general. Some materials did not treat Original Sin at all or only mentioned it in passing, leaving its impacts unaddressed. Understanding the effects of original sin in our lives—the darkened mind, weakened will, and divided heart—is important for understanding the distinction between mortal and venial sin. Sometimes even the reality of 'personal sin' has been understated.

A clear and thorough presentation on the Sacrament of Baptism can help to remedy these issues. Baptism restores original holiness and offers a greater grace than Adam and Eve had. We are incorporated into the very life of the Trinity, and become adopted sons of the Father, sharing in Christ's Sonship, and are made temples of the Holy Spirit. This is a grace that exceeds that of original holiness. Indeed, as Pope St. Leo the Great notes in *Sermo 73*, in Christ's Ascension humanity is raised above all the heavenly creatures and seated with the Eternal Father such that his Ascension is our raising "and the hope of the Body is raised to where the glory of the Head has gone before it." Original justice is not, however, restored to us in this life and there continues to be disharmony internally in us, disharmony between us and neighbor, and disharmony between humanity and God. This is a consequence of Original Sin, as we continue to struggle with concupiscence.[387]

9. Freedom, Autonomy and Providence

Modern culture increasingly emphasizes a confused, reduced or false understanding of human freedom, frequently termed "autonomy." While this term is certainly not wrong exclusively, it is often used to describe an exercise of an individual's freedom that is outside of law, duty, responsibility, natural law, the moral law and divine providence.

Catechetical texts must clarify the following:

[385] *CCC* 420.
[386] *CCC* 412.
[387] *CCC* 405.

a. **Freedom**: Humanity is created in the image of God,[388] from nothing,[389] out of love,[390] to be in relationship with God and to come to know and love him in this life and in the next.[391] We are given the gift of free will by virtue of our human nature, which includes an intelligent and immortal soul that has the capacity to know God.[392] The gift of free will allows for the radical love and self-gift that man is called to, but also for the possibility of rejection of God and the choice of evil.[393] We carry the responsibility to form our conscience so that we can make just judgments between good and evil.[394] The *Catechism* clarifies, "There is no true freedom except in the service of what is good and just."[395] We are under the jurisdiction of natural law, and can come to understand the divine and moral law as reason matures.[396] Our judgment can become clouded or erroneous when we fail to form it properly and when we allow sin to take root in our lives.[397] Grace is God's free and generous gift that can free us from the bonds of sin and enlighten and elevate our judgment so that we know and choose the good.[398]

b. **Autonomy**: The direct meaning of the word is the condition of self-governance. The term takes on various meanings in modern culture, and the *Directory for Catechesis* understands the term as relating to an individual's search for a unique call and purpose: "...the young person in the search for autonomy, which refers to the discovery of inner freedom and of God's call, setting them apart from the social crowd to which they belong."[399] The *Catechism,* considering the term as self-governance, instructs us that an individual can be in error when he or she is not aligned with God's will and not in conformity with God's law. Atheism is an example of an abuse of human freedom where one's freedom to self-govern is placed above and before one's responsibility to inform one's conscience of true good and evil according to natural law and divine revelation.[400] An

[388] *CCC* 362-364.
[389] *CCC* 296-297.
[390] *CCC* 293, 301.
[391] CCC 27, 356-361, 1703.
[392] *CCC* 1704.
[393] *CCC* 1731-1733.
[394] *CCC* 1706.
[395] *CCC* 1733.
[396] *CCC* 1950-1960.
[397] *CCC* 1740, 1792.
[398] *CCC* 1741-1742, 1963, 1966, 1972.
[399] *DC* 370.
[400] *CCC* 1792, 1804, 2126.

individual can claim to be autonomous to the point of rejecting all authority, including civil law.[401] This is highly detrimental to the person and to society.

c. **Divine Providence:** The *Catechism* proclaims to us the beauty of God's love for humanity to such a degree that he "takes care of his children's smallest needs."[402] While God's divine providence can be mysterious, he guides his creation towards perfection and brings good out of evil.[403] We are called to radical and childlike abandonment to this providence, trusting in our heavenly Father to work out for us that which will lead us closer to him and closer to eternal salvation.[404] St. Teresa of Avila provides this beautiful prayer:

> Let nothing trouble you / Let nothing frighten you
> Everything passes / God never changes
> Patience / Obtains all
> Whoever has God / Wants for nothing
> God alone is enough.[405]

Therefore, catechetical resources must safeguard against mistaken, relative and reduced presentations of human freedom. The Christian faithful have the right and duty to understand the responsibility to form their conscience justly, to exercise their freedom rightly, and to trust in the Lord's providence, serving as a living witness in society of the joy that comes from obedience to Christ.

10. Church[406]

In the past, the role of the Church was not adequately presented as the mystical body of Christ and a real way that the risen Christ continues to be present in our midst, united with all those baptized into his Body, the Church. At times, there is also a lack of clarity on the infallibility of the pope (as an example of extraordinary magisterium in 'ex cathedra' statements) and infallibility of the bishops when teaching from the deposit of faith in union with the pope (as in an ecumenical council or in their ordinary magisterium). This lack of clarity is often accompanied by an inadequate teaching on the Magisterium as well. The Magisterium is

[401] *CCC* 2238-2239, 2242.
[402] *CCC* 305.
[403] *CCC* 302-303, 312-314.
[404] *CCC* 304, 322.
[405] *CCC* 227.
[406] *Boilerplate (BP)* 2, 4; *Doctrinal Deficiencies (DD)* 3.

sometimes incorrectly identified as a font or source of Revelation. However, the Magisterium is not a source of Revelation but rather it serves Revelation by interpreting Revelation authentically and reliably.

Similar confusions around terminology surround the Church and her different rites. Importantly, the Roman Catholic Church is not the Latin Church alone. When teaching about the Western and Eastern Churches, the correct terminology for catechetical resources to use is not "Eastern Rite Churches" or "Latin Rite Church," but simply "Eastern Churches" and "Latin Church."

In accordance with the Tradition of the Church, materials must present the descent of the Holy Spirit at Pentecost as the manifestation of the Church and teach that the twelve Apostles were anointed with the Holy Spirit on that day.

a. Eastern Catholic Churches and the Universal Church

Catechetical resources must be sure that they include a healthy presentation of our Catholic Church as a *Church of Churches*, both Eastern and Western, that together make up the one, holy, Catholic, and apostolic Church.

The Lord Jesus commissioned the Apostles to go and make disciples of all nations.[407] As the Apostles and early disciples proclaimed the Gospel throughout the known world, the same apostolic faith, worship and ministry was celebrated according to the cultural, linguistic, artistic and philosophical genius of the local peoples. Various ritual, theological and spiritual traditions, as well as particular norms, arose as distinct expressions of the apostolic faith, which gave rise to distinct local Churches.[408]

As they continued in the original apostolic commission, these local Churches founded other Churches eventually establishing a ritual family of Churches within a given region or territory. These families of Churches, while self-governing (*sui iuris*), were in communion with other self-governing Churches throughout the world, all in communion with the Church of Rome and the pope. Based on their geographic location in

[407] cf. Matt 28: 19-20.

[408] Although Christ established only one Church, the word "Church" in this context refers to "autonomous ritual Churches" (CIC 112, cf. USCCB, *Eastern Catholics in the United States*, 4). As the Canon Law of the Eastern Churches teaches, "A group of Christian faithful united by a hierarchy according to the norm of law which the supreme authority of the Church expressly or tacitly recognizes as *sui iuris* is called [...] a Church *sui iuris*" (CCEO 27).

relationship to the Roman Empire, these Churches were designated as Eastern or Western Churches.

The Catholic Church is a communion of some twenty-four self-governing Churches (one Western, twenty-three Eastern[409]), each with its own diverse expression of the apostolic Gospel and with distinct theological language, liturgy, spirituality and hierarchy all in communion with each other and with the pope the Successor of St. Peter.[410] This is part of what makes the Catholic Church a *Church of the Nations;* who, like a mosaic icon, is made up of many pieces of varying shapes, sizes, and colors that when brought together reflect the face of Christ to the whole world. It also helps us to understand better the meaning of the word "catholic," applied to Holy Mother Church, which is "universal."[411]

Over many centuries of missionary labors, colonization, and immigrations, these Churches and their members have spread out far beyond their original geographic territories, and so it is quite common for many overlapping jurisdictions to co-exist. In order to foster unity of life and mission across the various Churches of East and West and to reflect the face of Christ to the world, it is vitally important for the members of these Churches to grow in familiarity and fraternity with one another in the grace of the Holy Spirit.[412] The Eastern Catholic Churches are to be distinguished from the Orthodox Churches, who are in a profound but imperfect communion with the Catholic Church, rather than full communion.[413]

Publishers of catechetical resources are encouraged to consider how to reflect appropriately the full beauty and diversity of the Eastern and Western Churches that make up the one Catholic Church through images, customs, activities, music, liturgical texts, stories, and saints, and to draw from the diverse spiritual and liturgical traditions of the Eastern Churches in presenting the faith to learners. Helping learners to know and

[409] Some examples of Eastern Catholic Churches include the Syrian (Maronite, Syrian, Chaldean, Syro-Malabar, Syro-Malankara), Greek (Byzantine), Alexandrian (Coptic, Ethiopian, Eritrean) and Armenian.
[410] *CCC* 1202-1203; Dozier, Fr. Dcn. Daniel, *20 Answers Eastern Catholicism.* San Diego: Catholic Answers Press, 2019.
[411] cf. *CCC* 830.
[412] cf. Pope St. John Paul II, *Orientale Lumen; Ut Unum Sint;* Synod on Synodality, *Instrumentum Laboris,* 2021-2024, p. 31-34.
[413] cf. *CCC* 838; 1203.

understand better the universal nature of our Church will foster greater unity and appreciation for our beautiful traditions.

11. Jewish Faith in Catechesis

The *Directory for Catechesis* proclaims, "The Church, the People of God in the New Covenant, discovers her link with the Jewish People, 'the first to hear the word of God,' and, recognizing the rich common patrimony, promotes and recommends mutual understanding, friendship, and dialogue (cf. NA 4)."[414] This must take place in catechesis today, as an essential component of evangelizing catechesis, and in right response to the reality that "Christianity has Jewish roots and the relationships between the two traditions are unique."[415] This proper spirit of brotherhood present between the Church and the people of the Covenant[416] should lead catechetical resources to consider carefully the lens through which the Jewish people and Jewish faith are presented.

There are three main areas of consideration that are particularly relevant to catechetical series designed for these age groups. The first is the historical reality of Jesus' time. Jesus entered into the people of the covenant through circumcision[417] and was faithful in the practice of the Jewish faith during his life.[418] Jesus is sent to the people of Israel first, who abide in the covenant with God, a covenant which has never been revoked.[419] While the relationship between some of the Jewish leaders and Jesus was complicated,[420] and while Scripture attests to some leaders rejecting Christ, we know that neither all of the Jewish people at the time of Christ nor the Jewish people after Christ's time can be blamed for his death.[421] Likewise, Jesus' Jewish interlocutors in the Gospels must not be treated universally as if all Jewish people were hypocritical legalists rather than earnest followers of what they understand the Law and prophets to signify, even if some of them did not understand Jesus' relationship to the Law and prophets.[422]

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[414] *DC* 347.
[415] *DC* 348.
[416] "Prayer for the Day of Pardon," March 12, 2000. https://ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/pope-john-paul-ii/jp2-00mar12; "Prayer at the Western Wall," March 26, 2000. https://www.vatican.va/content/john-paul-ii/en/speeches/2000/jan-mar/documents/hf_jp-ii_spe_20000326_jerusalem-prayer.html
[417] *CCC* 527.
[418] *CCC* 531, 534, 559.
[419] Pope Francis, "Apostolic Exhortation *Evangelii Gaudium*," January 24, 2014, §§247, 249. https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html.
[420] *CCC* 575, 597.
[421] *CCC* 597.
[422] *CCC* 579.

Catechetical resources must prevent an ignorance of the history and traditions of Judaism, so that the presentation of figures and accounts from Sacred Scripture are not reduced to mere caricatures.[423]

Second, we must keep in mind the significance of the Old Testament in its own right. When we read Sacred Scripture, we must always be faithful to the dogmatic teaching of *Dei Verbum*, which states:

> God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New. For, though Christ established the new covenant in His blood (see Luke 22:20; 1 Cor. 11:25), still the books of the Old Testament with all their parts, caught up into the proclamation of the Gospel, acquire and show forth their full meaning in the New Testament (see Matt. 5:17; Luke 24:27; Rom. 16:25-26; 2 Cor. 14:16) and in turn shed light on it and explain it.[424]

As Catholics, we do not approach the Old Testament on its own, but with the light of Christ made manifest in the New Testament. However, this does not mean that we cannot benefit from understanding the Old Testament from the teaching and tradition of the Jewish faith, when done with proper discernment.[425] The Old Testament contains the account of God's deeds for his people and many principles that are foundational to any good, moral and ethical framework. Christ himself affirms and reveals the significance of the Old Testament on many occasions, especially noted in Matthew 22, when he gives the greatest commandment, drawing directly from the *shema* in Deuteronomy 6: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind."[426] Therefore, catechetical resources must be clear that the Old Testament is vital to understanding the whole of Sacred Scripture, and that while the Jewish traditions today read these texts with a different lens, we can still benefit from the rich understanding that they offer in the meaning and historical context of the texts.[427] It is especially relevant for Catholics to have a strong understanding of the Old

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[423] Commission of the Holy See for Religious Relations with the Jews (CRRJ), "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church" (June 24, 1985), §Conclusion, 27. http://www.christianunity.va/content/unitacristiani/en/commissione-per-i-rapporti-religiosi-con-l-ebraismo/commissione-per-i-rapporti-religiosi-con-l-ebraismo-crre/documenti-della-commissione/en2.html

[424] *Dei Verbum*, 16.

[425] CRRJ, "Notes," §II, 6; *CCC* 1096.

[426] Matt 22:37.

[427] *Nostra Aetate* 4; *DC* 348; *CCC* 122.

Testament which is foundational in the Church's Liturgy, especially the Holy Sacrifice of the Mass. [428]

Third, catechetical resources must be sure to protect against any form of discrimination, prejudice or racism against the Jewish people or those who practice the Jewish faith, as these sinful attitudes must be rejected in all forms. They have no place in the teaching about those with whom we share this common heritage and patrimony from Abraham, our father in faith.[429] This is especially relevant to modern culture, where confusion can be spread easily by misinformation and biased media. The dignity of the human person, from conception to natural death, and in every iteration, regardless of race, physical attributes, disabilities, language, religion, or other characteristics, must be upheld and respected.[430] God has made us in his image and likeness, and in the beauty of diversity we grow in our understanding of his glory.[431] Additionally, as has been stated, the Jewish people of the past and present cannot be blamed for Christ's death, and our catechetical resources must clearly teach, as does the *Catechism*, that rather, it is all sinners who are "the authors" of the Lord's suffering and death.[432]

We thank the Lord for our brothers and sisters of the Jewish faith, and we pray for ongoing dialogue and growth in peace and charity between our faith traditions.[433] May the Lord Jesus Christ, the Lamb of God and Word of the Father, Jewish by the covenant with Abraham, giver of the New Covenant and the means of salvation by his Paschal Mystery, draw all to everlasting life.[434]

12. Symbolism and Metaphor[435]

In the treatment of doctrine, care must be taken not to confuse sign, symbol, metaphor and analogy. In the liturgy, signs and symbols "become means of expressing the action of God who sanctifies men, and the action of men who offer

[428] *CCC* 608, 611, 1145, 1154, 1156, 2591-2597.
[429] *Nostra Aetate*, §4; *CCC* 1935; Pope Francis, "Greetings to the Delegation of the International Jewish Committee on Interreligious Consultations," June 30, 2022. https://www.vatican.va/content/francesco/en/speeches/2022/june/documents/20220630-jewish-committee.html
[430] *CCC* 1935; *Gaudium et Spes* 29.
[431] *CCC* 1701-1702.
[432] *CCC* 598.
[433] *CCC* 820, 839; *DC* 348.
[434] *CCC* 65-66, 452, 662, 766, 1085, 2565; *Lumen Gentium* 9.
[435] *Boilerplate Language (BP)* 7.

worship to God."[436] "The sacraments are efficacious signs of grace…by which divine life is dispensed to us."[437]

When the Church speaks of the Creed as a symbol of faith, she is not suggesting that the doctrinal formulations are mere metaphor or analogy. Rather, the Greek word *symbolon* "refers to half of a broken object" which, joined together, "verify a bearer's identity."[438] Based on ancient baptismal rites, the recitation of the Creed is a symbol because it is a sign of communion.

Catechetical resources should be careful to avoid the implication that doctrines are mere analogies or metaphors that point to "what God is like." Rather, doctrines reveal who God is and who we are called to be in Jesus Christ. Texts must be careful to teach that the Creed is a real and accurate presentation of God's saving Revelation.

13. Call to Holiness and Vocations[439]

When treating Christian discipleship and holiness, catechetical resources must be sure to give a proper and complete presentation of the universal call to holiness and the transformative effects of grace. Catechetical resources should emphasize that Christians need not wait to seek their *primary vocation* (holiness in Christ and participation in his threefold office), but rather, are called to sainthood in the present moment. The vocation of the Christian disciple is "to holiness and to the mission of evangelizing the world" and it is grounded in the Sacraments of Initiation.[440] By Baptism "the faithful... are incorporated into Christ and integrated into the People of God, are made sharers in their particular way in the priestly, prophetic, and kingly office of Christ, and have their own part to play in the mission of the whole Christian people in the Church and in the World."[441]

a. Vocational States of Life

Vocation has sometimes been presented as only the Sacraments at the Service of Communion (Holy Orders and Matrimony), as if young people were waiting to 'find their vocation.' What are often termed 'vocations' in catechetical resources are properly called 'states of life' or 'vocational states of life.' These states of life, which include the Sacraments at the Service of

[436] *CCC* 1148.
[437] *CCC* 1131.
[438] *CCC* 188.
[439] *Boilerplate Language (BP)* 6; *Doctrinal Deficiencies (DD)* 6, 7.
[440] *CCC* 1535.
[441] *CCC* 897.

Communion, stem from the fundamental sonship in Christ that the Christian receives in the Sacraments of Initiation. Through Marriage and Holy Orders "those already *consecrated* by Baptism and Confirmation for the common priesthood of all the faithful receive particular *consecrations*,"[442] which "confer a particular mission in the Church and serve to build up the People of God."[443] Accordingly, in catechetical resources the vocational states of life must be consistently presented as marriage, consecrated life, and Holy Orders. After reexamining the Secondary Level Protocol, the Doctrine Committee determined that "the single life," as such, cannot be presented as a vocational state of life since it is not currently recognized as such by the *Catechism* and in the present teaching of the Church. If materials were to present the single life as a vocational state of life, "single life" must be consistently and clearly qualified to include a personal consecration or commitment that takes on a public, permanent, celibate gift of self to God and neighbor. Materials must emphasize that in any state or walk of life, all the baptized share in the universal call to holiness rooted in Baptism.[444]

[442] *CCC* 1535.
[443] *CCC* 1534.
[444] Cf. *CCC* 941, 2013; *Boilerplate Language (BP)* 6.

Pillar II: The Sacraments

1. Sacraments of Initiation[445]

Catechetical resources have at times reduced the celebration of the Sacraments to "moments of celebration" in the life of the person and "moments in the life of the Church." Each celebration of the Sacraments is an encounter with Christ, bringing a special sacramental grace to the individual. Sacraments are not only celebratory, but are transformative and efficacious. "Celebrated worthily in faith, the sacraments confer the grace that they signify. They are efficacious because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies. The Father always hears the prayer of his Son's Church which, in the epiclesis of each sacrament, expresses her faith in the power of the Spirit. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power."[446] Age-appropriate language should not diminish nor contradict the reality of the efficacious grace received in the Sacraments.

a. Baptism

Catechetical resources are called to offer clear teaching about the Sacrament of Baptism across multiple ages, as deepening in the understanding of this Sacrament occurs as the individual matures. Concerning the Rite of Baptism, materials should present that in necessity, anyone can perform the Sacrament of Baptism, with the proper intention and the Trinitarian baptismal formula.[447] Materials should also clearly teach the graces that flow from Baptism – primarily, the grace of justification, and the removal of the stain of original sin, but also including receiving the theological virtues of faith, hope and charity, the gifts of the Holy Spirit, and grace to grow in the moral virtues.[448] Baptism makes us a new creature, an adopted son or daughter of God, co-heir with Christ and temple of the Holy Spirit.[449] The language of "Sacred or Holy Chrism" is used in the *Catechism* and is the proper name for the chrism used in Baptism.[450]

Concerning the salvation of those who have not been baptized, there are

[445] *Boilerplate Language (BP)* 5; *Doctrinal Deficiencies (DD)* 7.
[446] *CCC* 1127.
[447] *CCC* 1256.
[448] *CCC* 1266.
[449] *CCC* 1265.
[450] *Boilerplate Language (BP)* 5; *CCC* 1241.

conditions for adults to be saved: the interior desire to do God's will and the willingness to develop and live by a responsible conscience, as well as those who suffer death for the faith (referred to as Baptism of blood), and catechumens who die before receiving Baptism. These conditions presume that the opportunity to be baptized and be united to Christ and come to know Him has not been deliberately avoided or rejected.[451] The salvation of the unbaptized does not take place apart from the Church, as those formally outside of the Church receive grace to be saved mysteriously through the Church.[452] The salvation of unbaptized infants is also treated by the *Catechism* and we presume on Christ's welcoming of children, the faith of parents, and the faith of the Church, and entrust them to God's mercy and love.[453]

b. Confirmation

The relationship of the Sacrament of Confirmation to the Sacrament of Baptism is important and has sometimes been confused. Confirmation is a deepening of baptismal grace that prepares one for the mature living of the Christian life.[454] This is not a "completion of baptism," which is its own complete sacrament, but a "completion of baptismal grace."[455] The grace received in Confirmation strengthens the gifts and completes the sacramental graces received in Baptism. Confirmation also increases sanctifying grace in the *confirmand*. Moreover, at times the indelible sacramental character imparted by Confirmation, which the *Catechism* calls a "seal"[456] and which is echoed by the words of the bishop: "Be sealed with the gift of the Holy Spirit,"[457] is discussed by catechetical resources as a "seal" or "sealing" of Baptism. We receive an indelible spiritual mark in Baptism,[458] which is distinct from the seal of Confirmation. Hence, neither Sacrament can be repeated.

c. Eucharist

The holy Eucharist is "the source and summit of the Christian Life"[459] and must always be presented as the fullness of Christian initiation. Age-

[451] *CCC* 1257-1260.
[452] cf. *CCC* 846-848.
[453] *CCC* 1261.
[454] *CCC* 1285, 1289, 1303.
[455] *CCC* 1285.
[456] Cf. *CCC* 1295-1297.
[457] *CCC* 1300.
[458] *CCC* 1272.
[459] *CCC* 1324.

appropriate language for teaching on this Sacrament must not confuse or reduce the reality of the Eucharist. The gifts of bread and wine are truly and substantially changed into the Body and Blood of Christ. Jesus is not "present in the bread and wine," as such teaching is *consubstantiation* rather than *transubstantiation*.[460] When catechetical resources present teaching on the Liturgy, they must be clear to distinguish the bread and wine before the consecration from the Lord's Body and Blood after the consecration.[461]

2. **Sacrament of the Anointing of the Sick**
   At times catechetical resources refer to the Sacrament of the Anointing of the Sick as "Last Rites," but this is inaccurate. Last Rites is not a sacrament but generally refers to when someone who is near death receives the Sacrament of the Anointing of the Sick, Viaticum (the Eucharist), and sometimes the Sacrament of Penance.[462]

3. **Matrimony and Divorce**[463]
   The *Catechism* teaches us that divorce is a "grave offense against natural law"[464] when it breaks a valid, sacramental marriage. Remarriage after divorce places one in a public and permanent state of adultery.[465] However, there are circumstances that lessen or remove culpability for this evil, or where divorce can be permitted. One can be the victim of divorce, where the other spouse has made the choice by civil law.[466] In situations where one spouse has been unfaithful (adulterous) or poses a danger to the spouse or children (mental or physical abuse), the innocent spouse can legitimately separate, and if necessary for the protection of the spouse and children, can civilly divorce without breaking the moral law.[467] It should be clarified that valid natural marriage is also not subject to natural divorce.

4. **Eastern Catholic Churches and the Sacraments**
   Our Eastern Catholic brothers and sisters can assist us in growing in our understanding of ongoing *mystagogy* in the sacramental life of the Church. The sacraments are "Holy Mysteries" that are to be experienced more than to be explained. They should never be reduced to a set number of ritual actions, though they are rites of the Church. Likewise, they should not be reduced to mere

[460] *CCC* 1374, 1376.
[461] *CCC* 1377.
[462] *CCC* 1524-1525.
[463] *Boilerplate Language (BP)* 11.
[464] *CCC* 2384.
[465] *CCC* 2384.
[466] *CCC* 2386.
[467] *CCC* 2383; *Code of Canon Law* 1151-1155.

channels of supernatural power, though they are means of the work of the Holy Spirit. Furthermore, they cannot be reduced to mere doctrine, though they express the Church's teachings.[468]

> Nowhere is the active presence of God in our prayer as pronounced and powerful as in those prayers we call the Holy Mysteries or Sacraments. The Mysteries are the prayer of the church, filled with life-giving power of the Holy Spirit, that we be transformed through our incorporation into Christ and according to His will. They are the summit of the Church's liturgy, uniquely and intimately connected to the person and work of Christ. They reveal God's love for the human race as very personal at the same time as it is universal. They truly connect each individual who receives them in faith with the cosmic act of salvation accomplished in Christ.[469]

The Mysteries (Sacraments) of initiation are not separated in the Eastern Catholic Churches, and this serves as an excellent reminder of the integration that should rightfully take place in the lives of the baptized as they become members of the family of God.[470]

[468] *Our Worship*, Booklet, p. 14.
[469] Saato, F., *Inexhaustible Delights, The Holy Mysteries in the Byzantine Church,* p. 3.
[470] Cf. *Code of Canons for Eastern Churches*, 697, 710.

Pillar III: Moral Life

1. Moral Living[471]

Catechetical resources must be clear that the Christian is called to discipleship, and that to follow Christ includes ongoing formation in moral virtue and holiness, which requires the transformative effects of grace. Some presentations on the moral life have focused almost exclusively on the human act and human effort, to the exclusion of the need for prayer or grace both to develop and to live the virtues. Presenting clear teaching on the formation of conscience is also important, as this is a moral duty of the baptized. It is also important to acknowledge how the Gifts of the Holy Spirit, received in Baptism and deepened in Confirmation, transform us to make us "partakers of the Divine nature."[472] A robust presentation of the moral life will contextualize the daily toil of growing in virtue and imitation of Christ in the baptismal vocation to holiness.[473] Ongoing conversion is a necessary part of the Christian life.[474]

Clarity should also be given to how the moral life is a free choice of love, in response to love that has been received (salvation in Christ). It is not a morality of sin-management. Indeed, a greater emphasis and clarity on the connection between acts, habits, freedom and happiness throughout catechetical resources is needed. In this way, the incorporation of the Church's social teaching pertains not only to human society and economics but also to human flourishing/happiness, e.g., the preferential option for the poor is not confined to only economic affairs.

At times, the relationship between the revealed moral law through the Commandments and the Beatitudes to the inscribed natural law has been unclear or not presented. The moral law revealed by God, sometimes referred to as divine law, is grounded in natural law, which is inscribed in the heart of man.[475] Since natural law is proper to our human nature, people who are not of faith can still share a common moral ethic and pursue the common good.

Along with confusion about moral law, there has been confusion about the distinction between mortal and venial sin. Mortal sin requires that the act be of grave matter, that the person choosing the act is aware of the gravity of the act,

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[471] *Doctrinal Deficiencies (DD)* 5, 6, 9, and 10.
[472] 2 Pt 1:4
[473] *CCC* 1997-1999, 2558, 2842.
[474] *CCC* 1426.
[475] *CCC* 1955, 1956, 1958, 1960.

and that the person still freely chooses the act even with this knowledge. Situations where a person is unable to make a free choice (such as external pressures or pathological disorders) can diminish or remove culpability.[476]

In the past materials often lacked a proper discussion of the transcendent reality–the trans-temporal and the trans-historical reality–of the kingdom of God. These were often undertreated or not treated at all. The focus was on the immanent here and now. The eschatological orientation and fulfillment of human life was often undertreated. When treating moral topics, catechetical resources must connect their teaching to the Gospel, the building up of the kingdom of God, and the difference that Jesus (and his revelation of the Trinity) makes for Christian moral thought. Materials should show how the moral life flows from the faith (both in what we believe and in the way we respond to God in love of him and of neighbor). Today we live in a culture that has within its vision a secular horizon. We must find ways to evangelize and open up for the culture 1) the true transcendent destiny to which the human person is called and the meaning of life in light of the life of the world to come and 2) the significance of the decisions we make in the moral and spiritual life now for that life of the world to come.

[476] *CCC* 1857-1860.

History of the Subcommittee on the Catechism and the Institute on the Catechism

The following is an excerpt taken from the *Handbook on the Conformity Review Process*; a document of the Subcommittee on the Catechism published in 2011:

In 1992, in light of the impending publication of the Catechism of the Catholic Church (CCC), the bishops of the United States established an Ad Hoc Committee to Oversee the Implementation of the Catechism in the United States. The mandate of the ad hoc committee was twofold: to prepare for the reception of the CCC in the United States and to assist the bishops of the United States in planning its implementation in their (arch)dioceses.

After two years of successful efforts to provide a positive reception for the CCC, the bishops renamed and refocused the ad hoc committee they had established. The Ad Hoc Committee to Oversee the Implementation of the Catechism became the Ad Hoc Committee to Oversee the Use of the Catechism. In addition, the mandate of the ad hoc committee became refocused. Its responsibility was again twofold: (1) to review catechetical resources used in the parishes and schools of the (arch) dioceses of the United States as to their conformity with the CCC and (2) to supervise the use of the copyright for the CCC in the United States on behalf of the Holy See.

In order to keep the bishops fully informed of efforts to implement the CCC, the ad hoc committee began the publication, Catechism Update, in January 1994. At first Catechism Update was a monthly publication, but as the availability of digital means of communication increased and the need for printed information on the work of the ad hoc committee decreased, Catechism Update was published quarterly and then semi-annually.

In 1997 the ad hoc committee published Doctrinal Elements for Elementary Grades Based on the Catechism of the Catholic Church. It was a working instrument that sought to distribute the fundamental content of the CCC as doctrinal elements for inclusion in catechetical material over the eight grades of elementary catechesis. It was intended for use by bishops, diocesan directors of religious education, and publishers of catechetical resources in the development of catechetical resources in conformity with the CCC. It is important to note that the *Doctrinal Elements* did not attempt to address, but left to publishers, things such as pedagogical considerations, age-appropriate language, examples, cultural adaptations, notes on child psychology, concrete applications, learner-

based behavioral objectives, and formation goals, which a catechetical text would ordinarily include.

The USCCB established a standing Committee on Catechesis in November 2002 to address broader catechetical concerns beyond the man- date of the ad hoc committee. Prior to this time, catechetical concerns were addressed under the auspices of the bishops' Committee on Education. Under the aegis of the Committee on Catechesis, the USCCB authorized two substantive initiatives. The *National Directory for Catechesis* was published in 2005, and the *United States Catholic Catechism for Adults* was published in 2006. In the restructuring of the USCCB, the ad hoc committee became a subcommittee under the bishops' Committee on Evangelization and Catechesis in November 2007.

In 2007 *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical resources for Young People of High School Age* was published to assist diocesan offices of religious education and publishers in the development of secondary-level catechetical resources in conformity with the CCC. It was meant to guide the catechetical instruction of young people of high school age wherever and however it takes place: in Catholic high schools, in parish religious education programs, with young people schooled at home, or within the context of a youth ministry program. It was designed to shape a four-year, eight-semester course of catechetical instruction and is composed of six semester-length themes, with room for a diocese or school to choose two additional elective subject themes.

In November 2011, *Guidelines for the Treatment and the Interpretation of Sacred Scripture in Catechetical Texts* was circulated. It urged the presentation of Sacred Scripture in conformity with the teaching of the CCC—that is, according to the three criteria the CCC offers for interpreting Sacred Scripture and the multiple senses of Sacred Scripture the CCC presents.

Timeline

1995
The bishops of the United States approved the establishment of the Office for the Catechism.

Based on their sense of the inadequacy of the content of the catechetical resources presently in use in the parishes and schools of the (arch)dioceses in the United States, the bishops began a study of the feasibility of preparing and publishing a catechetical series themselves.

In the meantime, the bishops decided to work with the existing publishers to ensure that catechetical resources were in conformity with the *Catechism of the Catholic Church* (CCC).

1996

A Protocol was developed for the review of catechetical resources as to their conformity with the CCC. The Administrative Committee of Bishops approved the Protocol for Assessing the Conformity of Catechetical resources with the Catechism of the Catholic Church for use *ad experimentum*. The Protocol was sent to all the bishops of the United States for their approval.

The staff of the Office for the Catechism began accepting catechetical resources for review. The Ad Hoc Committee to Oversee the Use of the Catechism met with the publishers of catechetical resources for the first time. Subsequently this has become an annual meeting. The ad hoc committee began publishing the list of catechetical resources found to be in conformity with the CCC in Catechism Update.

1997

The home page of the ad hoc committee was launched on the website of the USCCB.

The chairman of the ad hoc committee reported to the General Assembly of Bishops on the progress of the ad hoc committee's work. The report described a pattern of ten doctrinal deficiencies that the ad hoc committee found rather common among the catechetical texts they had reviewed. Those deficiencies included (1) an insufficient attention to the Trinity and the Trinitarian structure of Catholic beliefs and teachings, (2) an obscured presentation of the centrality of Christ in salvation history and insufficient emphasis on the divinity of Christ, (3) an indistinct treatment of the ecclesial context of Catholic beliefs and magisterial teachings, (4) an inadequate sense of a distinctively Christian anthropology, (5) an insufficient emphasis on God's initiative in the world with a corresponding overemphasis on human action, (6) an insufficient recognition of the transforming effects of grace, (7) an inadequate presentation of the sacraments, (8) a deficient teaching on Original Sin and sin in general, (9) a meager exposition of Christian moral life, and (10) an inadequate presentation of eschatology.5

The Administrative Committee of Bishops approved the *Protocol for Assessing the Conformity of Catechetical resources with the Catechism of the Catholic Church* as the standard review instrument for the Ad Hoc Committee to Oversee the Use of the Catechism.

The ad hoc committee met with the leadership of national catechetical associations, organizations and institutes to acquaint them with the work of the committee and to introduce the *Protocol* to them.

2001

The ad hoc committee reported to the body of bishops that working with publishers of catechetical resources for elementary age students had proven so effective that it saw no need for the conference of bishops to consider developing its own catechetical series.

2003

The chairman of the ad hoc committee reported to the General Assembly of Bishops on concerns about some high school texts. Those concerns included (1) a relativistic approach to the Church and faith, (2) the use of tentative language in the presentation of doctrine and Church teaching, (3) a flawed sacramental theology, (4) a reluctance to name certain human actions as sinful, (5) a studied avoidance of revealed proper names or personal pronouns for the Persons of the Blessed Trinity, (6) the exclusive reliance on the historical-critical method in the interpretation of Sacred Scripture, (7) an overemphasis on the role of the community in the Church to the exclusion of the hierarchy, and (8) a tendency to restrict the Church's moral teaching to social justice.6

Members of the body of bishops urged the ad hoc committee to develop a proposal to respond to their concerns. The ad hoc committee began to work on a curriculum framework for high school age students.

2004

The ad hoc committee began accepting preschool catechetical resources for review with the under- standing that age-appropriate material would be assessed for completeness (only with respect to some fundamental points) and for authenticity.

2006

The chairman of the ad hoc committee reported to the General Assembly of Bishops on ten years of conducting conformity reviews of catechetical resources. The report summarized the expanding work of the ad hoc committee in reviewing catechetical resources for preschool and elementary age children and addressed the recurring difficulties being experienced with the catechetical mate- rials for high school age young

people. The report indicated (1) that the ad hoc committee is aver- aging over thirty reviews of catechetical texts and series annually; (2) that a constructive partnership has developed between bishops and the publishers of catechetical resources; (3) that there has been significant progress in strengthening the doctrinal content of catechetical resources, particularly elementary texts; (4) that more publishers of high school materials were submitting them for review; (5) that, while the problems evident in high school materials were less frequent in texts being submit- ted, they were still common in many older texts in use; (6) that sometimes the methodological approach used in a catechetical text could com- promise an authentic presentation of doctrine and morals; and (7) that there was a renewed conviction and commitment on the part of all the bishops in the country in the oversight of catechetical teaching.7

2007

In light of these concerns, the subcommittee pre- pared a document, *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical resources for Young People of High School Age.* When presented to the USCCB, it was adopted unanimously.

2010

In response to the concerns of certain publishers about the marketing difficulties of texts lacking a conformity declaration, the subcommittee circulated a document to clarify which texts were eligible to receive a conformity review and which did not need to receive such a review: *The Conformity of Catechetical resources with the Catechism of the Catholic Church—Criteria and Applicability.7* Even though such materials might not be eligible for a conformity review, they could still be submitted to the local bishop for an *imprimatur*.

2011

The Committee on Evangelization and Catechesis assigned the Subcommittee on the Catechism to use the *Secondary Level (SL) Protocol for Assessing the Conformity of Secondary School Materials with the Catechism of the Catholic Church* as the principal instrument for the review of secondary level catechetical texts to determine their conformity with the CCC.

Beyond the History of the Handbook on the Conformity Review Process

2013

In 2013, the Subcommittee on the Catechism announced the creation of Sacramental Preparation Protocols in three categories: preparation for First Penance and First Holy Communion in the second grade; preparation for First Penance and First Holy Communion in sixth grade or above; and preparation for Confirmation. These Sacramental Protocols were considered supplemental to a full basal series, and were to be used as the instrument to evaluate completeness for respective sacramental preparation materials.

2022

Inaugural launch of the *Institute on the Catechism*, a result of the Subcommittee on the Catechism's five-year discernment process on the reimplementation of its mandate. This discernment took place in consultation primarily with the Committee on Evangelization and Catechesis, but also invited collaboration from the Committee on Laity, Marriage, Family Life and Youth, the Committee on Catholic Education, and the Committee on Doctrine.

There were three significant factors that lead to the result of the Institute on the Catechism being formed.

First, there was a need for the Subcommittee to reimplement its mandate to meet the needs of the current climate of catechesis in our country. The audience in need of catechesis was greater than what the current Conformity Review Process could address or serve, especially the needs of adult learners and the accompaniment of families in their faith journey. There was a greater need for expanded cultural catechesis. There were also key areas of need that could not be adequately addressed by the current Conformity Review Process, such as Christian anthropology, certain aspects of Sacred Scripture, apologetics, the relationship between faith and science and other topics.

Second, there were noted changes in the landscape of catechesis that needed to be addressed. These included a growth in disaffiliation from the faith; different methods and tools that served the needs of catechesis, such as online learning, video and podcast production, apps focused on prayer; and the need for Christians to understand their mission as flowing from a personal and authentic encounter with Christ.

Third, the *Directory for Catechesis* was published in 2020, and with it came a new impetus to focus on evangelizing catechesis as the goal and method for catechetical learning. The Directory specifically called for the role of the Episcopal Conference in catechetical formation, and identified centers of catechetical formation as a key service to the faithful.

With this reimplementation of the mandate, the Committee on Evangelization and Catechesis, in collaboration with the Subcommittee on the Catechism, established the following definition for *evangelizing catechesis*:

> At the heart of the Church's mission to all people, an evangelizing catechesis seeks to deepen a personal encounter with Jesus Christ through the power of the Holy Spirit:[477] It proclaims the core message of the Gospel, the kerygma;[478] it accompanies people to a response of faith and conversion to Christ;[479] it provides a systematic exposition of God's revelation within the communion of the Catholic Church;[480] and it sends out missionary disciples as witnesses to the good news of salvation[481] who promote a new vision of life, of humanity, of justice, and of human fraternity.[482]

The Institute on the Catechism identified the following as key Collaborators in this endeavor:

Bishops

The Bishops of the United States, who are the chief catechists of their dioceses,[483] are the first cohort of collaborators in the work of the Institute on the Catechism, as they work to lead their dioceses in fostering an evangelizing catechesis. As the Bishops' co-workers and the "first catechist[s]" of their parish communities, parish pastors are a vital part of the work of catechetical renewal and growth in evangelizing catechesis.[484]

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[477] The *Directory for Catechesis* offers a more expanded description in paragraphs 55 and 56.

[478] Cf. DC 2: The *kerygma* "manifests the action of the Holy Spirit, who communicates God's saving love in Jesus Christ and continues to give himself so that every human being may have the fullness of life."

[479] Cf. DC 3: The process of accompaniment leads to an internalizing of the Gospel which "involves the whole person in his unique experience of life."

[480] Cf. DC 4: "The act of faith is born from *the love that desires an ever- increasing knowledge of the Lord Jesus*, living in the Church."

[481] Cf. DC 4: "All believers are *active participants* in the catechetical initiative…and because of this are called to become authentic missionary disciples."

[482] Cf. DC, 60: "Since 'the kerygma has a clear social content'…the efficacy of catechesis is visible not only through the direct proclamation of the Lord's Paschal mystery, but also through its revelation of a new vision of life, of humanity, of justice, of social existence, of the whole cosmos which emerges from the faith and which makes its signs concretely present."

[483] Cf. *Directory for Catechesis* 114.

[484] Cf. *Directory for Catechesis* 116.

Diocesan Leaders in Evangelizing Catechesis

Those who support the Bishops in their work within their dioceses, are the second cohort of collaborators in the work of the Institute on the Catechism. This includes those who are responsible for the formation of priests and deacons,[485] Diocesan Directors in the work of evangelization and catechesis as they become Instituted Catechists, and all other Instituted Catechists. This also includes those who oversee Catholic education, such as Diocesan Superintendents and other leaders, and it includes Diocesan Censors who review catechetical resources for grades K-12.

Catholic Publishing Community

The third vital cohort of collaborators in the work of the Institute on the Catechism is the Catholic publishing community, leaders in the development of catechetical resources. This can include publishing heads of house, editors, writers, and theological consultants.

To serve these focal groups, the Institute on the Catechism has identified the following Goals:

1. To follow the vision of "evangelizing catechesis" as set forth by the Committee for Evangelization and Catechesis and the Subcommittee on the Catechism, following the guidance of the *Directory for Catechesis*.
2. To accompany Bishops in their work as the chief catechists in their dioceses.
3. To accompany Diocesan Directors, Instituted Catechists, those who oversee catechist formation, those who oversee Catholic education, those who oversee priestly and diaconate formation, and all involved in the work of catechesis who are at the service of their Bishop, to discover and support effective methods of proclaiming an evangelizing catechesis in their dioceses.
4. To accompany catechetical publishers in the development of materials that are kerygmatic, evangelizing, and faithful to the teaching of the *Catechism*.
5. To work for a cultural shift in the field of catechesis towards a culture that supports and facilitates evangelizing catechesis.
6. To develop a greater inculturation in catechetical formation, especially for Spanish-speaking audiences in the United States.
7. To sustain ongoing formation for the various collaborators in the Institute.

Concurrent with the work of the first Institute event, the Subcommittee on the Catechism also began to pilot a new form of review of catechetical resources, which continued to evaluate materials for doctrinal authenticity according to the *Catechism of the Catholic*

[485] Cf. *Directory for Catechesis* 115-116.

Church and completeness according to the established *Protocols*, but which focused on accompaniment of the materials throughout their development, rather than reviewing them post-completion. This approach would allow for a more streamlined experience for the publishing houses and the catechetical reviewer.

2023

In February of 2023, Fr. Daniel Mahan was announced as the Director of the Institute on the Catechism.

The piloted review process was renamed the Catechetical Accompaniment Process (CAP). 2023 remained an interim stage in the transition from the Conformity Review Process to the Catechetical Accompaniment Process. The expectation was that the Handbook on the Catechetical Accompaniment Process would be completed and approved in 2024, and then the *interim* CAP would become the official CAP, relying on the new goals of the Handbook to be the instrument for evaluating completeness, rather than the former *Protocols*.

During this time, new reviewers were trained and mentored, now titled Catechetical Consultants.

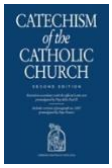
2024

The Institute on the Catechism Convocation was set for June 17-20, 2024, at the University of St. Mary of the Lake in Mundelein, IL. This was expected to become the location for the annual Convocation in the years to come.

Handbook References

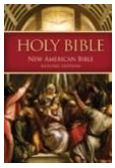
The following pages include references that identify corresponding articles, definitions and passages from the *Catechism of the Catholic Church*, Sacred Scripture, the *United States Catholic Catechism for Adults,* the *Compendium for the Catechism of the Catholic Church,* church documents, the *Directory for Catechesis* and the *National Directory for Catechesis*. These references provide foundational teaching for the goals identified in the Handbook. It is recommended that these resources be reviewed **before** the development of catechetical resources that will present these goals. These resources will aid in a robust presentation of the faith.

Faith and Reason



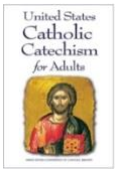
Catechism of the Catholic Church

CCC nos. 26-49, 142-184, 215-217, 234-237, 1954-1960; Glossary: Analogy of Faith; Doctrine/Dogma; Faith



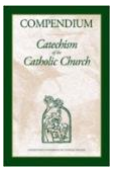
Sacred Scripture

Ps 19; Wis 13:1-9; Sir 39:12-43:33; Rom 1:18-32; 1 Cor 1:18-25; 1 Jn 5:1-11



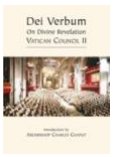
USCCA

USCCA pp. 38 and 44



Compendium

Comp. nos. 2, 24-32, 41, 44-45, 416-417



Church Documents

Dei Filius, Humani Generis, Veritatis Splendor, Fides et Ratio, Lumen Fidei

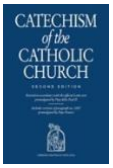
Directory for Catechesis

DC nos. 19, 101, 145, 355

National Directory for Catechesis

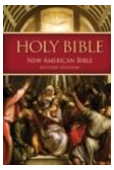
NDC Faith: nos. 41-48; Reason: nos. 173, 189, 198

Divine Revelation



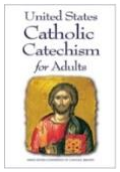
Catechism of the Catholic Church

CCC nos. 50-141, 687-688; Glossary: Analogy of Faith; Bible; Biblical Inspiration; Deposit of Faith; Inerrancy; Revelation; Tradition; Typology; Word of God



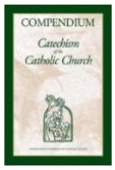
Sacred Scripture

Is 55:6-11; Jn 1:29-34; 14:9-10; Rom 1:19-25; 1 Cor 2:6-16; 2 Thes 2:15; 2 Tm 3:16; Heb 1:1-3; 1 Jn 4:9



USCCA

USCCA pp. 12-18; Glossary: Senses of Scripture



Compendium

Comp. nos. 6-24, 137

Church Documents

Providentissimus Deus, Spiritus Paraclitus, Divino Afflante Spiritu, Dei Verbum, The Interpretation of the Bible in the Church, Verbum Domini, Lumen Fidei

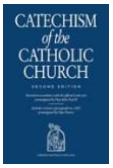
Directory for Catechesis

DC nos. 11-16, 22-27, 101, 157-158

National Directory for Catechesis

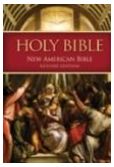
NDC Divine Revelation: nos. 41-45

The Holy Trinity



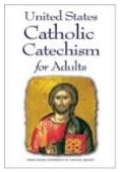
Catechism of the Catholic Church

CCC nos. 198-384, 395, 683-747, 1040, 2084-2086, 2110-2132; Glossary: Angel; Creation; Father, God the; God; Holy Spirit; Jesus Christ; Person, Divine; Providence; Trinity



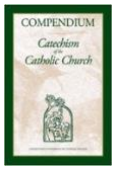
Sacred Scripture

Dt 6:4; Mt 3:16-17, 28:18-20; Jn 1:1-5, 1:29-34, 10:30, 14:9-10, 14:16-17, 14:26, 15:26, 16:7-15; 1 Cor 8:3-6; 2 Cor 13:14; 1 Jn 5:1-11



USCCA

USCCA pp. 51-53, 59, 62, 119, 123, 353-54; Glossary: Divine Person, Divine Providence, God, Trinity



Compendium

Comp. nos. 36-72, 74, 136-146, 215, 442, 445-446

Church Documents

Nicene Creed, Dei Filius, Sacrosanctum Concilium, Lumen Gentium, Dives in Misericordia, Lumen Fidei

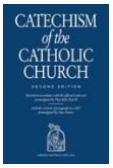
Directory for Catechesis

DC nos. 14, 78, 168, 344

National Directory for Catechesis

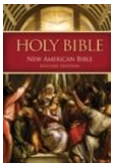
NDC Trinity: nos. 3-6, 72-73; Pedagogy of God: nos. 90-95

Jesus Christ/Christology



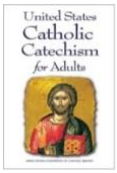
Catechism of the Catholic Church

CCC nos. 422-682, 727-730, 742-747, 1159-1162; Glossary: Christ; Evangelization; Hypostatic Union; Incarnation; Jesus Christ; Mary; Messiah; Paschal Mystery/Sacrifice; Redeemer/Redemption; Resurrection of Christ; Savior; Son of God; Son of Man



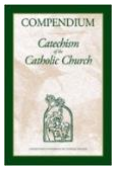
Sacred Scripture

Pss 2, 22, 45, 110; Is 7:14; 9:1-7, 11:1-10, 53; Mic 5:1-6; Mt 16:15-17; Lk 1:28-38; Jn 1:1-18, 1:29-34, 6:22-58; Acts 2:22-36; Rm 5:1, 6-11; 1 Cor 5:7; Phil 2:5-11; Col 2:9; Heb 1:1-4



USCCA

USCCA pp. 47, 57, 68, 72, 77-87, 88-99, 103-04, 109, 121, 132, 146, 207, 216, 222, 234-35, 251, 259, 264, 307-09, 338, 365, 469, 481-95; Glossary: Christ



Compendium

Comp. nos. 79-135, 143, 240

Church Documents

Nicene Creed, Dei Filius, Sacrosanctum Concilium, Lumen Gentium, Gaudium et Spes, Dei Verbum, Nostra Aetate, Redemptor Hominis, Dives in Misericordia, Sacramentum Caritatis, Lumen Fidei, Christus Vivit

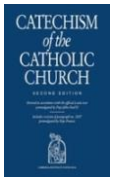
Directory for Catechesis

DC nos. 11-18, 159-165, 168-173, 395-400, 427

National Directory for Catechesis

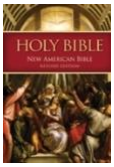
NDC Incarnation: nos. 40,63; Christ: nos. 36,92-93; Historical Character of the Christian Message: no. 81; Inculturation: nos. 40,63-67; Source and Sources of Catechesis: no. 53; Object of Catechesis: nos. 55-56

The Church/Ecclesiology



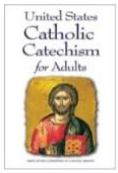
Catechism of the Catholic Church

CCC nos. 742-975, 1066-1075, 2030-2051; Glossary: Apostolic Succession; Body of Christ; Church; Communion of Saints; Eastern Churches; Hierarchy; Infallibility; Laity; Magisterium; Marks (Notes) of the Church; Mary; Priesthood



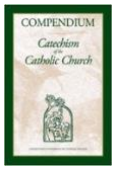
Sacred Scripture

Is 22:15-25; Mt 10:5-15, 16:15-19; Jn 15:1-17; Acts 2:42; 1 Cor 3:5-23, 11:23-26, 12:12-26; Eph 2:11-22, 4:1-16, 25; 1 Tm 3:15; Heb 4:14-16, 10:11-18; 1 Pt 2:9; Rev 21



USCCA

USCCA chapters 10-11, 14, 27; and pp.146, 159



Compendium

Comp. nos. 145-198, 218-220, 429-433

Church Documents

Ad Catholici Sacerdotti, Mystici Corporis Christi, Sacrosanctum Concilium, Lumen Gentium, Unitatis Redintegratio, Gaudium et Spes, Ad Gentes, Evangelii Nuntiandi, Dominum et Vivificantem, Christifidelis Laici, Redemptoris Missio, Ut Unum Sint, Deus Caritas Est, Evangelii Guadium, Lumen Fidei

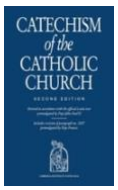
Directory for Catechesis

DC nos. 21-29, 88-89, 176, 283-289, 293-303

National Directory for Catechesis

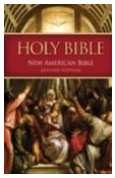
NDC Magisterium: nos. 43-45; Church's Mission of Evangelization: nos. 41-63; Body of Christ: nos. 18-19; Catechesis within the Church's Mission of Evangelization: nos. 41-63; Ecclesial Character of Christian Message: no. 80; Catechesis and the Church: nos. 56-57

Sacramental Life



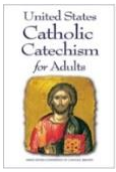
Catechism of the Catholic Church

CCC nos. 1076 - 1679; Glossary: Anamnesis; Anaphora; Anointing of the Sick; Baptism; Character, Sacramental; Chrism; Chrismation; Communion; Confession; Confirmation; Consecration; Epiclesis; Eucharist; Initiation, Christian; Liturgical Year; Liturgy; Marriage; Mass; Orders, Holy; Ordination; Pasch/Paschal Lamb; Paschal Mystery/Sacrifice; Penance; Penance, Sacrament of; Presbyter; Sabbath; Sacrament; Sacramentals; Sunday; Transubstantiation; Viaticum



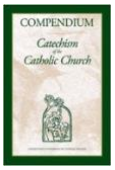
Sacred Scripture

Gn 2:18-24; Mt 19:3-12; Mk 6:13; Jn 1:29-34, 6:22-58; Acts 2:38, 2:42; 8:14-17; 1 Cor 6:11; 11:23-26; Col 2:12-13; Heb 10:11-18; Jas 5:13-15; 1 Pt 3:21; 1 Jn 1:5-10



USCCA

USCCA chapter 14 and chapters 15-21



Compendium

Comp. nos. 220-353

Church Documents

Didache, Casti Connubii, Sacramentum Ordinis, Sacrosanctum Concilium, Lumen Gentium, Orientalium Ecclesiarum, Unitatis Redintegratio, Presbyterorum Ordinis, Gaudium et Spes, Christus Dominus, Ad Gentes, Dei Verbum, Optatam Totius, Mysterium Fidei, Eucharisticum Mysterium, Humanae Vitae, Divinae Consortium Naturae, Sacram Unctionem Infirmorum, Catechesi Tradendae, Dominicae Cenae, Familiaris Consortio, Code of Canon Law, Vicesimus Quintus Annus, Mulieris Dignitatem, Ecclesia de Eucharistia, GIRM (General Instruction of the Roman Missal), Deus Caritas Est, Sacramentum Caritatis, Lumen Fidei, Misericordiae Vultus, Amoris Laetitia

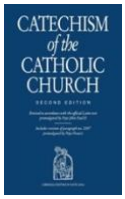
Directory for Catechesis

DC nos. 81-82, 96, 122, 240, 264, 272, 278, 286,

National Directory for Catechesis

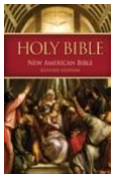
NDC Sacramental Life: nos. 56, 58-60, 63, 68, 77, 82, 84, 113-18, 167

Humanity's Nature, Purpose and End



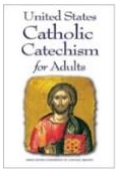
Catechism of the Catholic Church

CCC nos. 1, 225, 302-324, 518-521, 1020-1060, 1700-1715, 1762-1775, 2012-2016, 2085, 2331-2350, 2357-2400, 2514-2533, 2548-2550; Glossary: Beatific Vision; Beatitude; Evangelical Counsels; Heaven; Hell; Judgment; Nature; Passions, Moral; Person, Human; Purgatory; Saint; Soul; Vocation; Vow



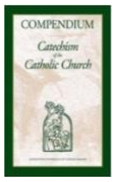
Sacred Scripture

Gn 1:26-28, 2:18-24; Pss 8:4-10, 139; Wis 11:23-12:1; Hos 11:1-4; Lk 12:4-7; 1 Cor 13; Gal 5:1; Heb 9:27-28; 1 Jn 2:12-17, 3:1-3, 4:7-21



USCCA

USCCA chapters 1, 6, 13



Compendium

Comp. nos. 1, 43, 55-59, 63, 66-72, 75-78, 101, 202-216, 358-366, 370-377, 401-414, 425, 428, 487-502, 513-517, 527-530, 533

Church Documents

Lumen Gentium, Gaudium et Spes, Gravissimum Educationis, Dignitatis Humanae, Redemptor Hominis, Veritatis Splendor, Evangelium Vitae, Dignitatis Personae, Caritas in Veritate, Evangelii Guadium, Lumen Fidei, Gaudete et Exsultate, Christus Vivit, Dignitas Infinita

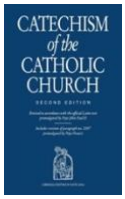
Directory for Catechesis

DC nos. 105, 194-195, 197-200, 273, 327, 374-375, 377, 379-380, 388

National Directory for Catechesis

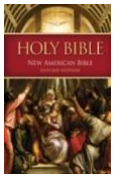
NDC Human Dignity: nos. 24-26; The Communication of Profound Meaning for Human Person: nos. 85-86; Elements of Human Methodology: no. 95; Human Experience: nos. 97-98

Moral Living



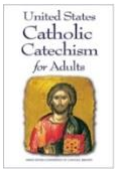
Catechism of the Catholic Church

CCC nos. 1716-1761, 1776-2557; Glossary: Beatitudes; Grace; Law, Moral; Morality; Mortal Sin; Justification; Original Sin; Sanctifying Grace; Sin; Social Teaching; Venial Sin; Virtue; Virtues, Theological; Works of Mercy



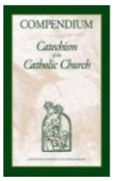
Sacred Scripture

Ex 20:1-20; 1 Sam 15:22; Pss 1, 15, 24; Sir 15:11-20; Jer 31:31-34; Mic 6:8; Mt 5-7, 22:36-40; Jn 13:34; Rom 12:1-2; 1 Cor 6:18-20, 13:1-13; Gal 5:13-26; 1 Jn 3:4-18, 4:7-21



USCCA

USCCA chapters 23-34



Compendium

Comp. nos. 358-369, 370-533

Church Documents

Libertas Præstantissimum, Quadragesimo Anno, Mater et Magistra, Pacem in Terris, Lumen Gentium, Gaudium et Spes, Dignitatis Humanae, Gravissimum Educationis, Populorum Progressio, Laborem Exercens, Reconciliatio et Paenitentia, Sollicitudo Rei Socialis, Veritatis Splendor, Evangelium Vitae, Fides et Ratio, Dignitatis Personae, Deus Caritas Est, Caritas in Veritate, Evangelii Guadium, Laudato Si, Gaudete et Exsultate, Christus Vivit, Fratelli Tutti, Dignitas Infinita

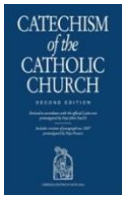
Directory for Catechesis

DC nos. 83-85, 142, 227, 239-240, 261,322- 323, 361, 364, 373-378, 381, 384, 391

National Directory for Catechesis

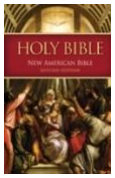
NDC Moral Living: nos. 77, 103, 156-157; Moral Formation: nos. 163-68, 172-73; Popular Culture: nos. 16, 39

Prayer



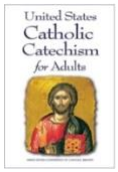
Catechism of the Catholic Church

CCC nos. 2, 288, 304, 307, 435, 451, 520, 688, 2558-2865; Glossary: Adoration; Liturgy; Lord's Prayer; Mass; Meditation; Praise; Prayer; Sacred Heart; Worship



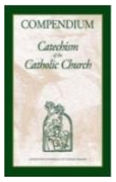
Sacred Scripture

Gn 18:16-33, 32:24-30; Ex 33:11-23; 1 Sam 2:1-10; Pss 1-150; Mt 6:5-15; Lk 18:1-8; Acts 2:42; Rom 8:26-27; Phil 4:6; 1 Thes 5:17; Jas 5:16; Rev 8:3-4



USCCA

USCCA chapters 35-36



Compendium

Comp. nos. 56, 81, 534-598

Church Documents

Didache, Lumen Gentium, Dei Verbum, Gaudium et Spes, Catechesi Tradendae, Evangelium Vitae, Deus Caritas Est, Sacramentum Caritatis, Spe Salve, Caritas in Veritate, Verbum Domini, Evangelii Guadium, Lumen Fidei, Laudato Si, Gaudete et Exsultate, Christus Vivit, Fratelli Tutti, C'est la Confiance

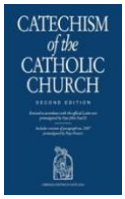
Directory for Catechesis

DC nos. 86-87, 95-98, 189, 201-203

National Directory for Catechesis

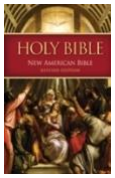
NDC Prayer Major Purposes: nos. 112-113; Catechesis and Prayer: nos. 60-61, 68, 105, 113, 188-89, 190-92, 284; Liturgical and Personal Prayer: nos. 111-112; Memorization: nos. 102-03

Pre- and Post-Baptismal Mystagogy



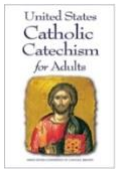
Catechism of the Catholic Church

CCC nos. 1113-1134, 1212-1284; Glossary: Baptism; Catechumen; Character, Sacramental; Chrism; Initiation, Christian; Mystagogy



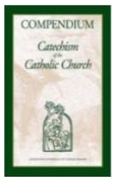
Sacred Scripture

Gn 1:2; 2 Kg 5:1-14; Ps 51:3-19; Is 44:3; Ez 36:24-27; Zec 13:1; Mt 3:11-17, 28:19-20; Jn 1:29-34, 3:5, Acts 2:38-41, 8:29-39; Rm 6:3-12; 1 Cor 10:1-2; Eph 5:26; Tit 3:5; Heb 10:22; 1 Pt 3:20-21



USCCA

USCCA chapters 14 – 15



Compendium

Comp. nos. 250-264

Church Documents

Sancrosanctum Concilium, Lumen Gentium, Orientalium Ecclesiarium, Ad Gentes, Gravissimum Educationis, Pastoralis Actio, Familiaris Consortio, Christifidelis Laici, Ut Unum Sint, Lumen Fidei, Order of Christian Initiation of Adults

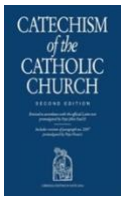
Directory for Catechesis

DC nos. 21, 61-74, 78, 83, 97-98, 110, 259

National Directory for Catechesis

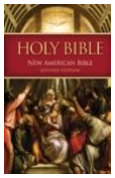
NDC Baptismal Catechumenate: Inspiration for All Catechesis: nos. 115-118; Initiatory and On-going Catechesis: nos. 57-58; Catechumenate: nos. 7, 118.221, 234; Baptismal Catechumenate: nos. 10, 75, 115-118,221, 251, 256, 265-66; Sacraments of Initiation: nos. 113-120; Baptism: nos. 120-122

First Penance



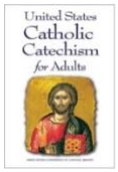
Catechism of the Catholic Church

CCC nos. 1113-1134, 1420-1498; Glossary: Confession; Conscience; Contrition; Eternal Punishment; Examination of Conscience; General Confession and Absolution; Mortal Sin; Penance, Sacrament of; Penance; Penitent/Penitential; Reconciliation, Sacrament of; Remission of Sins; Satisfaction (for Sin); Temporal Punishment; Venial Sin



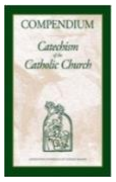
Sacred Scripture

Lv 26:40-42; Pss 32:5, 38:18-19; 51:3-19; Prv 28:30; Sir 20:2; Jn 20:19-23; Jas 5:16; 1 Jn 1:5-10, 2:1



USCCA

USCCA pp. 168-170; chapter 18



Compendium

Comp. nos. 73-78, 120, 295-312

Church Documents

Sacrosanctum Concilium, Lumen Gentium, Reconciliatio et Paenitentia, Ordo Paenitantiae

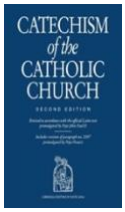
Directory for Catechesis

DC nos. 13, 15, 84, 240

National Directory for Catechesis

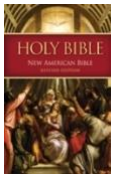
NDC First Penance: nos. 113, 131-36

First Communion



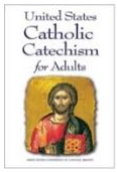
Catechism of the Catholic Church

CCC nos. 766, 790-791, 901-903, 950, 1003, 1066-1212, 1322-1419, 2177-2195, 2623-2649, 2776; Glossary: Altar; Anamnesis; Anaphora; Baptism; Blessed Sacrament; Body of Christ; Canon of the Mass; Church; Communion; Communion of Saints; Consecration; Easter; Epiclesis; Eucharist; Holy Days of Obligation; Christian Initiation; Last Supper; Liturgy; Mass; Pasch/Paschal Lamb; Paschal Mystery/Sacrifice; Praise; Presbyter; Real Presence; Sacrament; Sacrifice; Sanctifying Grace; Sunday; Tabernacle; Transubstantiation



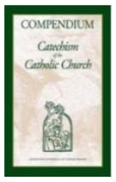
Sacred Scripture

Ex 16:4; 2 Kg 4:42-44; Sir 24:19-22; Mt 26:20-29; Mk 14:17-25; Lk 22:14-38; Jn 6:22-58; 1 Cor 11:23-26



USCCA

USCCA pp. 168-170; chapter 17



Compendium

Comp. nos. 1, 120, 250-251, 271-294

Church Documents

Didache, Sacrosanctum Concilium, Lumen Gentium, Orientalium Ecclesiarum, Unitatis Redintegratio, Ad Gentes, Eucharisticum Mysterium, Dominicae Cenae, Ecclesia de Eucharistia, Sacramentum Caritatis, General Instruction of the Roman Missal

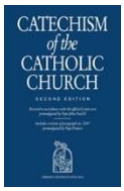
Directory for Catechesis

DC nos. 70, 81, 96-98, 242, 286

National Directory for Catechesis

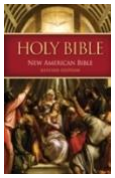
NDC First Communion: nos. 123-131

Confirmation



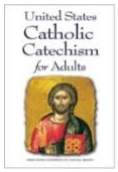
Catechism of the Catholic Church

CCC nos. 897-913, 1113-1212, 1285-1321, 1533-1535, 2471-2474; Glossary: Anointing; Baptism; Character, Sacramental; Chrism; Chrismation; Confirmation; Easter; Fruits of the Holy Spirit; Gifts of the Holy Spirit; Grace; Holy Spirit; Initiation, Christian; Sacrament



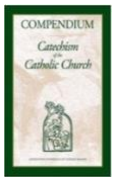
Sacred Scripture

1 Sm 16:13; Jn 14:16; Acts 8:14-17, 19:3-6; Heb 6:2; 1 Jn 2:24-27



USCCA

USCCA pp. 168-170; chapter 16



Compendium

Comp. nos. 250-251, 265-270

Church Documents

Sacrosanctum Concilium, Lumen Gentium, Divinae Consortium Naturae

Directory for Catechesis

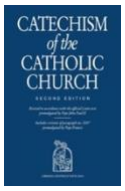
DC nos. 70, 162-163, 287

National Directory for Catechesis

NDC Confirmation: nos. 122-123

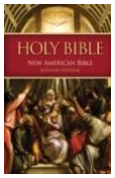
Sacraments at the Service of Communion

Matrimony



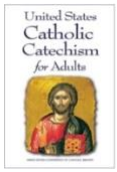
Catechism of the Catholic Church

CCC nos. 1113-1134, 1533-1535, 1601-1666, 2101-2103, 2331-2400; Glossary: Adultery; Baptism; Chastity; Contraception, Artificial; Covenant; Divorce; Fornication; Grace; Marriage; Polygamy; Sacrament; Vocation



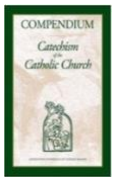
Sacred Scripture

Gn 2:18-25; Sir 25:1; Mt 5:31-32, 19:3-12; 1 Cor 13; Eph 5:21-33



USCCA

USCCA pp. 168-170; chapters 21, 30



Compendium

Comp. nos. 321, 337-350, 455-462

Church Documents

Casti Cannubii, Sacrosanctum Concilium, Lumen Gentium, Gaudium et Spes, Humanae Vitae, Familiaris Consortio, Chrstifidelis Laici, Amoris Laetitia, Dignitas Infinita

Directory for Catechesis

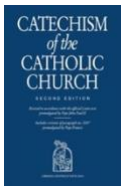
DC nos. 124, 226, 228, 232

National Directory for Catechesis

NDC Matrimony: nos. 142-145

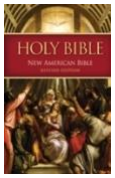
Sacraments at the Service of Communion

Holy Orders



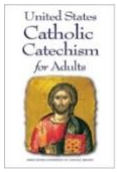
Catechism of the Catholic Church

CCC nos. 815, 897, 1087, 1113-1134, 1140-1144, 1533-1600, 2101-2103, 2337-2359; Glossary: Anointing; Apostle; Apostolic Succession; Baptism; Bishop; Celibacy; Character, Sacramental; Chastity; Chrism; Deacon/Diaconate; Eucharist; Hierarchy; Magisterium; Ministry; Mission; Orders, Holy; Ordination; Presbyter; Priesthood; Priesthood of Christ; Sacrament; Tradition; Vocation



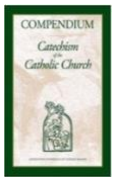
Sacred Scripture

Jn 20:19-23, 21:15-17; Acts 6:1-7, 13:2-3, 20:17-36; 1 Tim 3:1-13, 4:12-16, 5:17-22



USCCA

USCCA pp. 168-170; chapter 20



Compendium

Comp. nos. 321-336

Church Documents

Sarosanctum Concilium, Lumen Gentium, Optatam Totius, Presbyterorum Ordinis, Ad Gentes

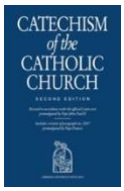
Directory for Catechesis

DC nos. 114-118, 151-153

National Directory for Catechesis

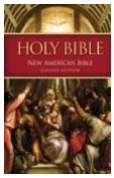
NDC Holy Orders: nos. 138-142

Anointing of the Sick



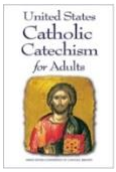
Catechism of the Catholic Church

CCC nos. 1113-1134, 1420-1421, 1499-1532; Glossary: Anointing of the Sick; Baptism; Confession; Penance, Sacrament of; Reconciliation, Sacrament of; Sacrament; Viaticum



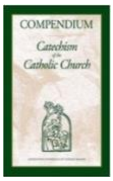
Sacred Scripture

Pss 23:5, 104:14-15; Is 1:6; Ez 9:4-6; Mk 6:13; Jn 9:6-7; Jas 5:13-15



USCCA

USCCA nos. 168-170; chapter 19



Compendium

Comp. nos. 295, 313-320

Church Documents

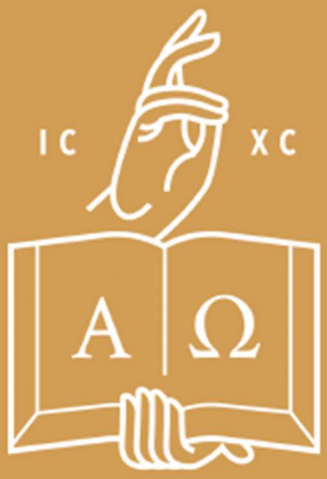
Sacrosanctum Concilium, Sacram Unctione Infirmorum

Directory for Catechesis

DC no. 30

National Directory for Catechesis

NDC Anointing of the Sick: nos. 136-138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